1505/123

THE WORKS OF JOSEPHUS

CONTAINING

I. The Life of *JOSEPHUS*, by Himſelf.

II. The *Jewiſh* Antiquities, in Twenty Books.

III. Their Wars with the *Romans*, in Seven Books.

IV. His Book againſt *Apion*, in the Defence of the Antiquities of the *Jews*, in Two Parts.

V. The Martyrdom of the *Maccabees*: As alſo,

VI. *Philo*'s Embaſſie from the *Jews* of *Alexandria* to *Caius Caligula*.

With great Diligence Reviſed and Amended, according to the

Excellent Tranſlation

OF

Monſieur *ARNAULD D'ANDILLY.*

AND

Compared with the Original *Greek*, Illuſtrated with a
New Map of the *Holy Land*, and divers other *Sculptures*.

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ADVERTISEMENTS CONCERNING THE WORKS of Joſephus.

I. Of the Jewiſh Antiquities.

T*HE Title alone of this Hiſtory ſeems to recommend the ſame more than any* Preface *could do; inaſmuch as, profeſſing to deduce things from the Creation of the World, to reach as high as the Reign of* Nero, *and to derive the greateſt part of its Relations from the Records of the* Old Teſtament, *it implies that no other can equal it, in Antiquity, in Continuance and in Authority.*

But that which further renders it (after the Holy Scripture) preferable to all other Hiſtories, is, That whereas thoſe have no other ground-work but the Actions of Men, this repreſents to us the Actions of God himſelf. There is ſeen reſplendent every where in it his Power, his Government, his Goodneſs and his Juſtice. His Power opens Seas, and divides Rivers, to give a dry paſſage to whole Armies, and cauſes the Walls of the ſtrongeſt Cities to fall down without Battery. His Government regulates all things, and gives ſuch Laws as may be ſtil'd the fountain from which has been drawn whatever Wiſdom there is in the World. His Goodneſs makes to fall from Heaven, and to iſſue from the boſom of Rocks, wherewith to ſatisfie the Hunger, and allay the Thirſt of a great People in the drieſt Deſarts. And all the Elements being as the Miniſters of the Decrees which his Juſtice pronounces, the Water deſtroys by a Deluge thoſe which it condemns, the Fire conſumes them, the Air overthrows them by its Tempeſts, and the Earth opens it ſelf to devour them. His Prophets foretell nothing, but they confirm the ſame by Miracles. They who command his Armies, undertake nothing but they atchieve it. And the Leaders of his People, being fill'd with his Spirit, act liker Angels rather than Men.

Moſes *alone may be a Proof of all this. Never did ſo many Eminent Qualities meet together in one Perſon; Nor did God ever ſhew in any Man under the* Old Law, *ſince the Fall of the Firſt, how high the perfection of a Creature may riſe, whom he vouchſafes to accumulate with his favours. Wherefore, ſince a great part of this Hiſtory may in ſome ſort be ſaid to be the Work of that incomparable Law-giver, becauſe the ſame is wholly taken out of him, it ought to be read not only with Eſteem, but alſo with Reſpect; and the ſequel to the end of what is contained in the Bible deſerves no leſs, in regard it was dictated by the ſame Spirit of God which guided the Pen of* Moſes *when he writ the five firſt Books of the Sacred Hiſtory.*

But moreover, what might not be ſaid of thoſe admirable Patriarchs, Abraham, Iſaac, *and* Jacob; *of* David *that great both King and Prophet, who deſerv'd the unequal Elogium, of being a Man according to God's own Heart; of* Jonathan, *that moſt accompliſh'd Prince, whoſe Soul the Scripture ſaith was inſeparably ty'd to that of that holy King; of the illuſtrious* Maccabees, *whoſe Piety, equal to their Courage, effected an Union of the Supreme Power attending Royalty, with the moſt Sacred Functions of the High-Prieſthood; and laſtly of* Joſeph, *of* Joſhua, *of* Gideon, *and of divers others, who may paſs for perfect Models of Vertue, Conduct, and Valor. If the Heroes of* Pagan *Antiquity never atchiev'd any thing comparable to theſe Heroes of God's People, whoſe Actions might paſs for Fables, if it were not impiety to refuſe credit to them, there is no reaſon to wonder, ſince thoſe Heathens had only human Force; but the hands of thoſe whom God choſe to fight under his command, were arm'd with his invincible help; and the Example of* Deborah, *ſhews that even a Woman may become, in a moment, a great General of an Army.*

Now if the Favours wherewith God cheriſhes thoſe that are his, ought to induce Monarchs not to truſt but in his Aſſiſtance, the dreadful Puniſhments which he executes on thoſe that lean on their own ſtrength, oblige them to tremble; and the rejection of Saul, *and divers other great Princes, inſtructs them, by the terrible repreſentation of their Fall, to have recourſe to God, that they may eſcape the like Misfortunes.*

Yet not only Princes, but Princeſſes alſo may find in this Book Examples both to avoid and to imitate. Queen Jezabeel *is a diſmal one both of Impiety and Puniſhment. And Queen* Eſther *is a rare one of all the Perfections, and of all the Rewards which can render the Vertue and Felicity of a great and holy Princeſs admir'd.*

If great Perſonages find ſo great Examples here to lead them to avoid Vice, and embrace Vertue, there is no Perſon of any Condition whatſoever, but may profit likewiſe by ſo uſeful a Book. 'Tis of general benefit for all, ſo proper to imprint a reſpect of the Divine Majeſty, by the view of ſo many effects of his infinite Power, and of his adorable Providence, that his Heart muſt be very hard that is not affected therewith.

And how can Chriſtians but be mov'd with ſuch a holy reſpect, ſince the ſame Hiſtory teaches us, that thoſe illuſtrious and ſo celebrated Conquerors, Cyrius, Darius *and* Alexander, *though Idolaters, could not forbear having a Veneration for the Majeſty and the Ceremonies of that Temple which was but a Figure of the Chriſtian Church.*

But if this Hiſtory be ſo excellent in it ſelf, it muſt be confeſs'd that no man was ſo fit to write it, as he that gave it both to his own Age and to Poſterity. For who could be better inform'd of the Cuſtoms and Manners of the Jews, *than a* Jew? *Who could be better inſtructed of all the Ceremonies and Obſervations of the Law, than a Prieſt? Who could better relate the Events of ſo many Wars, than a great Captain? And who could better comprehend things, and make judicious Reflections upon them, than a man of great Quality, and a great States-man? Now all theſe Qualifications center in* Joſephus. *He was a* Jew *by Birth. He was not only a Prieſt, but of the firſt of the four and twenty Races of the Prieſts, who held the chief rank amongſt thoſe of their Nation. He was deſcended from the* Aſmonæan *Kings. His great Exploits in War had made him admir'd even by the* Romans. *And the ſeveral great Employments, of which he ſo worthily acquitted himſelf, leave no room to doubt of his Experience in Affairs.*

Laſtly, His Life written by himſelf, join'd with his Hiſtory of the Jewiſh *Wars, make him ſufficiently known. And as for his manner of writing, I think it needleſs to commend it, ſince this Work manifeſts it ſo excellent every where; particularly in the Nineteenth Book, where he relates the Actions and Death of the Emperour* Caligula, *which no* Roman *Author has done ſo accurately; I think I may ſay, without fear, that there is not in* Tacitus *any Hiſtory which ſurpaſſes that eloquent and judicious Narration. I know ſome will wonder, that after having mention'd the greateſt Miracles, he diminiſhes the belief of them, by ſaying,* That he leaves every man at liberty to have ſuch Opinion thereof as he thinks fit. *But in my Judgment he does it only on this account, That having compos'd this Hiſtory chiefly for the* Greeks *and* Romans, *as 'tis eaſie to gather, by his writing the ſame in* Greek, *and not in* Hebrew, *he fear'd their incredulity would render it ſuſpected to them, if he affirm'd poſitively the truth of things which ſeem'd to them impoſſible.*

But whatever Reaſon induc'd him to uſe that Caution, I pretend not to defend him either in thoſe places, or any others, where he is not conformable to the Bible. This alone is the Divine Fountain of written Truths, which cannot be ſought elſewhere without hazard of Error; and one cannot excuſe himſelf from condemning whatever is found contrary thereunto. I do it with all my Heart; and there is no Perſon but ought to do it, in order to read this excellent Hiſtory with Satisfaction, and without Scruple.

Neither yet do I pretend to juſtifie this Author, in ſome places where he ſpeaks of the ſeveral ſorts of Government; nor as to ſome other particular Sentiments, which no body is oblig'd to follow. Nor do I engage my ſelf in any matter of Criticiſm, the conteſts whereof I leave to ſuch as are exercis'd in that ſort of ſtudy.

If in ſome places, as amongſt others, in the deſcription of the Tabernacle, and of the Table of Shew-bread, ſome difference be found between this Tranſlation and the Greek, *the cauſe thereof is, that thoſe Paſſages are ſo corrupted in the* Greek *Text, that all I could do, was to bring them into the condition wherein they are.*

II. Of the Hiſtory of the *Jewiſh* War againſt the *Romans*, &c.

If, the Hiſtory of the Jews, *advances its Author into the rank of the beſt Hiſtorians, 'tis plain that in that of their War againſt the* Romans, *he has ſurpaſs'd himſelf. Several reaſons have concurr'd to render this Hiſtory a Maſter-piece; the greatneſs of the Subject; the Sentiments excited in his breaſt, by the ruin of his Country; and the ſhare he had in the moſt conſiderable Events of that bloody War. For what other Subjects can equal this great Siege, which manifeſted to all the Earth, that one City alone would have been the Rock of the* Roman *Glory, had not God, for puniſhment of its ſins, overthrown it by the ſtorms of his wrath? What Sentiments of Grief can be more lively, than thoſe of a* Jew, *and of a Prieſt, who ſaw ſubverted the Laws of his own Nation, whereof no other was ever ſo jealous, and that magnifi-*

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BRITISH MUSEUM 15 APR 64

cent Temple, the object of his Devotion and of his Zeal, reduc'd to Aſhes: And what greater Intereſt can an Hiſtorian have in his Work, than to be oblig'd to bring into it the principal Actions of his own Life; and to labour for his own Glory, by an unflattering advancement of that of the Conquerors; and by acquitting himſelf at the ſame time of what he ow'd to the Generoſity of thoſe two excellent Princes Veſpaſian *and* Titus, *to whom the honour of having finiſh'd this great War was due.*

But foraſmuch as there are ſo many remarkable Occurrences in this Hiſtory, I think to do the Readers a pleaſure, in preſenting them here with an Abſtract thereof, from which general Idea they may afterwards proceed to the particulars depending thereupon. It is divided into ſeven Books.

The firſt Book, and the ſecond, to the twenty eighth Chapter, are an abridgment of the Jewiſh Hiſtory, *from* Antiochus Epiphanes *King of* Syria *(who ſpoiled the Temple, and went about to aboliſh Religion) to* Florus, *Governour of* Judea, *whoſe Avarice and Cruelty were the chief occaſion of that War which they maintain'd againſt the* Romans. *This abridgment is ſo delightful, that* Joſephus *ſeems to have deſign'd to ſhew that he could, like excellent Painters, repreſent the ſame objects in different manners, with ſo much Art, that it ſhould be hard to know to which to give the Preference. For whereas theſe Hiſtories are ſometimes interrupted by the Narration of things hapned at the ſame time, they are here written in a continued ſeries, and give the Readers the pleaſure to behold in one Table, what they ſaw before ſeperately in ſeveral. From the twenty eighth Chapter of the ſecond Book to the end,* Joſephus *relates what paſs'd in conſequence of the Troubles rais'd by* Florus, *till the defeat of the* Roman *Army commanded by* Ceſtius Gallus, *Governour of* Syria.

In the beginning of the third Book, Joſephus *ſhews the Conſternation of the Emperor* Nero *upon this ill ſucceſs of his Arms, which was likely to be follow'd with a revolt of all the Eaſt; and how caſting his Eyes on all ſides, he found only* Veſpaſian *fit to bear the weight of ſo important a War, and accordingly gave him the Conduct thereof. He relates afterwards in what manner this great Captain, accompany'd with* Titus *his Son, enter'd into* Galilee, *whereof our Author himſelf was Governor, and beſieg'd him in* Jotapat; *where, after the greateſt reſiſtance imaginable, he was taken and led Priſoner to* Veſpaſian: *and how* Titus *took divers other Places, and perform'd Actions of incredible Valor.*

The fourth Book brings in Veſpaſian *conquering the reſt of* Galilee; *the* Jews *beginning to tumultuate in* Jeruſalem, *the Factious, who took the Name of Zealots, becoming Maſters of the Temple under the Conduct of* John *of* Giſcala, Ananus *the High-Prieſt ſtirring up the People to beſiege them there; the* Idumæans *coming to their aſſiſtance, exerciſing horrible Cruelties, and afterwards retiring;* Veſpaſian *taking ſundry Places in* Judea, *blocking up* Jeruſalem, *in order to beſiege it; and forbearing that deſign, by reaſon of the Troubles riſen in the Empire, before and after the death of the Emperors* Nero, Golba *and* Otho; Simon, *Son of* Gioras, *another Head of the Factious, receiv'd by the People into* Jeruſalem; Vitellius, *who had ſeiz'd upon the Empire after* Otho'*s death, rendring himſelf odious and contemptible for his Cruelty and Debauchery; the Army commanded by* Veſpaſian, *declaring him Emperor: And laſtly,* Vitellius *aſſaſſinated at* Rome, *after the defeat of his Forces, by* Antonius Primus, *who had embrac'd* Veſpaſian'*s Party.*

The fifth Book relates how a third Faction, of which Eleazar *was Head, was form'd in* Jeruſalem; *That afterwards thoſe three Factions were again reduc'd to two, and in what manner they made War one againſt another. It contains alſo the Deſcription of* Jeruſalem, *of the Towers* Hippicos, Phazael *and* Mariamne, *of the Caſtle* Antonia, *of the Temple, of the High Prieſt, and of ſundry other remarkable things; the Siege of that great City form'd by* Titus; *the incredible Works, and prodigious Exploits of Valour done on both ſides; the grievous Famine wherewith the City was afflicted, and the ſtrange Cruelties of the Factious.*

The ſixth Book repreſents the horrid Miſeries whereinto Jeruſalem *was reduc'd; the continuation of the Siege with the ſame ardor as before; and how, after many Fights,* Titus *having forc'd the firſt and ſecond Wall of the City, took and ruin'd the Caſtle of* Antonia, *and aſſaulted the Temple which was burnt, notwithſtanding all this Prince could do to prevent it; and how at laſt he became Maſter of all the reſt.*

In the ſeventh and laſt of theſe Books, 'tis ſhew'd how Titus *caus'd* Jeruſalem *to be deſtroy'd, ſaving only the Towers* Hippicos, Phazael *and* Mariamne: *In what manner he commended and rewarded his Army; what Spectacles he gave to the Nations of* Syria; *what horrible Perſecutions were exerciſ'd upon the* Jews *in ſeveral Cities; with what incredible Joy the Emperor* Veſpaſian *and* Titus, *who was declar'd* Cæſar, *were receiv'd into* Rome; *what a magnificent Triumph they made; how the Caſtles of* Herodion, Macheron *and* Maſſada, *the only Places remaining to the* Jews *in* Judea, *were taken; and how thoſe that defended this laſt, all kill'd themſelves with their Wives and Children.*

This is in general what this Hiſtory of the Jewiſh *War againſt the* Romans *contains. And there are no Ornaments wherewith this great Perſon has not enrich'd it. He has omitted no occaſion of embelliſhing it, by elegant Deſcriptions of Provinces, Lakes, Rivers, Fountains, Mountains, ſeveral Rarities and Buildings, whoſe Magnificence would ſeem fabulous, if what he relates thereof could be call'd in doubt, when we ſee no Perſon found that has dar'd to contradict him, though the Excellence of his Hiſtory, rais'd no ſmall Envy againſt him.*

It may be ſaid with Truth, that whether he ſpeaks of the Romans *Military Diſcipline, or whether he repreſents Battels, Tempeſts, Shipwracks, a Famine or a Triumph, every thing is ſo lively ſet forth, that he charms the Attention of his Readers. And I fear not to add that no other, not excepting even* Tacitus *himſelf, has excell'd more in Orations; they are ſo noble, ſtrong and perſuaſive, always reſtrain'd within their own ſubject, and proportion'd both to the Perſons to ſpeak, and to thoſe that are ſpoken unto.*

Moreover, can the Judgment and Faithfulneſs of this Hiſtorian be too much commended, for the Moderation which he uſes between the Praiſes deſerv'd by the Romans *for finiſhing ſo great a War, and thoſe due to the Jews for having withſtood the ſame, although vanquiſh'd at laſt, with invincible courage? ſo that neither his Gratitude for the Obligations he had to* Veſpaſian *and* Titus, *nor his love for his Countrey, biaſs'd him contrary to Juſtice more on the one ſide than the other.*

But that which I account moſt eſtimable in him, is, that he never fails upon any occaſion to praiſe Vertue, to reprehend Vice, and to make excellent reflections upon the admirable Providence of God, and upon the fear which we ought to have of his dreadful Judgments.

It may be boldly affirm'd, That never was ſeen a greater Example thereof, than the ruin of that ungrateful Nation, of that proud City, and of that venerable Temple; ſince although the Romans *were Maſters of the World, and that this Siege was the work of one of the greateſt Princes they glory to have had for Emperors, the power of this victorious People, and the heroical Valor of* Titus, *would have in vain undertaken this deſign, if God had not choſen them to be the Executioners of his Juſtice. The blood of his Son ſhed, the moſt horrid of all Crimes, was the only true cauſe of the ruin of that unhappy City. The heavy hand of God upon that wretched People, caus'd that how terrible ſoever the War was that aſſaulted them without, it was yet much more dreadful within, by the cruelty of thoſe unnatural* Jews, *who more like Devils than Men, deſtroy'd by the Sword and the Famine, of which they were the Authors,* 1100000 *Perſons; and reduc'd the remainder to that paſs, that they could hope for no ſafety but from their Enemies, by caſting themſelves into the Arms of the* Romans. *Such prodigious effects of vengeance for the death of a God, might paſs for incredible with thoſe who have not the happineſs to be enlightned with the light of the Goſpel, if they were not related by a Man of that very ſame Nation, as conſiderable as* Joſephus *was, for his Birth, for his Quality of Prieſt, and for his Vertue. And methinks 'tis viſible, that God minding to make uſe of his Teſtimony to authorize ſuch important Truths, preſerv'd him by a Miracle, when after the taking of* Joſaphat, *of forty which were retir'd with him into a Cave, the lot being caſt ſo often to know who ſhould be ſlain firſt, he only and one other remain'd alive.*

This ſhews that this Hiſtorian is to be conſider'd with a different reſpect from all others, ſince whereas they relate only human Events although dependant on the Orders of the Supreme Providence, it appears that God caſt his Eye upon him to make him ſubſervient to the greateſt of his Deſigns.

For we muſt not only conſider the deſtruction of the Jews *as the moſt dreadful effect that ever was of God's Juſtice, and as the moſt diſmal Image of the vengeance which he will exerciſe at the laſt day againſt the Reprobate; we muſt alſo behold it as one of the moſt illuſtrious proofs which it hath pleas'd him to give Men of the Divinity of his Son; inaſmuch as this prodigious Event had been foretold by our Saviour in preciſe and intelligible terms. He had ſaid to his Diſciples ſhewing them the Temple of* Jeruſalem, That all thoſe goodly buildings ſhould be ſo deſtroy'd, that there ſhould not be left one ſtone upon another, *S. Matth.* 24 *v.* 2. *S. Mark* 13. *ver.* 2. *S. Luk* 19. *ver.* 44. *And alſo,* That when they ſhould ſee *Jeruſalem* encompaſs'd with Armies, they ſhould know that its deſolation was at hand, *S. Luke* 21. *ver.* 20.

He had mention'd particularly the dreadful circumſtances of this deſolation. He had ſaid to them, Wo to thoſe that ſhall be with Child, or give ſuck in thoſe days; for there ſhall be great diſtreſs in the Land, and Wrath upon this People. And they ſhall fall by the edge of the Sword, and ſhall be led away captive into all Nations, and *Jeruſalem* ſhall be troden down by the *Gentiles*, S. Luke 21. v. 23, 24.

And laſtly he had declar'd that the accompliſhment of theſe Propheſies was ready to come to paſs; That the time was drawing nigh that their houſe ſhould be left unto them deſolate: *and that even ſuch as were then living ſhould ſee it,* Verily I ſay unto you, All theſe things ſhall come upon this Generation, S. *Matth.* 23. *ver.* 38, & 36.

All theſe things had been foretold by our Saviour, and written by the Evangeliſts before the revolt of the Jews, *and at that time when there was not yet the leaſt appearance of ſo ſtrange a Revolution.*

Now inaſmuch as Prophecy is the greateſt of Miracles, and the moſt powerful way whereby God Almighty authorizes his Doctrine, this Prophecy of Jeſus Chriſt, to which no other is comparable, may be juſtly accounted the chief and moſt irrefragable evidence to Mankind of his Divine Birth and Miſſion. For as no other Prophecy was ever more clear, ſo neither was any more punctually accompliſh'd. Jeruſalem *was deſtroy'd to the ground by the firſt Army that beſieg'd it; there remain'd not the leaſt footſtep of that proud Temple, the wonder of the Univerſe, and the object of the* Jews *vanity; and the Calamities which ruin'd them, anſwer'd preciſely to that dreadful Prediction of our Saviour.*

But to the end ſo great an Event might ſerve as well for the Inſtruction of thoſe that were to be born in after-times, as for thoſe that were Spectators of it, it was neceſſary, as I have ſaid, that the Hiſtory ſhould be written by an irreproachable Witneſs. To which purpoſe 'twas fit the Writer ſhould be a Jew, *and not a Chriſtian, leſt he might be ſuſpected to have accommodated the Events to the Propheſies. 'Twas fit he ſhould be a Perſon of Quality, to the end he might be fully inform'd of all things. 'Twas fit he ſhould ſee with his own Eyes the wonderful things which he was to relate, to the end he might be capable of credit. And laſtly 'twas fit he ſhould be a Man, whoſe Eloquence and Judgment might be ſuitable to the greatneſs of ſuch a ſubject.*

All which Qualifications, ſo neceſſary to render this Hiſtory compleat in all points, meet ſo perfectly in Joſephus, *that 'tis evident God Almighty choſe him expreſly to perſuade all reaſonable perſons of the Truth of this marvellous Occurrence.*

'Tis certain, that having contributed in this manner to the Confirmation of the Goſpel, it appears not that he made any benefit thereof for himſelf, or that he had any ſhare in the bleſſings ſo plentifully poured down in his time upon all the Earth. But if there be reaſon to commiſerate his unhappineſs in this point, there is ſome alſo to bleſs the Providence of God, who has made his blindneſs ſerve to our Advantage; ſince the things he writes concerning his own Nation, are, in reſpect of the incredulous, incomparably of more force for Confirmation of the Chriſtian Religion, than if he had embrac'd Chriſtianity; ſo that we may apply to him in particular what the Apoſtle ſaith of all the Jews.

III. *Joſephus*'s Anſwer to *Appion.*

The next of the Works of Joſephus, *beſides his Life written by himſelf, is an anſwer in two Books to what* Appion *and ſome others had written againſt his Hiſtory of the* Jews, *againſt the Antiquity of their Race, againſt the Purity of their Laws, and againſt the Conduct of* Moſes. *Nothing can be more ſolid than this Anſwer, wherein* Joſephus *proves invincibly the Antiquity of his Nation by the* Egyptian, Chaldean, Phenician, *and even by the* Greek *Hiſtorians themſelves. He ſhews that all which* Appion *and thoſe other Authors have alledg'd to the diſadvantage of the* Jews, *are ridiculous Fables, as well as the plurality of their Gods; and he excellently ſets forth the greatneſs of the Actions of* Moſes, *and the ſanctity of the Laws which God gave the* Jews *by his Intervention.*

IV. The Martyrdom of the *Maccabees.*

The Martyrdom of the Maccabees *follows next. 'Tis a piece which* Eraſmus, *ſo famous among the Learned, calls a Maſterpiece of Eloquence; and I confeſs I underſtand not, why having with reaſon ſo advantageous an Opinion of it, he paraphras'd it, and not tranſlated it. Never was Copy more different from its Original. 'Tis hardly any of its principal Lineaments; and, if I miſtake not, nothing can more advance the Reputation of* Joſephus, *than to ſee that ſo able a Man intending to embelliſh his Work, has, on the contrary, ſo much diminiſh'd the beauty of it, and thereby ſhew'd how much* Joſephus *is to be eſteem'd for writing, not after the manner of moſt of the* Greeks *in a long-winded ſtyle, but cloſely and compendiouſly, as affecting to ſay nothing but what is neceſſary. And I cannot ſufficiently wonder, that no perſon hitherto has made a Tranſlation of it from the* Greek *either in* Latin *or* French, *at leaſt to my knowledge. For* Genebrard, *inſtead of Tranſlating* Joſephus, *has only Tranſlated* Eraſmus. *For my part I have faithfully adhered to the original Greek, without following that Paraphraſe of* Eraſmus *any where which invents Names that are neither in* Joſephus, *nor the Bible, for the Mother of the* Maccabees. *It ſhould ſeem* Joſephus *did not write this famous Martyrdom, authoriz'd by the Holy Scripture, but to prove the truth of a diſcourſe which he makes in the beginning, to ſhew* that Reaſon is the Miſtreſs of Paſſions; *and he attributes to it a power over them, which there would be reaſon to wonder at, if it were ſtrange that a* Jew *ſhould be ignorant that this power belongs only to the Grace of Jeſus Chriſt. He is contented to declare that he means only a Reaſon accompany'd with Juſtice and Piety.*

V. The Embaſſy of *Philo* to *C. Caligula* the Roman Emperor.

This is a brief Account of all the Works of Joſephus. *Now becauſe* Philo *although a* Jew *as well as he, writ alſo in* Greek *upon part of the ſame Subjects, but handles the ſame rather as a Philoſopher, than an Hiſtorian; and becauſe none amongſt all his Writings is ſo eſteem'd as that of his Embaſſage to the Emperor* C. Caligula, *of whom* Joſephus *ſpeaks particularly in the* 10th *Chapter of the* 18th *Book of the* Jewiſh Antiquities, *I conceiv'd that this Piece having ſo great Affinity therewith, it would not be amiſs to ſhew by a Tranſlation of it, the different manner of writing of theſe two great Perſons. That of* Joſephus *is undoubtedly more compendious, and has nothing of the* Aſiatic *Style; ſo that he expreſſes that in few words, which* Philo *doth ſometimes in as many Lines. The Hiſtory of that Emperor may be made up from the Writings of theſe two famous Authors, inaſmuch as* Philo *relates as particularly and eloquently the Actions of his Life, as* Joſephus *has written nobly and excellently the paſſages of his Death. Both the one and the other were ſo extraordinary, that 'tis an advantage there remains ſuch Images thereof to Poſterity, to animate good Princes to merit by their Vertue as great Affection for their Memory, as People have horror for thoſe who have ſhew'd themſelves unworthy of the rank which they held in the World.*

It remains only to add, That as this Volume comprehends all the ancient holy Hiſtory, ſo the Readers are deſir'd to peruſe it not only for Divertiſement of Curioſity, but alſo with an aim to profit by the uſeful Conſiderations for which it affords ſo much matter. And that whereas the old Tranſlation of Doctor Lodge *was not undeſervedly complain'd of on many accounts; much Pains hath been taken in this Edition to amend it, as the Reader will eaſily find by comparing it with the former. If it be not ſo complete as could be wiſh'd, the Reader is deſir'd to accept candidly what has been done for his Satisfaction; and to conſider, that though an old repair'd Building can hardly have all the Beauty, yet it may have all the Conveniency of a new Fabrick.*

A Brief

BRITISH MUSEUM 15 APR 64

WORKS of *JOSEPHVS.*

A Brief Computation very uſeful to the Underſtanding of the Hiſtory.

From *Adam* till the Deluge, were years	1656
From the Deluge till *Abraham's* time	291
From *Abraham* till the Departure out of *Egypt*	500
From the Departure out of *Egypt*, till the Building of the Temple by *Solomon*	480
From the Building of the Temple, till the *Babyloniſh* Captivity	410
From the Return from the Captivity, till the *Maccabees* time	432
From the *Maccabees* time, till that of *Herod*	134
From *Herod's* time, till the final and fatal Deſtruction of *Jeruſalem*	103

The *Jews* have two ſorts of years; the Civil, which begins in *September*; and the Sacred or Eccleſiaſtick, which begins in *March*.

They have twelve Months or Moons; and every third Year hath a thirteenth Month of twenty two days; and the fourth hath a thirteenth Month of 23.

Before the Captivity of *Babylon*, they accounted the Months ſucceſſively by 1,2,3,&c. ſince their Return, they have named them rather after the manner of the *Chaldees*, than the *Hebrews*.

The Hebrew.	*The Engliſh*	The Greek
Niſan.	March.	*Andineen.*
Siu or *Jar.*	April.	*Veritien.*
Sivan.	May.	*Diſtre.*
Tamuz.	June.	*Xantique.*
Ab.	July.	*Arthemiſien.*
Elul.	Auguſt.	*Deſien.*
Ethanin or *Tiſri.*	September.	*Paneme.*
Bul or *Markſuan.*	October.	*Loie.*
Caſleu.	November.	*Gorpian.*
Thebet.	December.	*Hyperberete.*
Sebath.	January.	*Dien.*
Adar.	February.	*Apelleen.*

This Nation in their beginning, was governed by Judges.

Moſes
Joſhua
Othoniel
Adol
Baruc and *Debora*
Gedeon
Abimelech
Thola
Jar
Jeptha
Abſan
Elon
Abdon
Samſon
Eli
Samuel.

After them they had theſe Kings.

Saul
David
Solomon
Roboam
Abia
Aſa
Jehoſhaphat
Joram
Manaſſes
Ochozias
Athalia
Joas
Amaſias
Ozias
Jonathan
Achaz
Ezechias
Eliacim
Amon
Joſias
Joachas
Joachim
Zedechias

The Captivity of *Babylon* continued ſeventy years. Governors after the Captivity were

Zorobabel
Rheſa
John Ben Reſa
Judas Hircanus
Joſeph
Abner
Heli
Maha
Nagge
Hagaieli
Naum
Amos
Mattathias
Joſeph Arſe
Jannes Hircanus
Mattathias.

The *Maccabees*, who were both Princes and Prieſts.

Judas
Jonathan
Simon
John Hircanus.

Theſe

ADVERTISEMENTS concerning the

Theſe following were both Kings and Princes.

Ariſtobulus 1.
John Alexander
Alexandra
Ariſtobulus 2.
Hircanus
Ariſtob. Son of *Ariſtob.*
Ariſtobulus 3.
Hircanus.

The Race of *Herod.*

Antipater
Herod the Great.
Archelaus the Great
Agrippa Son of *Agrip.*

The Names of the High-Prieſts from the Departure out of *Egypt*, till the building of the Temple by *Solomon.*

Aaron
Eleazar
Phinees
Abiſua
Buſqui
Oſes
Heli
Achitob
Achimelech
Abiathar
Sadoc
Achimaas
Azarias.

From the Building of the Temple, till the Captivity of *Babylon.*

Joram
Joſes
Axioram
Sudeas
Joathan
Urias
Nerias
Odeas
Sellum
Helcias

From the Return out of *Babylon*, till the *Maccabees* time.

Saraia
Joſedech
Joſua
Joachim
Eliaſib
Eleazar
Manaſſes
Onias 2.
Simon 2.
Onias 3.
Joiada
Jonathan
Jadus
Onias 1.
Simon 1.
Jaſon
Onias 4.
Lyſimachus
Alcimus.

High-Prieſts from the *Maccabees* time, till the final deſtruction of *Jeruſalem.*

Simon Boethus
Joſeph 1.
Joſeph 2.
Joazar
Eleazar
Joſhua the Son of *Sias*
Joazar
Ananus
Iſmael
Theophilus
Simon
Mattathias
Elion
Joſeph 3.
Ananias
Iſmael
Joſeph
Annas
Eleazar
Simon
Joſeph Caiaphas
Jonathan
Joſua Son of *Danneus*
Joſua Son of *Gamaliel*
Matthias
Phinees or *Panaas.*

Kings of *Iſrael*, otherwiſe called Kings of the Ten Tribes, or of *Samaria.*

Jeroboam 1.
Nadab
Baaſa
Ela
Zamri
Amri
Achab
Joram
Jehu
Joachaz
Joas
Jeroboam 2.
Zachary
Manahem
Pecha Son of *Manahem*
Pecha Son of *Romelia*
Oſeas.

Kings of *Aſſyria* and *Babylon.*

Phulbelocus
Phulaſſer
Salmanaſſer
Senacherib
Aſſaradon
Berodach Benmerodach
Nebuchodonoſor 1.
Nebuchodon. the Great
Evilmerodach
Nerigloſſorar
Labaſardach
Baltaſſer.

Kings of *Perſia.*

Cyrus
Cambyſes
Smerdas Magus
Darius Son of *Hiſtaſpis*
Xerxes Son of *Darius*
Artabanus the Tyrant
Artaxerxes with a long hand
Xerxes
Sogdianus
Darius the Baſtard
Artaxerxes Mnemon
Artaxerxes Ochus.
Arſames.
Darius Son of *Arſames*

Kings of *Syria* after the death of *Alexander* the Great.

Seleucus Nicanor
Antiochus Soter
Antiochus Sirnam. *God*
Seleucus Callinicus
Seleucus Ceraunus
Antiochus the Great
Seleucus Philopater.
Antiochus Epiphanes
Antiochus Eupator
Demetrius Sotor
Alexander Epiphanes
Demetrius Nicanor
Antiochus Sedetes
Demetrius Nicanor
Alexander Zebina
Antiochus Gryphus
Antiochus Cyzicenus
Antiochus Gryphus
Antiochus Pius.

Kings of *Egypt*, after the death of *Alexander* the Great.

Ptolomey Soter
Philadelphus
Evergetes
Philopater
Epiphanes
Philometer
Evergetes Phiſcon
Lathyrus
Alexander
Auletes
Cleopatra.

Kings of the *Tyrians.*

Abibalus
Hiram
Belaſtartus
Abdaſtartus
Aſtartus
Aſtarimus
Phelletees
Ithoballus
Badezor
Merimus
Pigmalion.

An

BRITISH MUSEUM 15 APR 64

An Explication of the Coins and Meaſures mention'd in this Hiſtory.

Sath was the meaſure containing about ſome ſeven quarts *Engliſh*.

The *Epha* contained three *Saths*.

The *Core* or *Homer* contained ten *Ephas*, that is to ſay, thirty *Saths*, and was the ſame meaſure both in dry and liquid things.

The *Log* contained a *French* meaſure.

The *Hin* contained twelve *Logs*.

The *Bath* contained as much as the *Epha*.

The *Cad*, was a kind of Pitcher, containing ſuch a quantity as a young Maid might well carry.

The *common Sicle* contained the weight of four Ounces, whether it were of Gold, Silver, or any other Metal.

The *ſacred* or *holy Sicle* weighed half an Ounce of any Metal whatſoever.

The *common Sicle of Silver* was valued at about one Shilling of our Money.

The *holy Sicle of Silver* was valued at about two Shillings.

The *common Drachm* was the eighth part of an Ounce.

The *ſacred Drachm* was the fourth part of an Ounce.

The *Pound* weighed twelve Ounces.

The *ordinary Talent* contained fifty four Pounds eight Ounces and a quarter of *Troy* Weight in any Metal; yet it was not minted Money, but a Maſs made up after the manner of an Ingot.

The *ſacred Talent* contained one hundred pounds.

Furthermore Note, That when *Joſephus* mentions the *Olympiads*, without any ſpecification of the years therein contained, he ordinarily means the ſpace of four years compleat.

The *Stadium*, *Stade*, or *Furlong*, according to the *Greeks* account (which I ſuppoſe *Joſephus* moſt reſpected in this Hiſtory) either of 600 Foot as the Olympique, that is, of 120 Paces; or as the Pyrrhique, which contained 1000 Foot, that is 200 Paces.

The Names of the AUTHORS alledged in this Hiſtory.

A.

Acuſilaus
Agatharcides
Alexander
Andrew
Apion
Apolonius Molo
Apollodorus
Ariphanes
Ariſtæus
Ariſtotle.

B.

Beroſus.

C.

Cadmus
Caſtor
Chæremon
Cherilus
Clearchus
Conon.

D.

Demetrius Phalereus
Dim.

E.

Ephorus
Euhemeras
Eupolemus.

H.

Hecatuſæas
Hellinicus
Hermippus
Hermogenes
Herodotus
Heſiodus
Heſtiæus
Hierom of *Egypt*
Homer
Hypercodies.

I.

Iſidore.

L.

Titus Livius
Lyſimachus.

M.

Manethon
Menander
Mnaſeas
Mochus.

N.

Nicholas of *Damas.*

P.

Pherecydes
Philon
Philoſtratus
Polybius
Polycrates
Poſſidonius
Pythagoras.

S.

Strabo.

T.

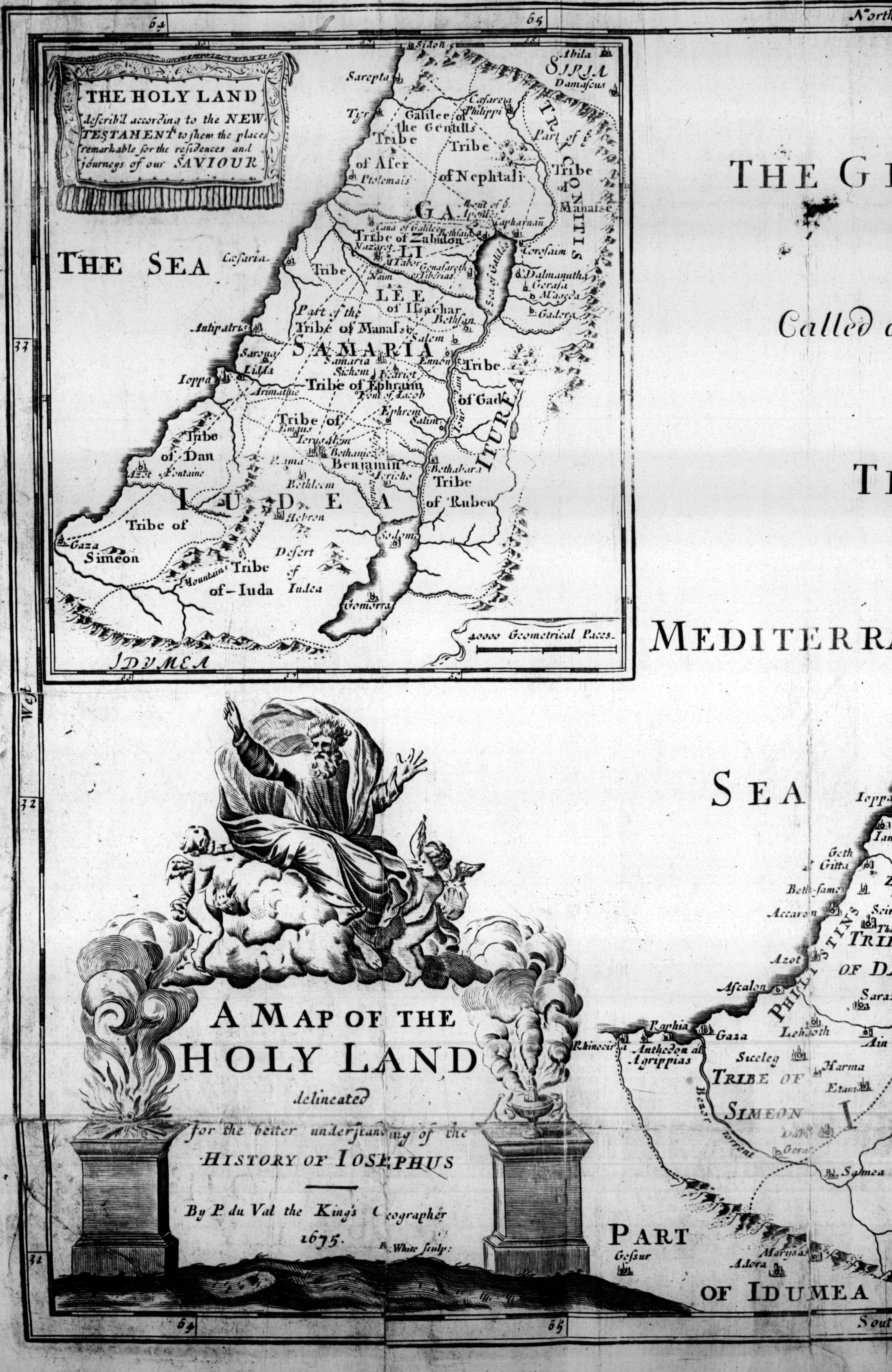
Thales
Theodotus
Theophilus
Theopompus
Theophraſtus
Thucydides
Timæus.

Z.

Zophyrion.

THE

BRITISH MUSEUM
15 AFR 64



THE HOLY LAND describ'd according to the NEW TESTAMENT to shew the places remarkable for the residences and journeys of our SAVIOUR

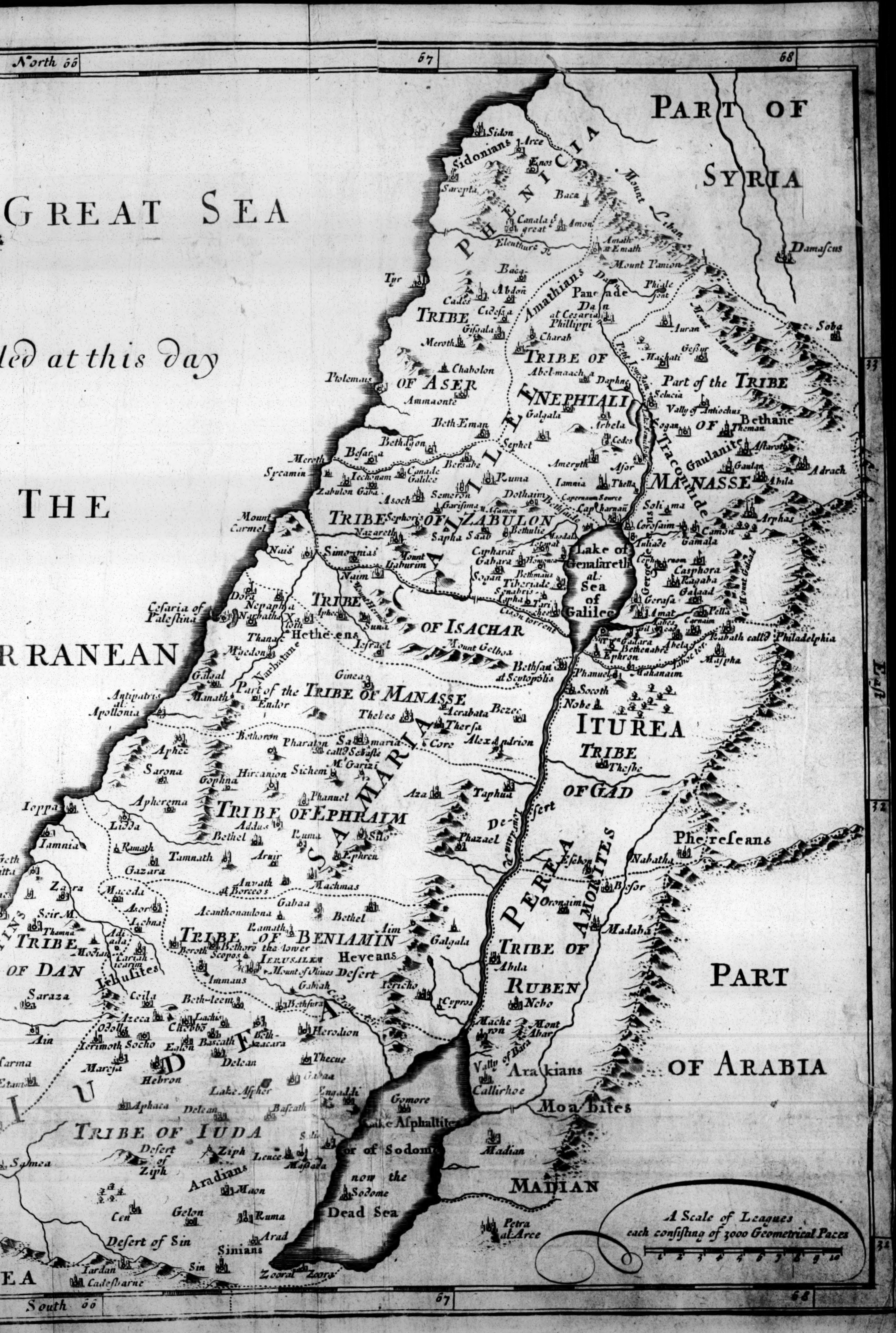
A MAP OF THE HOLY LAND delineated for the better understanding of the HISTORY OF IOSEPHUS

By P. du Val the King's Geographer

1675.

R. White sculp:

64
65
North
West
33
32
31
South
Sidon
Sarepta
Abila
SIRIA
Damascus
Tyr
Galilee of the Gentills
Cæsarea Philippi
TRACONITIS
Part of ye Tribe of Manasse
Tribe of Aser
Ptolemais
Tribe of Nephtali
Mount of ye Apostles
GA LI LEE
Capharnaü
Cana of Galilee
Bethsaida
Tribe of Zabulon
Nazaret
M. Tabor
Genasareth
Tiberias
Sea of Galilee
Corosaim
Naim
Dalmanutha
Gerasa
Magedа
Gadera
THE SEA
Cæsaria
Tribe of Issachar
Bethsan
Part of the Tribe of Manasse
Salem
Antipatris
Sarona
Lidda
SAMARIA
Samaria
Sichem
Iscariot
Ennon
Ioppa
Arimathie
Tribe of Ephraim
Font of Iacob
Tribe of Gad
Ephrem
Salim
Iordan
ITUREA
Tribe of Dan
Tribe of Benjamin
Emaus
Ierusalem
Bethanie
Rama
Iericho
Bethabara
Tribe of Ruben
Azot
Fontaine
IUDEA
Bethleem
Hebron
Sodome
Tribe of Simeon
Gaza
Desert of Iudea
Mountains of Iudea
Tribe of Iuda
Gomorra
4000 Geometrical Paces
IDUMEA
THE G
Called
TH
MEDITERRA
SEA
Ioppa
Geth
Gitta
Iam
Beth-sames
Accaron
PHILISTINS
TRIBE OF DA
Azot
Ascalon
Saraa
Raphia
Gaza
Rhinocirura
Anthedon al Agrippias
Lehaoth
Ain
Sicelег
Harma
TRIBE OF SIMEON
Etam
Bezor torrent
Gerar
Samea
PART OF IDUMEA
Gessur
Adora
Marysa


North 66
67
68
Part of Syria
Damascus
Great Sea
led at this day
The
rranean
Sidon
Sidonians
Arce
Enos
Phenicia
Sarepta
Baca
Mount Liban
Canala the great
Amon
Eleuthure
Amath al. Emath
Mount Panion
Tyr
Baca
Cades
Abdon
Cidessa
Amathians
Paneade
Dan at Cesaria Phillippi
Phiale font
Tribe of Aser
Gissala
Meroth
Charab
Auran
Soba
Chabolon
Machati
Gessur
Ptolemais
Ammaonte
Tribe of Nephtali
Abel-maach
Daphne
Part of the Tribe of Manasse
Selucia
Vally of Antiochus
Bethane
Galgala
Soyan
Theman
Beth Eman
Arbela
Cedes
Astaroth
Galilee
Bethdagon
Sephet
Traconide
Gaulanite
Gaulan
Adrach
Besara
Meroth
Bersabe
Ameryth
Asor
Sycamin
Iechonam
Canade Galilee
Ruma
Iamnia
Thella
Abila
Zabulon Gaba
Asoch
Semeron
Garisima
Dothaim
Bethsaida
Capernaum Source
Capharnaü
Solima
Mount Carmel
Tribe Sephoris of Zabulon
Bethulia
Corosaim
Nazareth
Sapha
Saab
Gergesens
Camon
Nais
Simonias
Mount Taburim
Cypharat
Gabara
Iuliade
Gamala
Naim
Sogan
Tiberiade
Lake of Genasareth al. Sea of Galilee
Casphora
Ragaba
Galaad
Dora
Nepaphia
Tribe
Senabris
Capha
Tarichee
Gerasa
Amat
Pella
Mount Galaad
Cesaria of Palestina
Naphath
Hetheens
Aphec
Suna
Cison torrent
Of Isachar
Gadara
Rabath call'd Philadelphia
Thanac
Israel
Mount Gelboa
Bethenabre
Abela
Ephron
Iaboc tor.
Maspha
Magedon
Narbatene
Bethsan al Scytopolis
Phanuel
Mahanaim
Galgal
Ginea
Socoth
Antipatris al. Apollonia
Manath
Part of the Tribe of Manasse
Endor
Nobe
Bezec
Acrabata
Thebes
Thersa
Iturea
Bethoron
Pharaton
Samaria call'd Sebaste
Core
Alexandrion
Tribe
Aphec
Sichem
Mt. Garizi
Thesbe
Sarona
Gophna
Hircanion
Of Gad
Ioppa
Aphrema
Phanuel
Aza
Taphua
Tribe of Ephraim
Desert
Iamnia
Lidda
Addus
Bethel
Ruma
Silo
Samaria
Phazael
Pheresens
Geth
Ramath
Tamnath
Aruir
Ephren
Perea
Esebon
Nabatha
Gazara
Amorites
Zara
Macheda
Anvath al Borceos
Machmas
Bosor
Seir M.
Asor
Iabna
Acanthonaulona
Gabaa
Oronaim
Thamna
Bethel
Aim
Madaba
Tribe of Dan
Adiada
Modin
Cariathiearim
Ramath
Scopos
Tribe of Beniamin
Galgala
Berotth
Bethoro the lower
Ierusalem
Heveans
Tribe of Ruben
Iebusites
Mount of Olives
Desert
Abila
Part of Arabia
Saraza
Immaus
Ceila
Gabiah
Iericho
Beth-leem
Cedron
Bethsura
Cypros
Nebo
Azeca
Lachis
Ain
Odolla
Chebbo
Eglon
Beth-zacara
Herodion
Machero
Mont Abar
Iermoth
Socho
Bascath
Sarma
Maresa
Delean
Thecue
Valley of Bara
Arabians
Iudea
Etam
Hebron
Gabaa
Callirhoe
Lake Aspher
Engaddi
Gomore
Moabites
Aphaca
Delean
Bascath
Lake Asphaltite or of Sodome now the Dead Sea
Tribe of Iuda
Salte
Desert of Ziph
Ziph
Leuce
Masada
Sodome
Madian
Samea
Aradians
Maon
Madian
Cen
Gelon
Ruma
A Scale of Leagues each consisting of 3000 Geometrical Paces
1 2 3 4 5 6 7 8 9 10
Petra al. Arce
Desert of Sin
Arad
Sinians
Zoora
Zoora
Sin
Tardan
Cadesbarne
ea
South 66
67
68
East
33
32
31

A

The LIFE of FLAVIUS JOSEPHUS;

The Son of *MATTHIAS*, Written by himſelf.

B FORASMUCH as I derive my Original, by a long ſeries of Anceſtors,
from the Sacerdotal Race, I may, with ſome reaſon, value my ſelf upon
the Nobleneſs of my Birth; ſince, as every Nation places the Grandeur of
a Family in ſome certain marks of Honour that accompany it, ſo amongſt
us 'tis one of the moſt ſignal to have the adminiſtration of Holy things.
But I am not only deſcended of the ſtock of the Prieſts; I am alſo of the
Firſt of the Four and twenty Families of which it conſiſts, and whoſe Dignity is eminent
above the reſt. To which I may add, That, by my Mothers ſide, I reckon Kings
amongſt my Anceſtors: For the Branch of the *Aſmoneans*, from whom ſhe deſcended,
C for a long time exerciſed both the High Prieſthood and Princely Power among our Nation.
In this manner ſtands the order of the laſt of my Predeceſſors. My great Grandfathers
Grandfather *Simon*, ſirnamed *Pſyllus*, the Stutterer, lived at ſuch time as *Hircanus*
was High Prieſt, the firſt of that Name, and the Son of *Simon* the High Prieſt.
This *Simon Pſellus* had Nine Sons: the one of which was *Matthias*, ſirnamed *Aphlias*.
This *Matthias* took to Wife the Daughter of the High Prieſt *Jonathan*, by whom he
had one Son, who was *Matthias*, ſirnamed *Curtus*, who was born in the firſt year of *Hircanus*'s
Prieſthood. *Matthias* begat *Joſeph* in the Ninth year of *Alexander*'s Government;
and of *Joſeph* came *Matthias* in the Tenth year of the Reign of *Archelaus*;
and *Matthias* begat me in the Firſt year of the Empire of *Caius Cæſar*. I likewiſe have
D Three Sons, mine eldeſt is *Hircanus* who was born in the Fourth; my next *Juſtus*, who
was born in the Seventh; and *Agrippa* my laſt, who was born in the Ninth year of *Veſpaſians*
Empire. This Genealogy of mine do I in this manner propoſe, according as I
have found it written in the Publick Regiſters, to the end to confound the Calumnies
of my Enemies.

Joſephus's Lineage.

Joſeph the Son of *Matthias* was born in the firſt year of *Caius Cæſars* Empire, and the 4001 year of the World, and the 39 after Chriſt's Birth.

My Father *Matthias* was conſiderable for his Extraction, but more for his Juſtice
and Authority in *Jeruſalem*, which is the Metropolis of our Country. My bringing
up, during my tender years, was with *Matthias*, who was my Brother by the ſame Father
and Mother; with whom I happily profited in all kind of Science, having a good
Memory, and a quick Apprehenſion: ſo that, being yet a Child of Fourteen years of
E Age, I was praiſed by all Men in regard of the good Affection I had to Learning; and
the Prieſts and Nobleſt Citizens vouchſaf'd to ask my Opinion of things that concerned
our Laws and Ordinances. About the Age of Sixteen years, my deſire was to
have a ſearch and inſight into the Sects of our Nation, which are Three: The firſt of
the *Phariſees*, which is the chiefeſt: The ſecond of the *Sadduces*: And the third of
the *Eſſeans*. And this I did, to the end I might chooſe the better of the Three, when
I underſtand them all. For which cauſe, with great Auſterities and Labours, I paſſed
thorow them all: and not content with this Experience, after I had heard that a certain
Man called *Banus* lived in the Deſart, cloathing himſelf with that which the Trees
brought forth, and feeding on no other kind of meat, but what they freely yielded;
F and waſhing himſelf oftentimes by day and night in cold water to keep himſelf chaſte,
I began to imitate his courſe of Life: and after I had lived with him for the ſpace of
Three years, and ſatisfied my deſires, I returned to the City at the Age of Nineteen
years.

Joſeph from his infancy very ſtudious, and addicted to learning.

At this time I began to engage my ſelf in the exerciſe of a civil Life, following the
Sect of the *Phariſees*, which very nearly reſembled that Sect among the *Grecians*, who
are called *Stoick*. After I was Six and Twenty years old, it was my fortune to repair
to *Rome* upon this occaſion. Whilſt *Fœlix* governed *Judea*, certain Prieſts, my familiars,
Men of much Honour, and more Vertue, were, upon ſome ſlight occaſion, bound
and ſent to *Rome* by his commandment, to anſwer what ſhould be objected againſt
G them in *Cæſars* preſence. Whereupon being deſirous to do them ſervice, and having
ſpecial intelligence, that the Torments wherewith they were Martyred, leſſened not
their Piety, but that they lived contentedly on Figs and Nuts: for this cauſe I departed

Joſeph a Phariſee.

Joſeph's ſhipwrack.

Joſeph obtaineth the Prieſts Liberties.

The *Jews* ſeditions.

Joſeph dehorteth the *Jews* from Sedition, is ſuſpected by them of Treaſon.

The *Jews* are plagued both by Strangers and their own Countreymen.

The *Jews* conſtrained by neceſſity to make War.

for *Rome*, and was encountred with many great and grievous hazards by Sea. For the H
Ship, wherein I ſailed, was wrackt in the midſt of the *Adriatick* Sea, and about ſix
hundred of us were forced to ſwim all Night long, and at Day-break, by God's Providence,
a *Cyrenean* Ship came in ſight, and both I and certain others, to the number of
Fourſcore, out-ſwimming the reſt, were taken up into it, and ſaved. After I had in
this ſort eſcaped, I came to *Dicæarchia*, which the *Italians* call at this day *Puteoli*, and
grew acquainted with *Aliturus* a Jew born, who was a Comedian, and in good reputation
with *Nero*; by whoſe means inſinuating my ſelf into the Empreſs *Poppea*'s,
knowledge, I determined to beſeech her to procure the liberty of thoſe Prieſts with
all expedition, which ſhe accordingly did; and being gratified likewiſe by her with
many great gifts, I returned into my Country. There I found the Commonwealth I
much diſquieted with Factions and Troubles, and divers too prone and ready to Rebel,
and withdraw their Allegiance from the *Romans*. I inforced my ſelf to repreſs
the ſeditious, and exhorted them to change their Opinions, repreſenting, before their
Eyes, the quality of thoſe, againſt whom they enterprized War, with whom they could
neither compare in experience of War, nor in good Fortune: For this cauſe I adviſed
them, not to hazard the overthrow of themſelves, their Children and their Countrey,
by their raſhneſs and rage. To this effect I ſpake to them, and inſtantly intreated them
to deſiſt from their unhappy Reſolution, for that I foreſaw that the end of this War
would prove to our utter Ruine, but I prevailed nothing with them. The fury of
deſperate and diſſolute Men prevailed above reaſon: for which cauſe fearing leſt by K
continual inforcing of one thing, I ſhould grow into hatred and ſuſpition amongſt
them, as if I favoured their Enemies, and they ſhould put me to death; ſeeing that
the Fort of *Antonia* was already ſeized upon by the ſeditious, I retired my ſelf into
the Sanctuary. From whence, after *Manahem*, and the chieſeſt Revolters were put to
death, I came out again, and join'd my ſelf with the Prieſts, and chieſeſt *Phariſees*;
whom I found ſurprized with great fear, when they ſaw the People in Arms, and uncertain
what to do, wanting the means to pacifie theſe mutinies. But apparently perceiving
the danger, both I and the *Phariſees* ſeign'd our ſelves of their Mind, and
counſelled them to contain themſelves in Peace, and let the *Roman* Forces depart, in
hope, that *Geſſius* would, with all Expedition, draw out great Forces, and chaſtiſe theſe L
Peace-breakers. But as ſoon as he arrived, and fought with them, he was overcome,
and a great number of his men ſlain; whereupon followed the utter ruin of our
whole Nation. For ſuch as deſired the War, were puffed up with that Victory, and
conceived aſſured hope, that in the end they ſhould overcome the *Romans*. Beſides,
this enſuing occaſion preſented it ſelf: The Inhabitants of the Cities that border upon
Syria, laid hands on thoſe Jews that dwelt among them, and ſlew them, with their
Wives and Children, without any juſt cauſe or crime committed by them. For they
had not conſpired any ways, or intended to revolt from the *Romans*, or to uſe any
Hoſtility, or any ſecret conſpiracy againſt any of thoſe, with whom they were converſant.
But amongſt all the reſt, the Citizens of *Scythopolis*, exceeded all other in M
Impiety and Wickedneſs. For being beſieged by certain of the Jews, they inforced
thoſe Jews that inhabited amongſt them to take Arms, and fight againſt thoſe of their
own Nation (which is expreſly prohibited by our Laws) and having overcome, by
their Aſſiſtance, they, by a deteſtable perfidiouſneſs, forgot the Obligation they had,
the Faith which they had engag'd to them, and ſlew every one of them, to the number
of many Thouſands. The like misfortune alſo fell upon thoſe Jews that inhabited
Damaſcus. But of this we have more amply ſpoken in thoſe our Books, which we
have written of the Wars of the Jews: and at this preſent I make mention hereof,
only to ſignifie to the Reader, that our Nation became engaged in War with the *Romans*,
not out of voluntary intent and purpoſe, but in great part by neceſſity and conſtraint. N

After that *Geſſius* was overcome (as is before declared) the chieſeſt men of *Jeruſalem*
perceiving that the Seditious were ſtrongly armed and provided, they began to
fear leſt if they ſhould be found diſarmed, they ſhould ſuddenly be overthrown by
their Enemies (as in effect it fell out afterwards) and hearing that all *Gallilee* was not
as yet wholly revolted from the *Romans*; but that a part thereof as yet remained in
Peace, they ſent me with two other Prieſts, *Joazar* and *Judas*, who were both vertuous
and honourable men, to perſuade the mutinous to lay down their Arms, and to let them
know that it was more advantagious for the Nation, that ſuch Men as were in Authority
and Reputation, ſhould have the keeping thereof. The reſolution that was taken O
by them was, that they had them always ready upon all occaſions, but that they expected
until they were certified, what the *Romans* intended to do.

BRITISH MUSEUM 15 APR 64

A With this Commiſſion, and the like Inſtructions, I repaired into *Galilee:* where I found the *Sephorites* were ready to come to a Battel with the *Galileans*, for that theſe latter had threatned to ravage their Country, in regard of their League of Friendſhip with the *Romans*, contracted and ratified by *Senius Gallus*, Governour of *Syria*. But I delivered them from that fear, and appeaſed the Common People, by permitting them to ſend at all times when they pleaſed, their Hoſtages to *Geſſius*, who lay at *Dora* a City of *Phœnicia*. I found likewiſe that the Inhabitants of *Tiberias* were already in Arms upon this occaſion: There were in that City three different Factions, the one of the Nobility, whoſe chief was *Julius Capellas* to whom were joined *Herod* the Son of *Miarus*, *Herod* the Son of *Gamal*, and *Compſus* the Son of *Compſus*. For *Criſpus* the Brother of *Compſus*, who in times paſt had been made B Governor of the City for *Agrippa*, ſirnamed the Great, was in his own poſſeſſions on the other ſide of *Jordan*. All theſe, I ſay, were of opinion to remain under the *Romans* Authority, and to obey their King. But *Piſtus* alone of the Nobility, would no ways accord to this advice, by the perſuaſion of his Son *Juſtus*. The ſecond Faction was of the common ſort, who concluded upon War. *Juſtus*, Son of *Piſtus*, who was the Ringleader of the third Faction, carried himſelf very doubtfully touching the War; yet notwithſtanding he ſecretly thirſted after Innovation, hoping that by a change he ſhould encreaſe his Power. "Preſenting himſelf therefore in the midſt of the Multitude, he endeavoured to perſuade them that their City was always one of the chief of *Galilee*; and that during the days of *Herod* the Tetrarch, who founded the ſame, it was the C chiefeſt City, whoſe pleaſure it was that the City of *Sephoris* ſhould yield obedience to that of *Tiberias*. That they had not loſt that preheminence in the time of King *Agrippa* the Father, but had continued the ſame, till *Fœlix* obtained the Government of *Judæa*. But for the preſent ſince they had been given by *Nero* to the younger *Agrippa*, they had fallen from and loſt their Superiority. For the City of *Sephoris* obtained the Soveraignty of *Galilee*, after that ſhe acknowledged the *Roman* Government, which had removed the Treaſure of the Charters and the Receipts of the Kings Money. By theſe words, and others of like nature againſt King *Agrippa*, he incited the People to Rebellion, ſignifying to them, "That an opportunity invited them to take Arms, to the end that being aſſociated by the *Galileans*, they might recover the advantages which D they had loſt unjuſtly. To which purpoſe, all the Province would willingly join with them, through the hatred they bare the *Sephorites*, on whom they would revenge themſelves with great power, becauſe they continued in their Allegiance, which they promiſed to the *Romans*.

The danger of the *Sephorites*.

Sedition in the City of *Tiberias*.

Three Factions in the City of *Tiberias*.

The Oration of *Juſtus*, *Piſtus*'s Son, to the multitude.

Juſtus incites the People to Rebellion.

By theſe words he won the Peoples Hearts to him: for he was a Man very eloquent, and by his ſubtilty and politick diſcourſe, eaſily overthrew all that which his Adverſaries produced againſt him. He was alſo skilful enough in the Greek Language, to attempt the writing of the Hiſtory of thoſe Tranſactions, to the end to diſguiſe the truth thereof. But in the proceſs of this diſcourſe, I will ſhew more particularly what his ill deſigns were, and how by his and his Brothers means, he wanted little of utterly over- E throwing his Country. When therefore this *Juſtus* had perſuaded the Citizens of *Tiberias* to take Arms, and had conſtrained divers Men likewiſe, who were of the contrary Opinion to do the like, he iſſued out with them, and burnt the Villages of the *Gadarenians* and *Hippenians*, that are ſcituated in the confines of *Tiberias* and *Scythopolis*. In this eſtate was *Tiberias*: And as for *Giſchala*, their Affairs were brought to this paſs; *John* the Son of *Levi* ſeeing ſome of the Citizens reſolv'd upon a Revolt from the *Romans*, laboured to reſtrain them, and required them to continue in their Allegiance: but notwithſtanding all his perſuaſion and diligence, he could not contain them. For the Nations round about them, as the *Gadarenians*, *Gabarenians* and *Tyrians*, aſſembled a great Army, and with the ſame aſſailed *Giſchala*, and took it by force: and after they had con- F ſumed by Fire and utterly deſtroyed the ſame, they returned home. *John* being much diſpleaſed with this act, armed all thoſe that were with him, and ſet upon the abovenamed Nations; and having obtained the Victory, he Re-edified *Giſchala* in better ſort than it was before, incloſing it with a Wall, to the intent it might be the better fortified againſt future Invaſions.

Juſtus the offſpring of War.

Ghiſchala burned and ſpoiled.

But thoſe of *Gamala* perſevered in their faith towards the *Romans*, as I ſhall now declare; *Philip*, the Son of *Jacim*, who governed under King *Agrippa*, eſcaping beyond all Opinion, from the Royal Palace of *Jeruſalem* at ſuch a time as it was beſieged, fell into another great danger, to wit, to be ſlain by *Manahim*, and thoſe Seditious that were with him: but certain *Babylonians* his Kinſmen being at that time in *Jeruſalem*, hindered the G Revolters from executing their purpoſe at that time. When therefore *Philip* had lay hid there for the ſpace of four days, on the fifth he fled away diſguiſed in a falſe hair, for fear he ſhould be diſcovered. And as ſoon as he arrived in a Village, which was of his

Gamala faithful to *Rome*.

The danger whereinto *Philip*, *Jacim*'s Son, was fallen.

Varus unjuſtly executeth him that brought the Letters.
Varus's tyranny in governing the Countrey.
Varus ſeeketh to conceal his power and tyranny.

own poſſeſſion, ſcituate near *Gamala*, he ſent for certain of his Subjects to repair unto H
him. But God, for *Philip*'s greater good, croſſed the ſcope of his intent, which otherwiſe
had been the ruin of many: for being ſurprized by a ſudden Fever, he committed certain
Letters of his written to *Agrippa* and *Bernice*, who were yet but young, to one of his
Freed-men, commanding him to deliver them to *Varus*, who was put in truſt, by the King
and Queen, to adminiſter the Affairs of that Kingdom, whilſt they were gone to *Beryth* to
meet with *Geſſius*. *Varus* receiving *Philip*'s Letters, and underſtanding that he was eſcap'd,
was ſorry for it, becauſe he thought the King and Queen would have leſs uſe of him after
Philip was arriv'd. He therefore made the People believe that his Freed-man was a Traytor,
and brought them forg'd Letters, it being certain that *Philip* was in *Jeruſalem* with
the *Jews*, who were revolted againſt the *Romans*: and ſo he commanded him to be executed. I
Philip being ignorant of the cauſe why his Freed-man did not return, ſent another
with Letters, to the intent he might diſcover what was become of his firſt Meſſenger, and
for what cauſe he ſtayed ſo long. But *Varus* accuſing his ſecond Meſſenger alſo after the
ſame manner commanded him to be executed, as he had done the firſt. The *Syrians* that
inhabit *Cæſarea*, had puffed him up, by telling him that *Agrippa* ſhould be put to death by
the *Romans*, for the Rebellion of the *Jews*, and that he who was Royally deſcended,
ſhould poſſeſs his Government. And indeed *Varus* was of the Blood-Royal, deriving his
Pedigree from *Sohemus* King of *Libanus*. For theſe cauſes, he retained *Philip*'s Letters, hoping
by theſe means that the King ſhould have no knowledge thereof; and he ſet watch
in every paſſage, for fear leſt any man ſhould flie, and certifie the King of what had hapned; K
and to give the *Syrians* the better content who dwelt in *Cæſarea*, he put divers of
thoſe *Jews* that dwelt among them to death. He intended alſo to undertake a War againſt
the *Jews* of *Bathanæa*, who were called *Babylonian Jews*, by confederating himſelf with
the *Trachonites* of *Barthanæa*. For which cauſe, ſending for twelve of the *Jews* of moſt
eſtimation amongſt the Inhabitants of *Cæſarea*, he enjoined them to repair to *Ecbatane*,
and ſignifie to thoſe of their Nation there, that *Varus* underſtanding that they pretended
to take Arms againſt their King, and ſcarcely believing it, had ſent them thither, to perſuade
them to lay down their Arms. And that this ſhould be a certain proof, by which
they might perfectly clear their Innocence, that ſeventy of the chiefeſt of them ſhould
be ſent to him. Theſe twelve arrived in *Ecbatane*, and being entertained by thoſe of L
their Nation, found that they neither imagined nor intended any commotion: for which
cauſe, they perſuaded them to ſend their ſeventy men; which they did, little ſuſpecting
what would happen.

Varus killeth the ſeventy *Jews* with the Ambaſſadors.
The *Jews* retire themſelves into the Fortreſs of *Gamala*, and thither reſorteth *Philip* alſo.
Gamala ſtill faithful to the *Romans*.
Joſeph, by the commandment of the Council remaineth in *Galilee*.

As ſoon therefore as theſe, with the other twelve Ambaſſadors, came to *Cæſarea*, *Varus*
having notice of their coming, met them on the way with the Kings Forces, and
ſlew them, together with the aforeſaid Ambaſſadors, and took his way towards the *Jews*
of *Ecbatane*. But one of the ſeventy who had eſcaped, reſorted thither with all Expedition,
preventing *Varus*, and certified the reſt what had hapned. Whereupon, they incontinently
fell to Arms, and with their Wives and Children retired themſelves to the
Fort of *Gamala*, abandoning their Villages, with all their Goods, and great numbers of M
Cattel. When *Philip* had Tidings hereof, he repaired alſo to the Fort of *Gamala*. The
People rejoycing at his coming, exhorted him to take the Soveraignty, and to make War
againſt *Varus*, and the *Syrians* of *Cæſarea*. For they had Intelligence that the King was
ſlain. But *Philip*, to moderate their impetuoſity, recounted to them what benefits the
King had beſtowed on them, and of what power the *Romans* were, againſt whom it was
but a folly for them to take Arms; and in the end, he perſuaded them to Peace. In the
mean time, the King underſtanding that *Varus* was determined to kill all the *Jews* that
were in *Cæſarea*, with their Wives and Children, all in one day, he ſent *Equus Modius* to
ſucceed him, as it hath been, by us, declared in another place. And *Philip* kept the Fort
of *Gamala*, and the Countrey thereabouts, in their Fidelity and Loyalty to the *Romans*. N
As ſoon as I arrived in *Galilee*, and learned all Occurences that had hapned, by thoſe
who reported the ſame to me, I preſently ſignified the whole matter by Letters, to the
Council at *Jeruſalem*, deſiring to know what their pleaſure was I ſhould do. They gave
me this anſwer, that I ſhould remain where I was, and retain my Collegues that I had
with me, if they thought good to take charge of *Galilee*. But they, after they had gather'd
great Summs of Money for the Tenths and Tithes that were due to them, reſolved
with themſelves to return to their own Houſes. But for that I entreated them to
remain with me, till ſuch time as we had ſetled Affairs, they willingly conſented unto
me. I therefore departed with them to the City of *Sephoris*, and came into a Borough O
called *Bethmaus*, diſtant from *Tiberias*, ſome four Furlongs, and from thence I ſent a Meſſenger
to the Council of *Tiberias*. deſiring the chiefeſt among the People, to come and
ſpeak with me; They came, accompanied with *Juſtus*: I told them that I was ſent Ambaſſador

A baſſador to them, with my Collegues, by the Commonalty of *Jeruſalem*, to perſuade
them to deface that Palace that was erected by *Herod* the Tetrach, wherein
divers figures of living Creatures were painted; for that our Law forbad ſuch
things; and I exhorted them to ſuffer us to ſet about that Execution as ſoon as
poſſible.

Campella, and thoſe of his Party, did for a long time refuſe to conſent thereunto:
but in the end, we preſs'd them ſo much, that they condeſcended. Now whilſt we
debated this matter, *Jeſus* the Son of *Saphias* (of whom we have ſpoken heretofore,
declaring how he was the Chief of the Faction of Sailers and poor men) took with him
certain *Galileans*, and ſet fire on the Palace, in hope to get great Riches thereby (for that
B there were certain Roofs of the Houſe covered with Gold) and they pillag'd many
things againſt our Conſent. After we had thus conferred with *Campella*, and the chiefeſt
Tiberians, we retired from *Bethmaus* into the higher *Galilee*. In the mean time, *Jeſus*'s
Men ſlew all the *Greeks* that remained there, and all who before the War had been
their Enemies. Which when I was certified of, I was much diſpleaſed, and went down
to *Tiberias*, to ſecure the King's Moveables, for fear they ſhould be carried away by the
Robbers; and having recovered divers Candleſticks of *Corinthian* work, rich Tables,
and no ſmall quantity of maſſive Silver, I reſolved with my ſelf to reſerve it to the
King's uſe. Calling therefore ten of the chiefeſt Senators, and *Campella*, Son of *Antillus*,
to me, I delivered the Veſſels into their Hands, charging them to deliver the ſame to
C no Man but my ſelf.

The Palace ſet on fire that was in *Tiberias*.

Joſeph procureth the ſafety of the King's Goods.

From thence, with mine Aſſociates, I went to *John* at *Giſchala*, to know what his Mind
and Reſolution was, and I preſently diſcover'd, that he affected Innovation and Tyranny.
For he deſir'd me to grant him Liberty to Tranſport *Cæſar*'s Wheat that was ſtored
up in the Villages of higher *Galilee*, telling me, that he would beſtow the price of the
ſame, in re-edifying and repairing the Walls of his City. But I perceiving his drift, denied
him that Liberty. For I thought that that Wheat would either ſerve the *Romans*,
or the Province, the care of which was committed to my Hands by the City of *Jeruſalem*.
When therefore he could get nothing at my hands, he addreſſed to my Companions,
of whom not foreſeeing thoſe Troubles that were likely to come, and greedy of
D Rewards, he obtained a Liberty to diſpoſe of all the Corn that was in the Province, in
that I my ſelf was unable to contradict them both. After this, *John* uſed another ſubtlety:
for he ſaid, that thoſe *Jews*, who inhabited *Cæſarea Philippi*, being by the Command
of their King, reſtrain'd within their Walls, and wanting Virgin Oyl, deſired to
buy the ſame of him, for fear leſt contrary to their Cuſtom, they ſhould be compelled to
uſe that of the *Greeks*. This he ſaid, not out of reſpect to Religion or Devotion, but
for his filthy lucres ſake. For knowing that among the *Cæſareans*, two Sextaries were
ſold for a Drachm, and that at *Giſchala* eighty Sextaries were ſold for four Drachms, he
ſent all the Oyl that was in that Town to them, pretending my Permiſſion, I dar'd not
withſtand the ſame, leſt the People ſhould ſtone me to death. By this craft, *John* gathered
E a great Sum of Money.

John's acts in *Giſchala*, and his Covetouſneſs.

From this place, I diſmiſſed my Companions back to *Jeruſalem*, employing my ſelf
wholly afterwards in preparing Arms, and fortifying Cities. In the mean time, calling
the ſtouteſt Libertines before me, and having in vain exhorted them to quit their Arms,
I perſuaded the People to pay them Contribution, which was more advantagious for
them, than to ſuffer their Countrey to be ſpoiled by their Excurſions. And thus having
taken their Oaths, I diſmiſs'd them, on condition that they ſhould not come into
our Region, except they were called, or wanted their due pay, nor ſpoil either the
Lands of the *Romans*, or the Inhabitants of the Countrey. But above all things, my
Care was to keep *Galilee* in Peace. To which purpoſe, I got ſeventy pledges of their
F Loyalty, choſen out amongſt their Nobility under pretext of Friendſhip. I made them
my Companions and Fellow-Judges, and decreed many things according to their Opinions,
having ſpecial care, leſt through raſhneſs I ſhould injure Juſtice, or for Rewards
ſtain mine incorrupted Honour. I was now thirty years old; and though a Man who
bridles himſelf from unlawful Affections, can hardly eſcape the poyſoned ſting of Detraction,
eſpecially if great Authority be annexed to his green years; yet none ever
durſt ſay, that I ſuffer'd Violence to be done to any Woman, or receiv'd a Bribe from
any Man; yea, I refuſed thoſe Tenths, which in right of Prieſthood I might have receiv'd.
Yet after the Conqueſt of the *Syrians*, I took part of the Spoil, which, I freely
confeſs, I ſent to *Jeruſalem* to my Kinſman. And though at two times I forcibly overcame
G the *Sephorites*, the *Tiberians* four times, and the *Gadarenians* once, and had brought
John under my Subjection, who had oftentimes ſought to entrap me; yet could I not

Joſeph ſends back his Companions to *Jeruſalem*.

Joſeph Preſident of *Galilee*.

Joſeph joined ſeventy of the Nobility with him.

Joſeph at thirty years of Age offered no Woman Violence, and would not be bribed.

Joſeph's bounty towards his Enemies.

The Galileans Faith and Love towards *Joſeph.*

John deſireth that he might bathe himſelf in the hot Bathes of *Tiberias.*

John's Treaſon.

The People of *Tiberias* came out to meet *Joſeph.*

Joſeph's Exhortations to the *Tiberians.*

endure to revenge my ſelf on him, or any of the above-named People, as in the ſequel H of this Story I will make manifeſt.

For which cauſe I ſuppoſe, that God, who is the Tryer, and Searcher of all Hearts, both delivered me at this time out of the hands of mine Enemies, and afterwards many times from ſeveral Dangers and Miſfortunes, as hereafter ſhall appear. But ſo great was the Fidelity and Benevolence of the common People of *Galilee* towards me, that their Cities being overthrown, and their Families led into Captivity, they were leſs toucht with their own Calamities, than concern'd for my Preſervation. Which when *John* perceived, he began to envy me. And he writ to me, that I would give him Licenſe, for his Health-ſake, to bathe himſelf in the hot Bathes of *Tiberias*: I ſuſpecting no Treaſon, willingly granted him that which he demanded. Moreover, I wrote to thoſe, I to whom I had committed the Truſt and Adminiſtration of the City, to prepare him a Lodging, and to furniſh him, and all his Followers, with things neceſſary for Diet and Entertainment. In the mean ſpace, I paſt my time in a certain Village of *Galilee*, called *Cana*. But after that *John* came to *Tiberias*, he perſuaded the Townſmen to forget their Faith and Duty to me, and revolt unto him; many of them lent a willing ear to his Entreaties, eſpecially ſuch as were prone to change, and deſirous of diſſention, and in particular *Juſtus*, and his Father *Piſtus*, willingly entertained this occaſion to revolt from my Obedience, and to ſubmit themſelves to *John*; yet was this Conſpiracy of theirs prevented by my ſpeedy acceſs. For a certain Meſſenger came to me from *Silas*, whom I had formerly preferred to the Government of *Tiberias*, who certified me of the K Citizens intent, and exhorted me in all haſte to repair thither, otherwiſe the City would ſhortly fall into another mans hands. As ſoon as I had peruſed *Silas*'s Letters, I travelled all Night with two hundred choſen Men; and ſending a Meſſenger before me, to ſignifie my approach to the Citizens, I neither loſt time nor way: and in the Morning when I drew near the City, the People came out to meet me, and amongſt the reſt, *John*; who after he had ſaluted me with a ſuſpitious Countenance, fearing leſt his Treaſon being diſcovered, he ſhould come in danger of his Life, he ſpeedily retired himſelf into his Lodging. When I came to the great Piazza, and had diſmiſs'd all my Train but one Servant, and retained only ten armed Soldiers with me, I began to repreſent to the *Tiberians*, from a certain high place, from whence I might be heard, how L important it was for them to remain faithful, ſince otherwiſe I could no longer truſt them, and they would one day repent that they had fallen from their Duty.

John ſeeketh to betray and murther *Joſeph.*

Scarcely had I ſpoken this, but one of my Friends advertis'd me to deſcend, telling me that this was no time to reconcile the *Tiberians*, or to perſuade them, but rather to ſeek mine own Security, and how I might eſcape mine Enemies. That *John* having learned that I was deſtitute of Followers, had ſent a Thouſand of his choſen Soldiers to kill me; that they were at hand, and ready to commit the Murther; which they had done, had I not ſpeedily lept down with the help of my Servant *Jacob*, and *Herod* the *Tiberian*, who carried me to the Lake; where finding a Bark by M chance, and putting forth to Sea, I eſcaped, contrary to mine Enemies Expectation, and came to *Taricheas*.

The *Galileans* requireth that they may invade *Tiberias.*

As ſoon as the Inhabitants of that City underſtood how perfidiouſly and trayterouſly the *Tiberians* had dealt with me, they were much diſpleaſed, and betaking themſelves to their Weapons, perſuaded me to lead them forth againſt them, telling me, that they would revenge the injury that was offered unto their Governor, of which they ſent Advice thorow all *Galilee*. Hereupon a great number of armed *Galileans* came to me, and perſuaded me to attack *Tiberias*, and deſtroy it, and ſell the Inhabitants, with their whole Families, under the Spear. The like did my Friends, who eſcaped with me out of the City, perſuaded me. But I, in no ſort, would N admit their Advice, out of fear to revive a Civil War, and judging it beſt to accommodate the matter. To which end, I ſhew'd them, that ſuch revenge would be prejudicial to themſelves alſo, if the *Romans*, at their coming, ſhould find them in Civil Diſcords. By this Diſcourſe, at length, the *Galileans* Rage was appeaſed.

John excuſeth himſelf to *Joſeph.*

But when *John* ſaw that he had failed of his purpoſe, he began to fear for himſelf, and taking with him thoſe armed Men that he had about him, he left *Tiberias*, and went to *Giſchala*, from whence he wrote Letters to me, excuſing the Fact, as if he had been no ways guilty thereof, and deſiring me not to ſuſpect him; and he confirmed his words with execrable Oaths, to the end to get more Credit to them. O But the *Galileans*, who were gathered in great Multitudes from all parts of the Region, A gion, knowing that he was a wicked and perfidious Man, preſs'd me to lead them forth againſt him, promiſing me to ruin both him, *Giſchala*, and all his Countrey. After I gave them Thanks for their Love towards me, and promiſed them, that mine Offices of Love ſhould be anſwerable to their Kindneſs. But I pray'd them to reſtrain themſelves, and to allow me to appeaſe this Trouble without effuſion of Blood.

This Requeſt of mine the *Galileans* granted: Whereupon we preſently went to *Sephoris*. But the Townſmen, who were reſolved to continue faithful towards the *Roman* People, fearing my approach, endeavour'd to divert me elſewhere. To which purpoſe, ſending a Meſſenger to *Jeſus* the Captain of eight hundred B Thieves, that kept upon the Confines of *Ptolemais*, they promiſed him a great Summ of Money, if with his army of eight hundred Men, he would make War againſt me. He, allur'd by their Promiſes, reſolv'd to ſurprize me unawares: to which end, he deſir'd me, by a Meſſenger, to grant him leave to come and ſalute me; which when he had obtained, for that I was wholly ignorant of his Treaſon, he took with him a Troop of his Thieves, and haſted ſpeedily towards me; yet failed he of his purpoſed Treaſon; for when he was not far off from me, a certain Fugitive of his Troop diſcovered his intent towards me. Which when I heard, I went out into the Market-place, feigning that I knew nothing of his ſacred Fraud, being attended with a multitude of armed *Galileans*, C and among them with certain *Tiberians*. I ſent abroad certain parties to guard the High-ways, and commanded the Keepers of the Gates, that they ſhould only ſuffer *Jeſus* to enter with the foremoſt of his Company, and exclude the reſt: and if they attempted to break in by force, they ſhould beat them off. *Jeſus* entering with a few, was requir'd, by me, preſently to lay down his Weapons, except he deſir'd to be ſlain; he, ſeeing himſelf invironed with armed Souldiers, obeyed. Whereupon, they that followed him, and were excluded, perceiving that their Captain was apprehended, ſuddenly betook themſelves to flight; and leading *Jeſus* apart, I told him I was not ignorant of thoſe Treaſons which he intended againſt me, nor by whoſe Provocations he attempted the ſame. Yet I told him that D I would pardon him, if ſo be by changing his manners, he would be faithful to me hereafter. He promiſed me all that I demanded, and I diſmiſſed him with his Weapons; yet threatned to puniſh the *Sephorites*, except hereafter they deſiſted from their Treaſons. About the ſame time there came to me two Noblemen, who were Subjects to the King of *Trachonites*, bringing with them both Horſemen, Armor and Money: whom when the *Jews* would have conſtrain'd to be circumciſed, if ſo be they would remain amongſt them; I would not permit them to be troubleſome to the *Trachonites*, alledging, that every Man ought to ſerve God according to his own Mind, and not by other Mens Impulſion: and that it was not to be ſuffer'd, that they, who for their Security fled unto us, ſhould repent themſelves of the truſt they put in us, E And thus having perſuaded the Multitude, I freely and abundantly furniſhed theſe Men with all things neceſſary.

Jeſus Captain of Thieves.

Jeſus ſeeks to betray *Joſeph*.

Joſeph politickly ſurprizeth *Jeſus*.

Joſeph's Bounty towards *Jeſus*.

Joſeph's Care of Religion.

In the mean ſpace, *Agrippa* ſent out his Forces under the Conduct of *Equus Modius*, to take the Caſtle *Magdala* by force; which for that they durſt not aſſault, they beſet the ways, and only troubled *Gamala* by placing Forces upon the Avenues. But *Ebutius Decadarcus*, who had the Government of the great Plain, hearing that I was come to a certain Village called *Simonias*, ſcituate on the Confines of *Galilee*, and diſtant from the ſame ſome ſixty furlongs, took with him by Night an hundred Horſe that attended him, and about two hundred Footmen, with certain Inhabitants of the City of *Gaba* their Aſſociates, whom he conducted by F Night, and beſet the Borough where I was. Againſt whom, after I had drawn forth a valiant Band of Men, *Ebutius* laboured all he could, to toul us into the Field, for that he truſted very much in his Horſemen: but I would not give him that advantage; conſidering we were but Foot-men, and reſolv'd to fight in the place where we were, and accordingly *Ebutinus* charged us for a while very valiantly. At length, perceiving that he had no uſe of his Horſemen in that place, he ſounded a Retreat, and departed back again with loſt labour to *Gaba*, having only loſt three Men in the Battel. But I preſently purſued him with two thouſand Men: and when I came to *Beſara*, which is ſcituate on the Confines of *Ptolemais*, ſome twenty furlongs from *Gaba*, where *Ebutius* encamped at that time; G I beſet all the Paſſages with Corps of Guard, whereby we might be more ſecure from the Excurſions of our Enemies, till we had carried out the Wheat, whereof there

Ebutius againſt *Joſeph*.

Ebutius departeth without performing any thing.

Joſeph tranſporteth Corn to *Galilee*. *Joſeph* againſt *Nepolitanus*.

there was a great quantity ſtored up in that Place, which was gathered out of H the Townſhips thereabout, belonging to Queen *Bernice*: and loading divers Camels and Aſſes, which to that end I had brought with me, I ſent the ſame into *Galilee*. Having finiſhed this buſineſs. I offered *Ebutius* Battel: and whereas he detracted the ſame, being terrified by our boldneſs, I took my courſe to encounter with *Nepolitanus*, who, (as it was reported) was in the Territory of the *Tiberians*, and foraged there. This *Nepolitanus* was a Captain of Horſemen, and had undertaken to defend *Scythopolis* againſt their Enemies. I hinder'd him from doing any wrong in the Country belonging to the *Tiberians*, and provided for the Security of *Galilee*.

John Maligneth *Joſeph*'s good Succeſs.

But *John* the Son of *Levi*, who (as I ſaid) lived at *Giſchala*, after he heard I that all things fell out fortunately with me, that I was loved by the People, and feared by mine Enemies, he conſider'd my good Fortune as an obſtacle to his own, and being filled with no ſmall Envy, and greater hope to hinder my good Succeſs, if ſo be he could bring me in hatred with the People; he ſollicited thoſe of *Tiberius* and *Sephoris*, and the *Gabarenians*, to revolt to him, which Cities are the chiefeſt in *Galilee*. For he told them, that under his Conduct, they ſhould be more happily govern'd. But amongſt the reſt, the *Sephorites* gave leaſt ear unto him, and neglecting us both, only held for the *Romans*.

The *Gabarenians* revolt upon *John*'s Perſuaſion.

The *Debarrittenians* ſpoil *Ptolomy*'s Wife.

Joſeph laboureth to reſtore *Ptolomy* to his Goods.

As for the *Tiberians*, they would not conſent to Rebel; yet promiſed him ſome Friendſhip. But the *Gabarenians* wholly addicted themſelves to *John*, by the means K of one *Simon*, a principal Citizen, who was *John*'s Friend. Yet did they not openly declare for him, becauſe they feared the *Galileans*, whoſe good will towards me they were long time aſſured of, but privily they ſought other means to entrap me. And truly I fell into great danger upon this occaſion. For when certain *Debarrittenians* (being audacious young Men) had Intelligence that *Ptolomy*'s Wife the King's Steward, was travelling along the great Plain with a great Equipage, out of the King's Countrey into the *Roman* Government, they ſuddenly ſet upon her, and putting the Woman to flight, they ſeized on all the Baggage which ſhe carried with her. Which done, they came to *Taricheas*, where I then was, with four Mules laden with Apparel, and Houſhold-ſtuff of divers ſorts; among which were L divers ſilver Veſſels, and five hundred pieces of Gold. Intending therefore to reſerve theſe things for *Ptolomy*, as being a Jew (becauſe our Law permitteth not to take any from thoſe of our own Nation, though they be our Enemies) I told thoſe that brought the Goods, that the ſame ſhould be kept to be ſold, and the price beſtowed upon repairing the Walls of *Jeruſalem*. This motion of mine, the young men interpreted very hardly, becauſe they were depriv'd of the prey which they hoped for. For which cauſe, diſperſing themſelves in the Streets of *Tiberias*, they ſpread a Rumor, that I deſign'd to betray the Countrey to the *Romans*, and that I only feigned that the Prey was deſtinated to repair the Walls of *Jeruſalem*; but the truth was, I kept the ſame, to the intent to reſtore it to *Ptolomy*. M In which matter they were not deceived. For after the departure of the young Men, I called to me two chief Citizens, *Daſſian* and *Jannæus* the Sons of *Levi*, true Friends to the King, and commanded them, to take the Houſhold-ſtuff, and conveyed it to the King, threatning them with Death, if they revealed this ſecret to any Man.

But when the rumor was ſpread thorow *Galilee*, that I would deliver the Province into the hands of the *Romans*, all the People were incens'd againſt me, and reſolv'd to deſtroy me. They of *Taricheas* alſo giving credit to the young Mens feigned Speeches, perſuaded my Guard, and the reſt of my Soldiers, to take a time whilſt I was aſleep, and come to the Horſe-race; there to conſult with others how to effect their deſign. At the appointed place, they found many others aſſembled; N and all of them determin'd with one Conſent, to treat me as a Traytor to the Common-wealth. But he that moſt of all incited them to this, was *Jeſus* the Son of *Saphias*, who at that time was a principal Judge in *Tiberias*, a Man given over to all Wickedneſs, and born to breed Troubles and Sedition.

Sedition againſt *Joſeph*. *Jeſus* the Son of *Saphias*, conſpireth againſt *Joſeph*.

This Man, holding the Law of *Moſes* in his hand, in the midſt of the Aſſembly, ſpake thus with a loud Voice: *If* (ſaid he) *you be touched with no care of your ſelves, yet at leaſt contemn not theſe Sacred Laws, which that perfidious* Joſeph *your Governor, hath not feared to violate, and for ſo great a Crime cannot be too ſeverely* O *puniſh'd.*

A After he had thus ſpoken, and ſaw he was approved by the acclamations of the People, he took ſome Armed men with him, and repair'd to the Houſe where I lodg'd, with intent to put me to death. I ſuſpecting nothing of all this Tumult, and tired with labor, was at reſt; when ſuddenly *Simon*, one of my Guard, who at that time only remained with me, ſeeing this furious Troop of People, came and awakened me; and certifying me of the imminent peril, he counſel'd me rather generouſly to kill my ſelf, than ſhamefully die by mine Enemies hands. I recommended my ſelf to God, and putting on a black Garment to diſguiſe me, and having only my Sword by my ſide, I went forth and paſs'd thro' the midſt of theſe people, and ſo went ſtrait to the *Hippodrome* by a by way. There falling proſtrate on my Face, in view of all the people, I water'd the earth with my tears, B to move all men that beheld me to compaſſion. And when I perceived the people begin to melt, I laboured all I could, to divide them in opinion, before the Armed Soldiers returned from my houſe. I confeſs'd that I had kept the booty for which I was accus'd, but I deſir'd them to hear to what uſe I had reſerved it; after which, if they pleas'd, they might kill me; Hereupon the multitude commanded me to ſpeak; and the armed men being returned back at the ſame time, and beholding me, would have fallen upon me to murther me: But they were reſtrained by the peoples exclamations; and they ſuppos'd that after I had confeſs'd that I deſign'd to reſtore the booty to the King, I ſhould paſs for a Traytor; and they might kill me without oppoſition.

Simon one of *Joſephs* guard awaketh him.

Joſeph moves the people to compaſſion.

Now ſilence being made to hear me, I ſpake thus: If in your opinion I deſerve death C I refuſe not to die; Yet permit me, before my death, to certifie you of the whole truth. When I obſerved that this City was moſt commodious and fit to entertain ſtrangers, and that many forſaking their own Countries, came to dwell here, and were willing to partake with you in all ſorts of Fortune; I reſolved to employ this Money to build you Walls to your City, for which being thus deſtinated to do you good, your indignation is provoked againſt me. Upon theſe words, the *Taricheans* and ſtrangers cried out, that I deſerv'd thanks, and wiſh'd me to be of good courage. But the *Galileans* and *Tiberians* continued in their animoſity, ſo that they fell to diſſent betwixt themſelves, the one threatning me with puniſhment; the other, contrariwiſe, willing me to aſſure my ſelf of ſecurity. But after I had promiſed the *Tiberians*, and thoſe of other Cities, that I would D build their Walls, where it was convenient, they credited my words, the multitude ſeparated, and I, beyond all expectation, having eſcap'd ſo great a peril, with certain of my Friends, and ſome twenty Soldiers, returned to my Houſe.

Joſeph's oration and confeſſion before his Adverſaries.

Joſeph eſcapeth from danger.

Joſeph in another danger.

But once again the Authors of this Sedition, fearing leſt they ſhould be puniſhed for their offence, begirt my Lodging with ſix hundred armed men, intending to conſume it with fire. Of whoſe arrival, as ſoon as I had intelligence, imagining with my ſelf that it would be much diſhonour for me to flie, I reſolved to uſe valor and courage againſt them: For which cauſe, commanding the Gates to be ſhut, I required them from the top of the houſe, to ſend in ſome of them to me, to receive that Money, for which they had been drawn into this Mutiny: Whereby they might have no other cauſe to be incenſed againſt E me. Which done, laying hold of one of the moſt troubleſome Fellows, that with the reſt came in to me, I cauſed him to be beaten with many grievous ſtrokes, and his hand to be cut off, and hung about his neck; and thus handled, we thruſt him out of doors, to return to thoſe that had ſent him. So bold an action made them wonderfully afraid, and ſuſpecting I had a great number of armed Souldiers in my houſe, they ſuddenly all of them fled away: And thus by my reſolution and addreſs I eſcaped this ſecond danger. Yet wanted there not ſome, who incited the people once more againſt me; ſaying that the two Lords, who fled to me for refuge, ought not to live, except they ſubmitted themſelves to their Laws and Cuſtoms, from whom they required protection. They likewiſe accuſed them, that they were of the *Roman* Faction and Priſoners; and preſently the people F began to mutiny, being deceived by their words, who laboured to flatter them. Which when I heard, I once more informed the people, that they ought not to perſecute thoſe who reſorted unto them for ſuccor: that the poyſoning they ſpoke of, was a *Fancy*, and a *Chimera*, and that the *Romans* would not vainly nouriſh ſo many thouſands of Soldiers, if they pretended to make away their Enemies with poyſon. Being by theſe words ſomewhat pacified, they had ſcarcely withdrawn themſelves a while, but that by certain outcaſts and wicked men, they were incited againſt the two Lords, ſo that with Weapons they went to their Lodging, intending to Murther them. Which when I heard, I was afraid, that if this Wickedneſs ſhould be committed, no man hereafter would dare to truſt his Life in my hand. For which cauſe, being aſſiſted by divers others, I preſently reſorted G to their Lodging, and ſhut up the Gates: and cutting a Trench betwixt it and the Lake, I called for a Bark, and entring into the ſame with them, I conducted them to the Confines of the *Hippenians*: And furniſhing them with Money to buy them Horſes, becauſe

Joſeph's Stratagem.

Another Sedition.

Joſeph privately diſmiſſeth the *Taricheans*.

cauſe they could not tranſport their own with them in their flight, I diſmiſſed them, deſiring H
them to bear their preſent misfortune with a conſtant mind. But indeed it troubled
me, that I was once more forced to expoſe thoſe men in the Enemies Country, who had
committed themſelves to my truſt: Yet thinking, that if it ſhould ſo fall out, that they
fell into the *Romans* Hands, they would be ſafer, than if by ſuffering them to remain in
my Country, I ſhould ſee them oppreſt: I adventured them thus. Yet were they ſaved,
and the King pardon'd them. And this was the end of this Tumult.

The *Tiberians* Letters to *Agrippa*. Seven ſtadia maketh almoſt a *German* mile.

Sedition and Rebellion in *Tiberias*.

Joſeph in danger for the *Tiberians* ſake.

Joſeph ſaileth to *Tiberias*.

But they of *Tiberias* wrote to the King, deſiring him to ſend a Gariſon into their
Country, on which condition they would ſubmit to him. As ſoon as I knew of it, I
went to them, and they deſired me that I would build them thoſe Walls which I had promiſed
them: For they had already heard that *Tarichea* was invironed with Walls. Whereunto I
I condeſcended, and gathering Materials, I ſet the Workmen to their Task. But ſome
three days after, departing from *Tiberias* towards *Tarichea*, which was thirty ſtades diſtant
from thence, by chance a Troop of *Roman* Horſemen were diſcovered, not far from the
City, which the Inhabitants believ'd were the Kings Army: Whereupon they preſently
began to utter many things in honour of the King, and more in my reproach. And preſently
a certain friend poſted to me, and told me what their mind was, and how they intended
to revolt from me. Which when I underſtood, I was wondrouſly troubled: For I had
ſent back my men of War from *Tarichea* to their houſes, becauſe the next day was the
Sabbath: For I would by no means, that the Citizens of *Tarichea* ſhould be charged or
troubled with entertaining Soldiers. And at all times, when I remained in that City, I took K
no care of the guard of mine own perſon, having had often proof of the affection of the
Inhabitants towards me. Being therefore at that time attended only with ſeven Soldiers,
and a few of my Friends, I knew not what to determine. For I thought it not fit to call back
my Forces, becauſe the day was well nigh paſt; and although they ſhould have been with
me the next morning, yet they might not have taken Arms, becauſe our Law forbids the
ſame, how great ſoever the occaſion be that is offered. And although I ſhould have drawn
forth the *Taricheans*, and the ſtrangers that were retired thither, and under hope of prey,
have led them forth, yet I ſaw that they were feeble to reſiſt the Enemy. On the other
ſide, I already perceived, that if I ſtayed over-long, the Army which was ſent by the
King, being already entred the City, would have excluded me. I therefore determined to L
uſe this ſtratagem; I preſently ſet a Guard at the gates of the City, conſiſting of my moſt
truſty Friends, ſuffering no man to paſs out of them: and aſſembling the chief of every
Family, I commanded them to lanch their Boats into the Lake, and to follow me with the
Maſters of their Ships. After which, both I and my Friends, and ſeven other Soldiers betook
us to a Bark, and ſailed towards *Tiberias*. But when the *Tiberians* ſaw that no Forces
were come from the King, and that the whole Lake was covered with Barks, amazed,
and fearing the ruin of their City, for that they ſuppoſed the Ships to be full of Soldiers,
they changed their Sentiments. And laying by their Weapons, themſelves with their
Wives and Children came forth to meet me, and receiv'd me with joyful acclamations
(for they thought I had had no notice of their intents) beſeeching me that for the ſafety M
of their City, I would enter the ſame. But I drawing near the City, commanded the Maſters
of the Barks to caſt Anchor far off the ſhore, leſt the Townſmen might perceive
that the Ships were empty: And I my ſelf drawing near with mine own Bark to them,
reproached them, that contrary to their Oaths, they had been ſo fooliſhly induced to revolt.
After which, I promiſed them pardon, if ſo be they would deliver me ten of their
chiefeſt Nobility: Which when they had incontinently performed, I ſhipt them in a Bark,
and ſent them Priſoners to *Tarichea*. Then I commanded ten more, and I continu'd to uſe
the ſame artifice, till I had by little and little got all the Senate of *Tiberias*, and many of
the chiefeſt Citizens, and ſent them thither.

Clytus the Author of the Sedition in *Tiberias*.

Clytus cuts off his own left hand.

At length, the reſt of the multitude, perceiving in how great danger they were, they N
beſought me that I would puniſh the chief Author of this Conſpiracy, who was called
Clytus, a bold and raſh young man. I was unreſolv'd what to do, being loth to kill one of
my own Nation, and yet it was expedient to puniſh him; wherefore I commanded *Levias*,
one of my Guard to ſeize on him, and cut off his hand. *Levias* not daring, for that
he was alone, to enter into ſo huge a multitude, I, for fear leſt his Cowardiſe ſhould be diſcovered
by the *Tiberians*, called *Clytus* unto me, and ſaid unto him:

*Ungrateful and perfidious man, as thou art, ſince thou deſerveſt to loſe both thy hands, I charge
thee to become thine own Executioner, leſt through delay thou procure thy further puniſhment.* And
whereas with many prayers he beſought me to grant him one of his hands, I hardly condeſcended. O
At length of his own accord, for fear he ſhould loſe both, he took a Knife,
and cut off his left hand: And thus was this Tumult appeaſed.

A As ſoon as I returned to *Tarachea*, and the *Tiberians* underſtood what ſtratagem I had uſed with them, they were all amazed, ſeeing how I had puniſhed their ingratitude and diſobedience without any bloodſhed. Afterwards I ſent for ſuch of the people of *Tiberias* as were in Priſon, amongſt whom was *Juſtus* and his Father *Piſtus*, and invited them to ſup with me: And during the repaſt, I told them that I was not ignorant, that the *Roman* Army excelled all Men of the World in power and force: Notwithſtanding, that I kept my ſelf ſilent, in reſpect of the Seditious that were round about, and I counſelled them that they alſo would do the like in expectation of better days; and yet that in the mean time they would not think amiſs of my Government, becauſe no other could treat them better. I reminded *Juſtus* alſo, that before I came from *Jeruſalem*, the *Galileans* B had cut off his Brothers hands, accuſing him to have forged falſe Letters before the War; and that after *Philip*'s departure, the *Gamelites*, being at odds with the *Babylonians*, ſlew *Cares*, *Philip*'s own Kinſman; whereas I had moderately puniſhed his Brother-in-law *Jeſus*, who had married his Siſter. After this diſcourſe during ſupper time, I ſet *Juſtus* and his Friends, early in the Morning, at liberty. But before this came to paſs, it hapned that *Philip* the Son of *Jacim* departed from the Fort of *Gamala* upon this occaſion; As ſoon as he underſtood that *Varus* was revolted from King *Agrippa*, and that *Modius Equus*, who was his Friend, was ſent to ſucceed him, he certified him of his Eſtate by his Letters: which when he had received, he highly rejoyced at *Philip*'s ſafety, and ſent thoſe Letters to the King and Queen, who lived at *Berytus*. Whereupon the King underſtanding C the falſe rumor that ran touching *Philip*, that he was the Chieftain of the *Jews* Army, who undertook the War againſt the *Romans*; ſent certain Horſemen to *Philip* to bring him to his preſence: before whom he no ſooner arrived, but he embraced him very kindly, and ſhewed him to the *Roman* Captains, telling them, that that was *Philip* of whom it was commonly reported, that he was in Rebellion againſt the *Romans*. After which, he ſent him with a party of Horſemen, in all diligence to the Fort of *Gamala*; to draw his houſhold ſervants from thence, and re-eſtabliſh the *Babylonians* in *Batanæa*, and travel, to his uttermoſt power, that the Subjects might be continued in obedience and peace. After *Philip* had received this commandment from the King, he haſted to perform the ſame.

Joſeph diſmiſſeth the *Tiberians*.

Philip the Son of *Jacim*.

Agrippa's kindneſs and humanity towards *Philip*.

Hedio, *Gadara*,

D But one *Joſeph* a pretended Phyſitian or Treacle-ſeller, gathering together a ſort of bold young Men, and inciting the Nobility of *Gamala*, perſwaded the People to fall from the King, and take Arms, for recovery of their former liberty. Having thus drawn many to his party, he fell to killing of all thoſe that durſt contradict him. Amongſt theſe, died *Cares*, *Jeſus* his Kinſman, and the Siſter of *Juſtus* the *Tiberian*, as we have heretofore declared. After this, they requeſted me by Letters, that I would ſend them aid, and Labourers to build Walls for their Town. To both which Requeſts of theirs, I eaſily condeſcended. About this time the Country of *Gaulonitis*, as far as the Borough of *Solyma*, rebelled againſt *Agrippa*. I alſo incloſed with Walls *Selencia* and *Sogon*, which were two ſtrong places unacceſſible, and fortified by Nature; I did the like alſo by *Jemnia*, E *Ameritha* and *Charabe*, a Borough of higher *Galilee*, although they were ſcituated among the Rocks. I fortified in like ſort *Taricheas* alſo, and *Tiberias*, and *Sephoris*, Cities of *Galilee*; And the Cave of the *Arbalians*, *Berſobe*, *Selemen*, *Jotapa*, *Capharath*, *Comoſogona*, *Nepapha*, and the Mountain *Itabyrim*. In which places I ſtor'd up great plenty of Corn, and laid up much of Armor and Munition for defence.

One *Joſeph* ſtirred up a ſedition in *Gamala*.

Many *Jews* revolt from the *Romans*.

Mean-while, *John* the Son of *Levi*, increaſed his hatred daily more and more towards me, being greatly grieved to ſee my proſperity: And whereas he was fully reſolved to rid me of my Life, after he had encompaſſed his Country *Giſcala* with Walls, he ſent *Simon* his Brother with an hundred Soldiers to *Jeruſalem*, to *Simon* the Son of *Gamaliel*, deſiring him to labour the matter in ſuch ſort with the City, that my Authority might be F diſanulled, and that *John*, by common conſent might be ordained Governour of *Galilee* in my place. This *Simon* was born in *Jeruſalem*, Noble in Birth, and in Sect a *Phariſee* (which Sect, of all other, is moſt ſtrictly obſervant in the Laws of our Country) a Man of excellent wiſdom, who, by his counſel, was able to repair the decaying Ruins of his Country, and who of long time had made uſe of *John*'s Friendſhip, becauſe he was at that time mine Enemy.

John laboureth to ſupplant *Joſeph* in his Government.

This Man, ſollicited by the interceſſion of his Friends, perſwaded the High-Prieſt *Ananus*, and *Jeſus* the Son of *Gamala*, and other of his Faction, to ſtop my increaſing honors, before I attain'd to a higher degree of power. For it ſhould be very advantagious for G them alſo, if I were removed from the Government of *Galilee*. Further, he told *Ananus*, and the reſt, that they were not to delay the matter, leſt upon diſcovery of their counſel, I ſhould attack the City with an Army. *Ananus* the High-Prieſt replied, That it could not eaſily be done, for that divers Prieſts and Governours of the People bare witneſs for me,

Simon's counſel againſt *Joſeph*.

Simons ſecond counſel againſt *Joſeph.*

Ambaſſadors with Soldiers ſent to *Joſeph.*

me, that I behaved my ſelf honeſtly in that Government ; and that it was ill done to H
bring an Accuſation againſt a Man, who could not be charged with any Miſdemeanour.
When *Simon* heard what *Ananus* ſaid, he pray'd him, and the reſt, at leaſt, to ſpeak nothing
thereof, nor to make his motion known : for he himſelf would undertake the Execution
of it. And calling unto him the Brother of *John*, he charged him to tell his Brother
that the way to accompliſh his deſign, was to ſend Preſents to *Ananus* : For (ſaid he)
they will work ſo much with him, that they will make him change his opinion. In the
end, *Simon* obtained that which he long time ſought after. For *Ananus* and his Adherents
being corrupted with Money, accorded to remove me from the Government of
Galilee, without the conſent or allowance of any other of the Citizens. For which cauſe
they thought good to ſend certain perſons Noble in Birth, and no ways inferior to one I
another in Learning, whereof two were of the common ſort, and *Phariſees* : the one
called *Jonathas*, and the other *Ananias* ; the third was *Jozarus* of the Tribe of *Levi*, who
was alſo a *Phariſee*, and of the race of the Prieſts. To theſe they joined *Simon*, who was
alſo deſcended of the High-Prieſts, and the youngeſt of them all. Theſe they commanded
to call together a Council of the *Galileans*, and demand of them, why they loved me
ſo well ? If they anſwered that it was becauſe I was of *Jeruſalem*, they ſhould ſay that
Jeruſalem was their Country likewiſe. But if they ſaid it was becauſe of my knowledg
in the Law, they were willed to ſay, that they underſtood the ſame as well as I. If
they ſaid it was in regard I was a Prieſt that they loved me, they ſhould likewiſe averr,
that two of them were Prieſts. Being thus Inſtructed, and receiving forty thouſand Silver K
drachms of the Publick Treaſure, with their Fellow and Collegue *Jonathan*, they ſet
forwards.

Joſeph's Father ſignifieth all theſe News unto him.

Joſeph reſolveth to return home.

And for that at the very ſame time a certain man called *Jeſus* of *Galilee*, was come to
Jeruſalem with a band of ſix hundred Soldiers, they ſent for him and hired him, and gave
him three Months Pay, commanding him to follow *Jonathan* and his Companions, and to
do as they ſhould command them : And to theſe they adjoyned three hundred Citizens,
whom they hired with Rewards. With this preparation the Legates ſet forward, being
accompanied with *Simon*, *John's* Brother, who had one hundred Soldiers with him, with
Commiſſion from thoſe that ſent them, that if I willingly laid down Arms, they ſhould
ſend me alive to *Jeruſalem* : And if I reſiſted, by their Authority, they might lawfully kill L
me. They had Letters alſo directed to *John*, which incited him to make War againſt me.
Moreover, they charged the *Sephorites*, *Gabarites* and *Tiberians*, to maintain *John* againſt
me. After I had intelligence hereof, by my Fathers Letters, who had notice thereof by
Jeſus the Son of *Gamala*, one of thoſe who were preſent at the deliberation, and who
intirely loved me. I was much grieved, ſeeing with how much ingratitude my Countrymen
requited me, and of malice had decreed my death ; and for that my Father invited
me by moſt affectionate Letters to draw my ſelf homeward, telling me how much
he deſired to ſee me, who was his Son, before he left this Life. I imparted theſe things to
my Friends, and certified them, that within three days I would forſake their Country,
and retire my ſelf into mine own. Whereupon they were ſurprized with great ſadneſs, M
and beſought me with tears, that I would not forſake them ; for that they ſhould be utterly
overthrown, if ſo be they were left deſtitute of my conduct. But whereas they
could by no means perſwade me, and the care of mine own ſecurity prevailed very much
with me ; the *Galileans* fearing leſt I ſhould leave them, and by that means the Thieves
ſhould be encouraged to ſet upon them, they ſent Meſſengers thorow all *Galilee* to ſignifie
unto them the reſolution of my departure. Whereupon divers underſtanding the News,
reſorted unto me from all parts, bringing with them their Wives and Children ; not ſo
much, as I ſuppoſe, for the ſorrow they conceived at my departure, as the fear that they
had for themſelves. For they perſwaded themſelves, that if I remained among them,
there could no miſchief befall them. They aſſembled therefore in a great Plain, called N
Aſochim, where I remained.

Joſeph's admirable Dream.

A number of *Galileans* beſought *Joſeph* that he would not forſake them.

That night in my ſleep I had a ſtrange dream. For lying in my Bed, and being wholly
diſconſolate and troubled with the News I had received, methought a certain Man from
above ſpake unto me after this manner : *Comfort thy ſelf, and fear not. For the diſtreſs*
in which thou art, ſhall be the cauſe to make thee great and happy, beyond thine expectation.
For not only theſe things ſhall turn to a fortunate Iſſue, but alſo many other. Be not thou therefore
diſmayed, but remember the advice I give thee to make War againſt the Romans. After
this dream, I awak'd ; and as I prepared to go down into the Plain, the people of *Galilee*,
with their Wives and Children, humbling themſelves to the Earth, and weeping, beſought
me that I would not leave them for a Prey to their Enemies ; or abandon their O
Country to their Diſcretion. But ſeeing that I made ſmall reckoning of their Prayers, they
uttered a thouſand Curſes againſt the people of *Jeruſalem*, that envied them the peace and
happineſs which they enjoyed under my conduct.

A After I had heard theſe words, and ſeen the deſolation of the People, my heart was melted with Compaſſion, and I reſolved in my ſelf, that in reſpect of ſo great a multitude, my Life could not be better hazarded than for their Preſervation. I therefore gave my conſent to remain with them, and gave order that five thouſand of the beſt Soldiers, with fit Proviſions, ſhould attend me: as for the reſt, I ſent them back to their own Houſes. When theſe five thouſand preſented themſelves, I join'd them to the other three thouſand that I had with me, and drew out with them fourſcore Horſemen, and marched on towards *Chabalon*, a Borough upon the marches of *Ptolemais*, where I undertook to prepare them for the Battel, expecting ſome aſſault from *Placidus*, who was come with two Companies of Footmen, and one of Horſemen, ſent by *Geſtius Gallus* to B burn the Countrey-towns of *Galilee*, and other little Boroughs that border on *Ptolemais*. And for that he was entrenched before the City of *Ptolemais*, I encamped my Army likewiſe not far from the Borough *Chabalon*, ſome ſixty ſtades off: and divers times drew I out my Forces to bid him Battel, but there paſs'd nothing but Skirmiſhes. For *Placidus*, perceiving my forwardneſs to fight, was diſmay'd thereat, and retired himſelf: yet he departed not from *Ptolemais*.

Joſeph conſenteth to ſtay in *Galilee*.

Placidus againſt *Joſeph*.

About this time came *Jonathan*, with the other Ambaſſadors, who (as we have heretofore declared) were ſent by *Simon*, and the High Prieſt *Ananus*; they labour'd to entrap me by Policy, for that they durſt not aſſail me in open field. To which purpoſe they writ a Letter to me to this effect, *Jonathan* and the Ambaſſadors with him, who C are ſent by thoſe of *Jeruſalem*, to *Joſeph*, Greeting. *The chief Men of* Jeruſalem *being informed, that* John *of* Giſchala *hath oftentimſs ſought to betray you, we are ſent to repreſs his Malice, and to exhort him hereafter to ſubmit himſelf unto you. And being deſirous to confer with you, touching what concerneth the publick good, we pray you to reſort to us as ſoon as you can, with ſome few Attendants, becauſe the Borough is not able to entertain many.* To this effect they writ to me, hoping that one of theſe two things would fall out: either that coming diſarmed, I ſhould be eaſily ſurprized by them; or elſe bringing with me a great Company, I ſhould be condemned for an Enemy to my Country. The Meſſenger that brought me this Letter, was a valiant young Man, mounted on Hore-back, and had in times paſt born Arms for the King. The time at which he came to me, was two hours D within night, when I was banqueting with my Friends, and the chief Governors of *Galilee*. After that, one of my Houſhold Servants hadcertified me, that a certain Jew on Horſeback was come to ſpeak with me, I commanded he ſhould be brought in; who ſaluted me but coldly, and delivering me the Letter, ſaid unto me, *They that are come from* Jeruſalem, *ſend you this Letter; give them a ſpeedy anſwer: For I am commanded to make a ſpeedy return*: They that ſate at the Table with me, were amazed at the Soldiers Inſolence. But for my ſelf, I willed him to ſit down and ſup with us: but he refuſing the ſame, I open'd the Letter without the obſervation of any preſent, and having ſeen what it contain'd, I folded it up again, and held it in my hand, in ſuch manner as I had received it, and began to talk with my Friends of other Affairs: and not long after riſing E from Supper, and diſmiſſing the reſt to their repoſe, I only retained with me ſome of my moſt intimate Friends, and gave order that the Soldier ſhould receive twenty drachms to bear the charges of his Voyage. He having received the ſame, and giving me thanks, I perceived well that he lov'd Money, and conſequently might eaſily be wrought upon with it. Whereupon I ſaid unto him, if thou wilt drink with me, thou ſhalt have a drachm for every glaſs thou drinkeſt. To this the Soldier liſtned willingly, and having drunk good ſtore of Wine, to get the more Money, he became drunk; ſo that he was unable any longer to conceal his Secrets: but of his own accord he declared the Treaſon that was prepared, and how the Sentence of death was given by them againſt me. Which when I underſtood, I anſwer'd them to this effect: *Joſeph* to *Jonathan*, and thoſe that F accompany him, Health. *I am very glad to hear that you are arrived in* Galilee *in good health, eſpecially becauſe I may now deliver into your hands the government of the Affairs thereof, to the end (according as I have long time deſired) I may return into my Countrey. I am willing not only to come to you at* Xallon, *but to any further place alſo, though you ſhould not ſend for me. But you will pleaſe to pardon me, though I come not at this preſent: for I am now at* Chabalon, *to attend* Placidus, *who pretendeth to invade* Galilee. *Reſort you therefore unto me, after you ſhould have read theſe my Letters.* Farewel.

Jontahan's Letter to *Joſeph*.

A Horſeman brought the Letters.

Joſeph's Policy.

Joſeph's anſwer to *Jonathan*.

After I had written this anſwer, and deliver'd it to the Soldier to carry it to them, I ſent with him thirty of my moſt approved Friends of *Galilee*, commanding them to ſalute G the Deputies, without any further ſpeech of any buſineſs whatſoever. I aſſigned alſo to each of theſe, one of my moſt reſolute and beſt Soldiers, to watch carefully if any of thoſe I ſent ſhould confer with *Jonathan*'s Men. They therefore ſet forward on their way: and *Jonathan* and the other ſeeing their firſt purpoſe failed them, they ſent me another

Jonathan's Meſſage and Letter to *Joſeph.*

The Ambaſſadors of *Jeruſalem* coldly entertained in *Galilee.*

Letter to this effect: *Jonathan* and his Company to *Joſeph*, Health. *We command you that* H *within three days, you make your appearance before us, without any of your Soldiers, in the Borough of* Gadara, *to the end we may take Cogniſance of the Crimes whereof you have accuſed* John. As ſoon as they had written this, and received thoſe *Galileans* whom I had ſent, they went to *Japha*, which is the greateſt Town of *Galilee*, fenced with ſtrong Walls, and peopled with many Inhabitants. The People of that City, with their Wives and Children, came forth to meet them, exclaiming againſt them with loud cryes, and charging them to return back, and not to deprive them of the good Governor they had. *Jonathan* and his Companions, though diſpleas'd with theſe words, yet durſt not make any open ſhew of their diſpleaſure, but without returning them any anſwer, they reſorted to other Towns, where they met with no leſs peremptory Exclamations from the Multitude, I who proteſted plainly, that they would have no other Governor but *Joſeph.* Whereupon *Jonathan* with his Followers departed without any further ſpeech, and went to *Sephoris*, the greateſt City of *Galilee.* The Inhabitants thereof being affected to the *Romans*, went forth to meet them: but they ſaid nothing at all concerning me. Departing from *Sephoris*, they went to *Aſochim*, where the Citizens ſung the ſame Song that the *Japheans* did. Whereupon they being unable to contain their diſpleaſure, commanded their Soldiers to beat with their Truncheons thoſe that exclaimed againſt them, and deſir'd me for their Governor. And when they drew near *Gabara*, *John* came out to meet them, accompanied with 3000 Soldiers: and I having intelligence by their Letters, that they were reſolved to make War againſt me, departed from *Chabalon*, accompanied with 3000 Soldiers; and K having committed the Camp to the charge of one of my truſtieſt Friends, I went to *Jotapata*, becauſe I would be within forty ſtades of them, and ſent them this Letter: *If your Will be that I muſt needs come unto you, there are in* Galilee *two hundred and four Cities and Boroughs, I will meet you in any one of them, which you pleaſe, except* Gabara *and* Giſchala: *for that the one is the place of* John's *Nativity, and the other is Confederate with him.*

Joſeph writeth again to them.

The Conſultation of the Ambaſſadors againſt *Joſeph.*

After *Jonathan* had received this anſwer, he replied no more, but ſought means to entrap me. *John* was of the opinion to write to all the Cities and Boroughs of *Galilee*, ſuppoſing that without queſtion there were one or two in them that were mine Enemies, whom they might incenſe againſt me, as againſt their common Enemy. He gave order alſo, that this his Reſolution ſhould be ſent to *Jeruſalem*, to the end that thoſe of the City L underſtanding that I was adjudged an Enemy by the *Galileans*, might in like ſort confirm that their decree by their Opinion. For he ſaid, that by this means it would come to paſs, that the *Galileans*, who were well affected towards me, would forſake me, for the fear they ſtood in of them. This Advice of *John*'s greatly pleaſed them all, and was preſently brought unto me about the third hour of the Night, by one *Sarchæas*, who flying from them, came and brought me the News, and particularly related to me their intent. For which cauſe, perceiving that the time requir'd no longer delay, I commanded *Jacob*, who was one of my moſt aſſured and truſty Servants, to take two hundred Men with him, and to beſet the ways between *Gabara* and *Galilee*, and to ſend me thoſe Paſſengers whom M he ſhould take, and eſpecially thoſe that carried Letters. I ſent *Jeremy* alſo, who was one of my Friends, to the marches of *Galilee*, with ſix hundred Men at Arms, to keep the paſſages that way toward *Jeruſalem*, commanding him to ſeize on all thoſe that carried Letters, and to commit the Men to Priſon, and to ſend me their Packets.

Joſeph beſetteth the ways of *Galilee.*

Joſeph with his Troops reſorteth to *Gabaroth.*

After I had in this ſort inſtructed thoſe whom I ſent, I commanded the *Galileans* the next day following to take their Arms, and to furniſh themſelves with Victuals for three days, and to attend me at the Borough of *Gabaroth.* Thoſe Soldiers that I had, I diſtributed into four Companies, and kept thoſe with me, in whom I repoſed moſt confidence, for the guard of my Perſon; and having appointed Captains over them, and commanded them to be careful, I charged them to ſuffer no unknown Soldier to enter in among them. N The next day I came to *Gabaroth*, at the fifth hour of the day, where I found all the fields about the City full of armed *Galileans*, who reſorted thither to aſſiſt me, according as I had commanded them. Thither alſo came a multitude of other Men from other Boroughs. As ſoon as I came amongſt them, and was ready to ſpeak to them, all of them began to cry out, calling me their Benefactor, and the Maintainer of their Countrey. After I had ſolemnly given them thanks for this favor they ſhewed me; I charged them to do no wrong, nor attempt any ſpoil in the Countrey, but to encamp amidſt the fields, contenting themſelves with that Proviſion they had brought with them, becauſe I was deſirous to extinguiſh theſe Troubles without effuſion of blood. It hapned the ſame day, that *Jonathan*'s Meſſengers and Letters fell into their hands, who had the guard of the O paſſages by my appointment; and, according to my direction, the Men were put in Cuſtody, as I gave order: and finding the Letters that were brought me, to be full of nothing but ſlanders and lyes written by the Ambaſſadors; I ſaid not a word to any Man, but

A but thought it beſt policy to march towards them. But *Jonathan*'s Soldiers having intelligence of my coming, retir'd, and with them *John* alſo, to *Jeſus*'s Houſe, which was a great Tower, nothing different from a Cittadel, in which they lodg'd a good number of Soldiers, and locked up all the other Gates ſave one; expecting that I ſhould come that way, to ſalute them. In a word, they had commanded their Soldiers, that when I ſhould enter, they ſhould ſuffer no Man elſe to enter with me, but exclude all the reſt. For they made no other account, but that by this means they might eaſily ſeize on me. But they were deceived of their hopes: For having notice beforehand of their intent, as ſoon as I came thither, I entred into a Lodging that was right over againſt theirs, and feigned that I went to take my reſt. Whereupon *Jonathan*'s Soldiers ſuppoſing that I was B indeed aſleep, and ſafe, went forth in all haſte into the plain, and labour'd to diſſuade my Soldiers from their fidelity, becauſe of my ill Government. But all things fell out contrary to what they hop'd: for as ſoon as they were diſcovered, the *Galileans* gave a great ſhout, teſtifying the good will they bare to me their Governor, and they blamed the Ambaſſadors, that without any cauſe of Injury, they were come to diſturb the Publick Peace, and requir'd them to be gone, for that they would admit no other Governor. When theſe things were ſignified unto me, I made no doubt to adventure my ſelf forth among them, to hear what theſe Ambaſſadors had to ſay againſt me. Upon my arrival, the whole Troop ſhouted for joy, and applauded me with a loud Voice, giving me thanks for my juſt and peaceable Government.

John and the Ambaſſador's Forces retire to *Jeſus*'s houſe.

Joſeph preſenteth himſelf among his Enemies.

C *Jonathan* and his Adherents hearing this, were afraid, leſt the *Galileans* ſhould ſet upon them, and they ſhould be in danger of their Lives; and ſo they began to bethink themſelves how they might eſcape. But perceiving that they could not retire, becauſe I requir'd them inſtantly to ſtay, they were ſo confounded, that they ſeem'd out of their ſenſes. I therefore commanded the People to ceaſe their ſhouting, and planted the Soldiers of greateſt truſt in every paſſage, to prevent *John* from charging them unawares. After this, I exhorted the People to betake them to their Weapons, to the end that if the Enemy ſhould ſuddenly aſſail them, they might not be put into diſorder. This done, I firſt of all began to rip to *Jonathan* and his Followers, what Letters they had written, and how they had certified me, that they were ſent by the Inhabitants of *Jeruſalem*, D to make an end of thoſe differences that were between me and *John*, and how they had requir'd me to come unto them. Afterwards in the ſequel of my diſcourſe, I produc'd their Letters in open view, to the end they might not deny any thing, ſeeing themſelves convicted by their own hand-writing; and ſpake thus, addreſſing my ſpeech to *Jonathan*.

Joſeph objecteth treachery againſt the Ambaſſadors.

If being accuſed by John, *I ſhould produce two or three witneſſes that were men of reputation, to teſtifie the ſincerity of my action, is it not evident that you, O* Jonathan, *and you his Collegues, could not but acknowledge mine Innocency, and acquit me of that whereof I am accuſed? But to the intent that you may know that I have faithfully governed the eſtate of* Galilee, *I am not contented to produce three witneſſes, but I produce all theſe whom you ſee before you. Enquire of them how I have lived, and whether I have governed this Country in all honeſty and juſtice?* E *I adjure you all therefore, who are my Followers and Friends of* Galilee, *that you hide nothing of the truth; but that before theſe men, as if they were Judges, you declare if I have done any thing that is contrary right.*

In the mouth of two or three Witneſſes conſiſteth truth.

After I had ſpoke after this manner, all of them, with one accord, called me their Benefactor and Defender, and gave teſtimony of my forepaſſed Government, and exhorted me to continue the ſame hereafter. And all of them affirmed by Oath, that I had carefully prevented leſt any Woman ſhould be violated, or any man by my means drawn into any injury or inconvenienee. This done, I publickly read the two Letters in the preſence of all the *Galileans*, which were taken from *Jonathan*'s Meſſengers, by thoſe who were appointed by me to beſet the ways, and were by them ſent to me; which F Letters were full of injuries and falſhoods, accuſing me that I had behaved my ſelf rather like a Tyrant, than a Governor, towards them: beſides that, there were divers other things in them written and urged very falſly. Theſe Letters (ſaid I) were voluntarily offered me by thoſe that carried the ſame. For I was unwilling that mine Adverſaries ſhould know that I had beſet the ways, leſt they ſhould forbear to write hereafter.

The *Galileans* teſtimony of *Joſeph*'s good Government.

Joſeph openly readeth *Jonathan*'s Epiſtles.

The People having heard this, were diſpleaſed and animated againſt *Jonathan* and his Followers, and preſs'd on to murther them; as they had ſurely done, had I not pacified the diſpleaſure of the *Galileans*. As for the Ambaſſadors that accompanied *Jonathan*, I told them all, that I pardoned whatſoever was paſt, provided they would change their demeanor, and upon their return into their Countrey, truly report unto thoſe who had G ſent them, how all things had paſt under my Government. This they promis'd, and I diſmiſſed them; notwithſtanding that I knew they would perform nothing of that which they had promiſed. But the whole multitude continuing their fury againſt them, deſired

The wrath and fury of the People againſt *Jonathan* and his Fellow Ambaſſadors.

Joſeph pacifieth Sedition without bloodſhed.

ſired me to give them leave to puniſh with all rigor thoſe who had committed this ſlanderous act. H But I laboured all I could to perſwade them to lay no hands upon them, knowing full well that whatſoever Mutiny it be, it cannot but breed prejudice to the Commonweal. This notwithſtanding, the multitude would by no means be ſatisfied, but all of them ran in crouds with great fury to the Lodging, where *Jonathan* and the Ambaſſadors were. Whereupon ſeeing that it was impoſſible to reſtrain their fury, I incontinently betook me to my Horſe, and commanded the People to follow me to *Sogan* a Borough of the *Arabians*, diſtant from thence ſome twenty ſtades. By this means I brought to paſs, that the beginning of a Civil War might not be imputed to me.

Joſeph ſends one hundred Ambaſſadors to *Jeruſalem*.

When I arrived at *Sogan*, I made a halt, and admoniſh'd my Followers not to give way to their froward diſpleaſures, nor entertain any deſire of revenge; and I commanded them I to chooſe out an hundred of the chiefeſt and eldeſt among them, who ſhould repair to the City of *Jeruſalem*, and there complain unto the People againſt thoſe that had kindled Sedition in their Province. And I ſaid unto them, *If the People be favourable and liſten to your diſcourſe, you ſhall perſwade them to write unto me, that by their authority I remain in* Galilee; *and that* John *and his Followers depart from hence*: After I had given them this charge, and that they were furniſhed with all things neceſſary for their Journey, with all expedition on the third day I diſpatched them, and ſent five hundred armed Men with them. I writ alſo to my Friends in *Samaria*, ſo to provide for their paſſage, that they might finiſh their Journey in all ſecurity. For *Samaria* was already in ſubjection to the *Romans*; and it behoved my Men, of neceſſity, in order to make a ſhort K Journey, to paſs that way. For, from *Galilee*, by this means a man may in three days arrive at *Jeruſalem*. Furthermore, I conducted the Ambaſſadors my ſelf as far as the Frontiers of *Galilee*, ſetting Guards upon the ways, to the end that none might eaſily know of their departure. Which done, I ſojourned for a certain time at *Japha*.

The Ambaſſadors hope to get *Tiberias* into their hands and poſſeſſion.

Joſeph falleth in danger,

But *Jonathan* and his Companions having failed of their purpoſe intended againſt me, diſmiſſed *John* to *Giſchala*: as for themſelves they went to *Tiberias*, hoping to bring the ſame under their obedience; for that *Jeſus*, who was Preſident at that time, had written to them, and promiſed them to perſuade the People to entertain them, and to take their part if they came: in which hope they retired thither. *Sylas*, who (as I declared) was left by me as Agent in *Tiberias*, certified me of all this by his Letters, adviſing me to return in L all diligence; in doing which, I was brought in danger of my Life, upon this occaſion that enſueth; *Jonathan* and his Followers being come to *Tiberias*, perſuaded divers who were mine Enemies to revolt from me; but after they were certified that I was there in Perſon, they were afraid, and came unto me; and ſaluting me, told me, that they reputed me happy, in that I had ſo wiſely behaved my ſelf in *Galilee*: and they rejoyced alſo in appearance, that I was returned with honor; telling me that they participated in that honor as being their Fellow Citizen. And they proteſted to me that the friendſhip which I bore them, was more conſiderable to them than that of *John*; and deſired me to return, promiſing very ſhortly to deliver *John* into my hands: and theſe ſpeeches of theirs they ſeconded with dreadful Oaths, which made me think that I had no cauſe to diſbelieve them. Furthermore, M they prayed me to take up my Lodging in another place, becauſe the Sabbath being near, it were an inconvenience that the City of *Tiberias* ſhould be drawn into trouble on that day. I, who ſuſpecting nothing, repaired to *Tarichea*, leaving notwithſtanding certain of my Friends behind me in *Tiberias*, who might curiouſly obſerve what the common talk was of me: and all along the way betwixt *Tarichea* and *Tiberias*, I laid certain Men in wait, who from one to another might certifie me of that which was diſcovered by them who remained in the City. The next day therefore they all aſſembled in the *Proſeucha* or Oratory, which was a large houſe, wherein they prayed, and capable of a great Multitude. When *Jonathan* was entred into this place, he durſt not openly ſpeak to them of a revolt, but only told them that their City had need of a better Governor. But N the Preſident *Jeſus*, without diſſembling, ſpake plainly after this manner unto them; *It were better for you (my Friends) that you were ſubject to four Men of Nobility and great Wiſdom, than to one*: and thereupon he pointed to *Jonathan* and his Collegues. *Juſtus* ſtood up, and praiſed this advice, and drew ſome of the People to his Opinion. But the greater part aſſented not, and there had preſently followed a mutiny, had not the Aſſembly been diſmiſſed, by reaſon it was mid-day, which is the ordinary hour amongſt them to take their repaſt. Thus did *Jonathan*'s Conſorts remit the determination of the matter until the next day, retiring themſelves without any good done. Which being reported to me, I reſolved with my ſelf the next morning to repair to the City of *Tiberias*; and accordingly arrived there very early I found the People already aſſembled in the place O of Prayer; but they knew not the cauſe why they were aſſembled. *Jonathan* and his Collegues ſeeing me there, contrary to their expectation, were very much troubled, and bethought

Jonathan and his Confederates Policy.

The People aſſemble in the *Proſeucha*.

The *Jews* ſixth hour is to us eleven or twelve a Clock at Noon.

A bethought themſelves of this ſubtilty. They told the Multitude that a certain Friend of theirs had inform'd them, that he had diſcovered certain *Roman* Horſemen upon the Frontiers of that Territory, ſome thirty ſtades from the City, in a place called *Homonæa*. Whereupon they cry'd out, that they ought not to endure their Countrey to be pillag'd by the Enemy in their ſight. They uſed this Speech, ſuppoſing that under pretext of reſcuing the Country, they might ſend me abroad, and ſo remain Maſters of the City, by getting the affection of the Inhabitants to my prejudice.

Jonathan and Aſſociates ſubtilty.

Now although I knew very well their intent, yet I gave ear to them, leſt I ſhould bring the *Tiberians* into an Opinion, that I was negligent and careleſs of their ſecurity. I therefore rode out, and came to the place of which they had ſpoken, where finding B no footſtep or appearance of an Enemy, I returned ſpeedily without delay to *Tiberias*. When I came there, I found the whole Council aſſembled with a Multitude of People, and *Jonathan* making againſt me a very vehement Invective, that I made no account to relieve them in their Wars, and ſtudied nothing but mine own Pleaſure. And whilſt they ſpake theſe words, they produced four Letters, as written unto them by thoſe who live upon the Marches of *Galilee* requiring ſuccor of them; for that the *Roman* Horſemen and Footmen would within three days forage and ſpoil their Countrey. The *Tiberians* hearing theſe Allegations, and ſuppoſing them true, cryed out, ſaying, *That it behoved them not in that manner to delay time, but to go and ſuccor their Countrey-men invironed with great dangers.* Whereupon I anſwer'd, *That I was ready to obey them*, and promis'd to C march forth againſt the Enemy with all expedition. Now I knew well the pretence of *Jonathan*, and declar'd my Opinion, that ſince thoſe Letters ſaid, that the *Romans* gather'd head in divers places, it was requiſite to divide our Power into five Companies, appointing every one of them a Chieftain over them, each of the Ambaſſadors to command one. For it is an honour for good Men not only to give counſel, but alſo when need requireth, to be firſt in action; and it lay not in my power to lead any more than one Company. This my advice was pleaſing to all the People, who preſently conſtrain'd theſe Men to march out to the War: whereby it came to paſs, that they were greatly confuſed to ſee that they could not finiſh that which they had imagined, becauſe I croſſed all their Enterprizes. Hereupon, one of their Party call'd *Ananias*, a wicked and ſubtle Man, coun- D ſelled the People to celebrate a ſolemn Faſt the next day, and gave direction at the ſame hour, that all of them ſhould gather together in that place without Arms, to teſtifie before God, that without his ſuccors and aſſiſtance, they were able to do nothing. He ſpake this, not for any Piety that was in him, but to the end to ſuprize both me and my Followers unarm'd. To this advice of his I was conſtrain'd to condeſcend, to the end it might appear that I contemned not that which had ſo great an appearance of Religion. As ſoon therefore as we retired every one to our ſeveral Lodgings, *Jonathan* and his Collegues writ to *John*, to reſort unto them early in the morning with his men of War, and all the Power he could make; for that they might eaſily lay hands on me, and accompliſh that which they had ſo long time long'd for: He receiving this Letter, willingly E obey'd. The next day I commanded two of my ſtouteſt and faithfulleſt Soldiers to hide their ſhort Swords under their Gowns, and to attend me, to the end that if in any ſort we were aſſailed by the Enemy, we might defend our ſelves. I put on my Curats alſo, and girt my Sword by my ſide, in ſuch ſort, as no man might perceive the ſame, and came with them to the place of Prayer.

False Accuſations and Epiſtles produced by the Ambaſſadors againſt *Joſeph*.

Joſeph diſcovereth the ſubtilty of the Ambaſſadors.

Ananias one of the Ambaſſadors, a wicked man.

Jonathan writeth to *John* to come unto him.

But *Jeſus*, as ſoon as I was entred with my Friends, having the guard of the gate, would not permit the reſt of my Followers to enter with me: and as we were ready to begin our Prayers, according to the cuſtom of the Countrey, *Jeſus* riſing up, demanded of me, *What was become of the Houſhold-ſtuff that was taken out of the King's Palace when it was burnt? and where the bullion of ſilver was? and with whom I had left the ſame?* all which F he mention'd, that he might delay the time till *John*'s approach. I anſwer'd, *That I had put the ſame into the hands of* Capella, *and ten of the chief Nobility of* Tiberias, *and willed him to ask them whether it were true that I ſpake?* He did ſo, and they confeſſed, that they had it. *But what* (ſaid he) *is become of thoſe twenty pieces of Gold, that you receiv'd by the ſale of a certain weight of Maſſive Silver?* I anſwer'd him, *That I had deliver'd the ſame to the Ambaſſadors, to defray their charges in their Voyage towards* Jeruſalem. Hereupon *Jonathan* and his Collegues ſaid, *That I had done amiſs, in employing the Publick Treaſure to the uſe of thoſe Ambaſſadors.* The People being diſpleas'd with this malice: And when I ſaw that a Commotion was likely to ariſe, I thought beſt to animate the People the more againſt them; I ſaid, *That if I had done amiſs in furniſhing the Ambaſſadors out of the com-* G *mon ſtock, they ſhould need to take no further diſpleaſure for that; for*, ſaid I, *I will repay thoſe twenty pieces of Gold out of mine owne Purſe.* Hereupon the People were incenſed the

Jeſus talks with *Joſeph*.

Joſeph's debate with *Jeſus* for twenty pieces of Gold.

The Peoples love to *Joſeph*.

Joſeph almoſt ſuddenly ſurprized by the Enemy, is delivered from peril.

more againſt them, becauſe they manifeſtly diſcover'd what hatred they wrongfully H
bare unto me. *Jeſus* fearing leſt ſome Diſturbance might ariſe, commanded the People to depart, and only the Council to ſtay, for that it was unpoſſible to examine matters diſcreetly, where ſo much trouble and turmoil was. The People cryed out, *That they would not leave me alone among them.* Whereupon there came one to *Jeſus*, who ſecretly informed him, that *John* with his armed Men was at hand. *Jonathan* being unable to contain and conceal his joy, and God ſo providing for the conſervation of my Life (ſince otherwiſe, *John* and his Followers had certainly deſtroy'd me.) *Forbear* (ſaid he) *ye* Tiberians, *to enquire of the twenty pieces of Gold,* Joſeph *meriteth not puniſhment for this matter; but becauſe he affected the Tyranny, and by his words hath deceived the People of* Galilee, *and gotten the Sovereignty to himſelf.* As I
he ſpake theſe words, he and thoſe of his Faction offer'd to lay hands on me, intending to murther me. But thoſe two, whom I had with me, preceiving their intent, drew their Swords threatning thoſe who attempted to offer me violence. The People likewiſe gather'd ſtones to caſt at *Jonathan*; and pull'd me away violently from mine Enemies. As I was getting away, I ſaw *John* coming with his Troops; whereupon croſſing down a private way that led me to the Lake, I got into a Boat, and went by water to *Tarichea* avoiding this danger beyond all hope.

Joſeph certifieth the *Galileans* how trayterouſly *Jonathan* and the *Tiberians* had dealt with him.

There immediately I ſent for the chiefeſt Men of *Galilee*, and told them, how contrary to all right, I had almoſt been murther'd by *Jonathan* and the *Tiberians.* The *Galileans* were highly incens'd againſt them, and conjur'd me, without delay, K
to make War againſt them; or if I liſt not my ſelf, to ſuffer them with all expedition to cut off both *John* and *Jonathan*, with all their Followers. I reſtrain'd them the beſt I could, and repreſented to them that it was beſt to expect till ſuch time as we knew what News our Ambaſſadors, that were gone to *Jeruſalem*, would bring. To the end to do nothing without their approbation and conſent; and by theſe means I perſuaded them. But *John* ſeeing that at that time his deſign had no ſucceſs, return'd back again to *Giſchala*.

The hundred Ambaſſadors return from *Jeruſalem*.

An Aſſembly in *Arbela*.

The Council held againſt *Joſeph* by *Jonathan* and his Campanions.

Some few days after, our Ambaſſadors return'd from *Jeruſalem*, and certifi'd us that the People of *Jeruſalem* were much diſpleas'd with *Ananias* the High Prieſt, and *Simon* the Son of *Gamaliel*, that without their conſent, they had ſent Deputies into *Galilee*, to L
diſpoſſeſs me of the Government there; and their diſpleaſure was ſo great, that they were ready to ſet their Houſes on fire. They brought me alſo Letters, by which the Governors of *Jeruſalem*, upon the inſtant Requeſt that the People made to them, confirmed me in the Government of *Galilee*, and commanded *Jonathan* and his Aſſociates to return back again with all expedition. After I had receiv'd theſe Letters, I repair'd to the Borough of *Arbela*, where I aſſembled the *Galileans*; before whom I commanded the Ambaſſadors to report how much the People of *Jeruſalem* were diſpleaſed at thoſe things which *Jonathan* had done againſt me; and how they confirm'd me in the Government of this Country, and recall'd *Jonathan* and his Confederates back again to *Jeruſalem*: After this, I ſent them that Letter that was directed to them, commanding the Meſſenger M
to obſerve very carefully both their Actions and Countenance. They were greatly troubled, and ſent for *John*, and thoſe of the Council of *Tiberias*, with the Governor of *Gabara*, and conſulted with them what was beſt to do. The *Tiberians* Opinion was, that *Jonathan* and his Collegues ſhould continue to take care of Affairs, and not forſake the City which had put it ſelf into their hands, eſpecially, becauſe I would attack them: for that I had ſo threatned them, they were not aſham'd to feign and imagin. This advice not only pleaſed *John*, but he further gave this counſel, that two of the Ambaſſadors ſhould be ſent from them to the People of *Jeruſalem*, to accuſe me that I had unjuſtly govern'd *Galilee*; which they might very eaſily perſuade the People to believe, both in regard of their Authority, as alſo for that the common People are by nature variable and inconſtant. N
This counſel that *John* gave, was allow'd by them all: and it was thought fit that *Jonathan* and *Ananias* ſhould in Perſon repair to *Jeruſalem*, and the other two remain at *Tiberias*; and for their Convoy they gave them an hundred armed Soldiers.

The *Tiberians* intend War againſt *Joſeph*.

Jonathan with his Followers taken and kept captive.

The *Tiberians* after this provided for the reparation of their Walls, gave commandment to all the Citizens to take Arms, and ſent for ſome ſupplies to *John*, who was at *Giſchala*, to ſtrengthen their Garriſon, if they ſhould any ways be aſſaulted by me. *Jonathan* travelling onwards of his Journey, came to *Dabaritta*, a City ſituated upon the uttermoſt Borders of *Galilee* in a great Plain; there he met about Midnight with ſome of my Troops that kept the Watch, who commanded them to lay by their Arms, and kept them Priſoners, as I had commanded them. Hereof *Levi*, who had the charge of this O
Quarter, certifi'd me by his Letters. I diſſembled the matter for two days, ſent Letters

to

A to the *Tiberians*, by which I counſelled them, to lay their Arms aſide, and diſmiſs every one to his own dwelling place. But they returned me an injurious anſwer; for they ſuppoſed that *Jonathan* and his Train were already arrived in *Jeruſalem*. But I ſetting light by their Injuries, reſolved to uſe Cunning, rather than Force: for I thought it a dangerous matter to kindle a Civil War. Being therefore willing to draw them out of their Walls, I choſe out ten thouſand of my beſt Soldiers, whom I diſtributed into three Bands, and lodged one Company of them ſecretly at *Dora*, in ambuſh. I placed another thouſand in a certain Borough ſcituate in a mountainous place, ſome four ſtades from *Tiberias*; commanding them, that as ſoon as I gave them a watch-word or ſign, they ſhould break forth: as for my ſelf, I drew into the open field, and there quarter'd. B Which when the *Tiberians* ſaw, they made continual Excurſions towards me, uſing many bitter and injurious Taunts againſt me: and ſo great Folly poſſeſſed them, that they laid a Coffin in the open Plain, and going round about the ſame, they ſcornfully ſeemed to lament me, as dead, whilſt in the mean time I took pleaſure to laugh at their follies.

The *Tiberians* ſcoff very bitterly againſt *Joſeph*.

But being deſirous to ſurprize by ſome policy *Simon* and *Joazar* the two other Colleagues, I ſent to deſire them that they would march forth a little without their Walls, attended by their Friends, and a Guard for their Security; for that I was minded to confer with them upon a Peace, and to ſhare the Government with them. *Simon* blinded with Ambition, was ſo weak as to come forth with all expedition; but *Joazar* ſuſpecting ſome ſtratagem, would not adventure without the Walls. As ſoon as I ſaw *Simon*, C I went out to meet him, and embraced him kindly, giving him thanks for that he was come down; and after walking along with him, as if I intended to communicate ſomewhat with him in ſecret, I withdrew him from his Friends; and laying hands on him, I deliver'd him to my Friends to lead him into the Borough, and gave a ſign to my Soldiers to come forth, and with them I aſſaulted the City of *Tiberias*. There was a ſharp Skirmiſh on both ſides, and the *Tiberians* had well nigh gotten the Victory: for my Soldiers began to flie; but perceiving how the matter went, I animated thoſe of my Company, and gave a valiant onſet on the *Tiberians*, who almoſt had the better, and chaſed them into their City, and ſent another Company by the Lake, to ſet fire on thoſe Houſes which they ſhould firſt light upon. Hereupon the *Tiberians* thinking their City was D taken by force, caſt down their Weapons for fear, and pray'd me to have compaſſion on their Wives and Children, and to pardon their City. Accordingly, being moved with compaſſion, I reſtrained the fury of my Soldiers; and becauſe it was late, I ſounded a Retreat, both to ſpare the City, and relieve my wearied and wounded Soldiers. I ſent for *Simon* to come and ſup with me, and comforted him in his misfortune, promiſing him to ſend him to *Jeruſalem* with all ſafety, and to furniſh him for his ordinary expences with all things neceſſary. The next day, with ten thouſand Soldiers, I entred into *Tiberias*, and having aſſembled the chiefeſt Citizens in the *Hippodrome*, I commanded them to diſcover to me who had been the Authors of that Rebellion. They ſatisfied me, and I laid hands on them, and bound them, and ſent them incontinently to *Jotapata*. As for *Jonathan* and his Conſorts, E I gave them Money for their charges, and ſent them back to *Jeruſalem* with *Simon Joazar*, and five hundred Soldiers for their Guard. Hereupon the *Tiberians* re-aſſembled themſelves before me, beſeeching me to pardon their miſdeeds, promiſing me to recompence by their future fidelity their former defection: and deſiring me to reſtore thoſe Goods to the Citizens, which in way of pillage were taken from them. Whereupon I gave command, that all the prey ſhould be brought and laid before me; and whereas the Soldiers delayed to perform the ſame, I eſpying one of thoſe Soldiers that ſtood by me, better apparelled than he was wont to be, asked him where he had gotten that Garment? who, confeſſing that he had taken it in the ſpoil of the City, I cauſ'd him to be well cudgel'd, and threatned a worſe puniſhment in all thoſe that F would not reſtore what they had taken away. By which means, recovering a great part of the prey together, I gave every Citizen that which belong'd to him.

Joſeph ſurprized *Simon* by ſubtilty, and leadeth him away Priſoner.

Joſeph ſurprizeth *Tiberias*.

Joſeph ſends the Authors of the Sedition to *Jotapata*.

Thoſe Goods that were taken from the Citizens are reſtored.

In this place I cannot forbear to reprehend *Juſtus*, and others, for foul dealing. For having ſpoken of this buſineſs in their Hiſtories, they are not aſham'd to gratifie their paſſion and hatred by delivering it to Poſterity otherwiſe than indeed it was. In which they differ nothing from Counterfeiters of Evidences, and Razers of Records, but that theſe Men are more encourag'd by Impunity. For *Juſtus*, to the end he might ſeem to employ his time well, undertaking to ſet down the events of this War, hath belyed me in many things, and hath been no leſs guilty of falſities in matters relating to his own Country. For which cauſe, I am neceſſarily enforced in this place to diſcover that G which hitherto I have concealed, and to reprove that which he hath falſely teſtified of me: neither is it to be wondered at, that I have ſo long deferred it.

A Reproof of *Juſtus* the Hiſtoriographer, that falſly accuſed *Joſeph*.

For whoſoever writes a Hiſtory, though oblig'd to ſpeak the Truth; yet is not bound H to inveigh againſt the wickeder ſort too vehemently; not for that they are worthy of this favour, but that he may keep himſelf within the bounds of Prudence and Moderation.

Tell me therefore Juſtus *(for thou deſireſt to be held for the man of greateſt credit amongſt all other Hiſtorians) tell me, I pray thee, in familiarity (for I muſt ſo talk with thee as if thou wert preſent before me) how I and the* Galileans *were the Authors of that Rebellion, which thy Country began both againſt the* Romans, *and their King. For before I was choſen Governour of* Galilee *by the People of* Jeruſalem, *both thou and all the* Tiberians *were not only up in Arms, but had already made War againſt thoſe of* Decapolis *in* Syria. *Thy ſelf hadſt burnt their Villages, and one of thy Servants died in that Encounter. Yet* I *not I alone witneſs this, but it is extant alſo in writing in the Records of the Emperour* Veſpaſian, *how the Inhabitants of* Decapolis *ſupplicated* Veſpaſian *then in the City of* Ptolemais, *that thou mighteſt be puniſhed, as the Author of their miſchiefs: and aſſuredly thou hadſt been puniſhed by the Emperour, had not* Agrippa, *who received Commiſſion to execute thee; upon the inſtant requeſt of his Siſter* Bernice, *ſpared thy Life, and kept thee bound in Priſon for a long time. But the ſequel of thy actions ſufficiently ſhews what the reſt of thy Life hath been, and how thou didſt cauſe thy Countrey to rebell againſt the* Romans: *whereof I will produce hereafter moſt evident Arguments, and for thy cauſe will I urge ſomewhat againſt thoſe other* Tiberians, *and will make it plain to ſuch as ſhall read theſe Hiſtories, that thou haſt been no friend to* Rome, *nor faithful to thy King. And I firſt inſtance in the greateſt Cities* K *of* Galilee, Sephoris *and* Tiberias, *in which thou* Juſtus *wert born. The former is ſcituate in the heart of* Galilee, *having round about it a number of Villages, and being eaſily able to make a revolt at pleaſure; yet notwithſtanding the Citizens thereof reſolved to obſerve their faith to the* Romans, *and would not receive me, nor take Arms for the* Jews. *And through the fear they had of me, the Inhabitants ſurpriz'd me by their artifices, and oblig'd me to encompaſs their City with a Wall: and that done, they willingly entertained a Gariſon which was ſent them from* Ceſtius Gallus, *who was General of the* Roman *Legions in* Syria, *and deny'd me entrance, becauſe at that time he had a great power, and terrify'd the Countrey round about. Yea, when our great City of* Jeruſalem *was beſieged, and the Temple common to all our Nation, was in danger to fall into the Enemies hands, the* Sephorites *ſent no Succours, to the end it might not be ſaid that they took Arms againſt the* Romans: L *But thy Country,* Juſtus, *being ſcituate upon the Lake of* Genazareth *diſtant from* Hippos *thirty ſtades, from* Gadara *ſixty, from* Scythopolis *ſixſcore, in a Country obedient to the King, having not any City of the* Jews *round about it, might have very eaſily kept their faith to the* Romans, *if they had pleas'd. For both the City and People were furniſhed with Munition in all abundance. But as thou ſayeſt, I was the cauſe at that time. And who afterwards? For thou knoweſt that before the Siege of* Jeruſalem, *I was in the* Romans *hands; and that* Jotapata *was taken by force, and divers other Caſtles; and that a great number of* Galileans *had been loſt in divers Battels. At that time ſhouldeſt thou have delivered thy ſelf of that fear thou hadſt of me, laying thine Arms aſide, and preſenting thy ſelf to the* M *King and the* Romans, *if thou tookeſt Arms not of thine own accord, but enforced. But the truth is, you expected* Veſpaſian's *coming, even until ſuch time as he begirt your City with a Siege, and then laid you your Arms aſide for fear of danger: yea, even then had your City been overthrown, except the King in excuſe of your folly, had obtained your pardon at* Veſpaſian's *hands. It was not therefore my fault, but your own, that you behaved your ſelves like Enemies to the* Roman *Empire. Do not you remember how often I obtained the victory againſt you, and how ſeldom you could complain of Bloodſhed? But you falling at diſſention one with another, became the inſtruments of your own ruin; and not for the love you bare either to the King, or the* Romans, *but of your own malice you ſlew an hundred eighty five Citizens, at ſuch a time as I was beſieged by the* Romans *in* Jotapata. *Nay more, is it not* N *true, that during the ſaid Siege of* Jeruſalem, *there were more than two thouſand* Tiberians *ſlain, or taken Priſoners? But perhaps thou wilt alledge, that at that time thou wert no Enemy, becauſe thou wert fled to the King: but I tell thee that thou fleddeſt thither for the fear thou hadſt of me. I am a wicked man, as thou ſayeſt: but what art thou? whom King* Agrippa *delivered from puniſhment, at ſuch time as thou wert condemned by* Veſpaſian *to loſe thy head; whom he made Priſoner twice, and as many times paſt the ſentence of Baniſhment againſt, and once commanded to be thine own Murtherer, ſpared thy Life upon the importunate ſollicitation of his Siſter* Bernice. ***And after ſo many Crimes committed by thee, having entertained thee for his Secretary, when he found thy corruption in that Office, he baniſhed thee from his Preſence.*** O

Tiberias Juſtus Country. *Sephoris* and *Tiberias* two chief Cities of *Galilee.*

Juſtus condemned to death.

A *But I will ſay no more of theſe matters; notwithſtanding I wonder at thine impudence, that haſt openly proteſted, that thou haſt written more exactly and perfectly of this matter than any man; whereas thou art utterly ignorant of thoſe things that were done in* Galilee. *For at that time thou wert at* Berytum *with the King, and kneweſt not what the* Romans *ſuffer'd at the ſiege of* Jotapata, *ſeeing thou didſt not follow us. Neither couldſt thou be able to learn how I behaved my ſelf therein, for that there was not one of thoſe that helpt me to defend it left alive to give thee certain intelligence. Thou wilt perhaps ſay, that thou haſt carefully deſcribed that which hapned during the ſiege of* Jeruſalem. *And how is this poſſible? For thou wert neither Agent nor Spectator in that War; neither haſt thou read the Commentaries of* Veſpaſian. *Which I clearly affirm, becauſe thou haſt written clean contrary to that which is* B *contained therein. And if thou art ſo confident, that thy Hiſtory is truer than others, why didſt thou not publiſh it during the Lives of* Veſpaſian *and* Titus, *who were the Generals of that War; or during the Life of King* Agrippa, *and his Relations who were all of them very expert in the Greek Tongue? For thou haſt kept it written by thee above twenty years, and mighteſt have produced witneſs of thine exact diligence before them, who were privy to all things. But now when they are dead, and thou thinkeſt that no Man liveth that may reprove thee, thou haſt taken the boldneſs to publiſh thy Work. I have uſed no ſuch Policy in my Books, but preſented them to the Emperors themſelves, who were Eye-witneſſes and Actors thereof. For I knew in mine own Soul that I had ſet down all things truly; Whereupon I obtained my expected approbation. Moreover, I communicated the ſame Hiſtory with divers others, where-* C *of ſome of them were preſent in the War, as was King* Agrippa, *and ſome of his kindred. And* Titus *the Emperor himſelf was ſo deſirous that Poſterity ſhould learn the truth of that Hiſtory out of theſe Books, that he placed them in his Library, and cauſed them to be publiſhed, being ſubſcribed with his own hand, “As for King* Agrippa, *he ſent me ſeventy two Epiſtles, “teſtifying the truth of my Books, whereof two are ſubjoin'd, to the end, that the truth may “appear thereby. King* Agrippa *to his dear Friend* Joſeph, *Health: I have with great “contentment read the Book, wherein thou ſeemeſt in my Opinion to have handled this matter “more exactly, than any other. For which cauſe I pray thee ſend me the reſt. Farewel my “Friend. King* Agrippa *to* Joſeph *his dear Friend, Health: I perceiving by thy writings that “thou needeſt no information from me, how matters paſſed from the beginning: yet when we* D *“meet next, I will between me and thee tell thee certain things which thou knoweſt not. Thus was he a witneſs of the truth of my Hiſtory: not flattering me, for it became him not; neither deriding me, for far was it from ſo noble a mind to be ſubject to ſo ſervile a folly: but only to this end, that the truth of my writings might be commended to the Reader by his Teſtimony.* And thus much have I thought good to ſet down by way of anſwer to *Juſtus*.

Juſtus knew nothing of the Wars of the *Jews*.

Juſtus publiſh'd his Book when *Titus* and *Veſpaſian* were dead.

Manifeſt Teſtimonies of the truth of *Joſephus's* Hiſtory.

The firſt Epiſtle.

The ſecond Epiſtle.

Joſephus proſecuteth his Hiſtory, and leaveth to debate with *Juſtus*.

Now as ſoon as I had pacified theſe troubles in *Tiberias*, and had eſtabliſhed a council of ſuch as were well affected towards me, I bethought my ſelf of what concerned me to do in reſpect of *John*. All they of *Galilee* were of the Opinion, that I ſhould gather together all the forces of my Government and march againſt *John*, and do Juſtice upon E him, as he that had been the Author of all this miſchief. But for mine own part, I miſliked their counſels, becauſe my deſire was to extinguiſh theſe Troubles without bloodſhed; and for that cauſe I enjoyn'd them with all diligence poſſible, to learn the names of all thoſe who ſerved under him: which being done, I publiſhed a Proclamation, by which I promiſed ſafety and pardon to all thoſe, that ſhould forſake *John*, aſſigning them the term of twenty days, to determine of that which ſeemed beſt for their own ſecurity: and I threatned to ſet fire on their Houſes, and confiſcate their goods, except they quitted their Arms. They hearing theſe things, were greatly troubled, and forſook *John*; and after they had laid down their Arms, they came unto me to the number of four thouſand: ſo that only about ſixteen hundred Men remained with *John*, ei- F ther of Citizens, or Strangers of *Tyre*. When *John* perceived that he was circumvented by this policy, he ever after remained quiet in his Country in great fear.

Four thouſand of *John's* Followers forſake him and follow *Joſeph*.

At that time the *Sephorites* grew ſo bold, that they took Arms in confidence of the ſtrength of their walls, and for that they ſaw me diſtracted with other buſineſs. They ſent to *Ceſtius Gallus* Governor of *Syria*, praying him to repair to them with all expedition, and take poſſeſſion of their City, or ſend them a Gariſon at leaſt. *Gallus* promiſed to come to them, but he ſet down no certain time of his approach. Whereof when I was advertiſed, I took the Men of War I had, and marched againſt the *Sephorites*, and took their *City* by force. The *Galileans* very glad of this opportunity, and ſuppoſing the time was come wherein they might ſatisfy the inſatiable hatred G they bare againſt that *City*, omitting nothing that might wholly ruin the *City*, with all the Inhabitants. They ſet fire on the Houſes which they found deſolate; for all the Inhabitants were fled away for fear, and retired into a Fortreſs. They plundered the Town.

Sephoris ſpoiled.

Town, and leſt nothing unſpoiled; neither was there any kind of miſery which they H inflicted not on their Countrymen. Which when I ſaw, I was much grieved, and commanded them to give over; telling them it was impiety in them, to ſhew themſelves ſo ſavage towards their Countrymen. And ſeeing that neither by any prayer or command I could draw them to obedience; for that their animoſity was ſo violent, I commanded thoſe that were about me, and whom I moſt truſted, to ſpread a rumor that the *Romans* were entring on the other ſide of the City with a great Army. All which I did, to the end that by this rumor, I might reſtrain the fury of the *Galileans*, and ſave the City of *Sephoris*. And this policy took good effect; For when they heard this news they were afraid, and forſook their pillage, to truſt to their heels, becauſe I who was their General did the like. For I made a ſhew, that I believed the rumor to be I true, as well as they: and by this ſtratagem the City *Sephoris* was ſaved beyond all hope.

Tiberias in danger of ruin.

Tiberias alſo hardly eſcaped from being ſpoiled by the *Galileans*, through this occaſion which enſueth: The chiefeſt of their Council writ to the King, to deſire him to come and take poſſeſſion of their City. The King promiſed to ſatisfie them very ſhortly, and deliver his Letters to one of his Chamber, called *Criſpus* a *Jew* born, to carry the ſame to the *Tiberian*. The *Galileans* took this meſſenger on the way, and brought him unto me: Which when the common People underſtood, of meer ſpleen they fell to Arms, and the next day divers of them aſſembled themſelves from all parts, and came to the City of *Aſach*, where I made my abode, and made great exclamations, calling the *Tiberians* Traitors, and the Kings Friends, and demanding of me K liberty to repair to *Tiberias*, and raze it to the ground, being as much diſpleaſed againſt the *Tiberians*, as they were againſt the *Sephorites*.

Joſeph conſulteth with himſelf.

The *Galileans* wrath pacified, conceived againſt the *Tiberians*.

Which when I heard, I ſtood in great doubt how to deliver the *Tiberians* from that diſpleaſure, which the *Galileans* had conceived againſt them: for I could not deny but that the *Tiberians* had written and ſent for the King: For the anſwer which he made them, did evidently expreſs the ſame. Having a long while debated the matter with my ſelf, I ſaid unto them; I know as well as you that the *Tiberians* have offended; neither will I hinder you from ſpoiling their City, but you muſt proceed to the Execution thereof with ſome prudence. For the *Tiberians* alone do not betray the publick liberty, but others alſo, who are more accounted of in the Country of *Galilee*. Stay L therefore until ſuch time as I am throughly informed, who they be that are Authors of this Treaſon; and then you ſhall have them all under your hands, with all ſuch you particularly think, worthy puniſhment. By this diſcourſe I appeas'd the People, who departed from me contented. As for the Meſſenger that was ſent by the King, I cauſed him to be impriſoned, having reſpect to an urgent neceſſity of mine own, which conſtrained me to depart out of the Kingdom within a little while. And calling *Criſpus* ſecretly unto me, I charged him to make the Souldier Drunk, who had the charge of him, to the end that he might in all ſecurity flie back to the King. Thus *Tiberias* being ready to be deſtroyed the ſecond time, by my Government and Providence, avoided a great and fatal danger. M

Juſtus deſireth to command *Galilee*.

At the ſame time *Juſtus*, the Son of *Piſtus*, fled to the King without my knowledge; the cauſe of which flight, I will orderly expreſs. As ſoon as the *Romans* had begun the War againſt the *Jews*, the *Tiberians* concluded to obey the King, and in no ſort to rebel againſt the *Romans*. But *Juſtus* perſuaded them to take Arms, thirſting after alteration, and hoping to uſurp the Government of *Galilee*, and of his own Country: But his hope failed him; for the *Galileans* being enviouſly bent againſt the *Tiberians*, for thoſe injuries they had ſuffered at their hands before the War, would not allow *Juſtus* to be their Governor. My ſelf alſo, whom the People of *Jeruſalem* put in truſt with the Government of *Galilee*, was oftentimes ſo much moved, that I failed little of killing *Juſtus*; ſo intolerable was N his perfidiouſneſs. He therefore fearing leſt my diſpleaſure ſhould ſhorten his days, went to the King, ſuppoſing that he might live more freely and ſecurely with him.

Joſeph aſſailed the Walls of *Sephoris*.

The *Sephorites* beyond their expectation having eſcaped this firſt danger, writ to *Ceſtus Gallus* the ſecond time; deſiring him to come to them, to the end he might ſeize their City; or elſe ſend them Forces to withſtand the Incurſions of their Enemies. And they wrought ſo much, that *Gallus* ſent them a Body of Horſemen, and after them Footmen, who came by Night, and were received into their City. But ſeeing that the Country round about was but in poor Eſtate by reaſon of the *Romans* Horſemen, I drew my Forces together, and came to *Gatizim*, where I encamped ſome twenty ſtades from *Sephoris*; and by night I approached the ſame, and ſet Ladders to the wall, with which I entred a great O number of my Souldiers, and became Maſter of the better part of the City; from whence notwithſtanding we were afterwards conſtrained to retire, becauſe we knew not all the ways, killing before our departure twelve *Roman* Footmen and two Horſemen, A men, with ſome *Sephorites*, with the loſs of one of ours. Afterwards a Fight hapning between us and their Horſemen in open field, we fought for a long time with diſadvantage: For the *Romans* having invironed me on all ſides, my Reerward, through the fear they conceived, began to retire. In this Skirmiſh I loſt one of my Guard, called *Juſtus*, who in times paſt had ſerved in the very ſame place under the King. After this, the King's Forces both of Horſe and Foot came thither, under the Government of *Silas*, Captain of the Guard, who encamping ſome five ſtades off from *Julius*, beſet the High-ways that leads towards *Cana* with Men of War, and the Fort of *Gamala*, to hinder the Inhabitants from receiving any Commodities from the Countrey of *Galilee*.

Silas Captain of the King's Guard.

As ſoon as I received News hereof, I ſent out two thouſand Soldiers under the command of *Jeremy*, who lodging themſelves within a ſtade of *Julius*, near the River *Jordan*, offered nothing elſe but light ſkirmiſhes, until ſuch time as I had gathered three thouſand Soldiers more, and came to them. The next day, having planted an Ambuſh in a certain Trench near the encloſure of their Camp, I touled out the King's Soldiers to ſkirmiſh, having firſt forewarned my Soldiers to feign a fight, till they had drawn their Enemies as far as the Ambuſh; which they cunningly executed. But *Silas* ſuppoſing that our Men fled for Cowardize, ſet forward to follow them as faſt as he could: but they that lay in Ambuſh charged him on the back, and diſcomfited his Army: and I preſently turning, and making head againſt them, conſtrained the King's Forces to truſt to their heels; and I ſhould have got a ſignal Victory, had not Fortune croſs'd my C ſucceſs. For the Horſe whereon I rode, falling into a certain Bog, caſt me on the ground: whereby my hand being put out of joint about the wriſt, I was carried to the Borough of *Cepharnom*. My Soldiers hearing thereof, and fearing leaſt ſome worſe Miſfortune had beſaln me, than indeed there had, reſtrained themſelves from purſuing the Enemy any further. Having therefore ſent for Phyſitians, and cauſed my ſelf to be dreſſed, I ſtayed there for that day; and being ſeiz'd with a Feaver, I was carried by Night to *Tarichea*, according to the advice of my Phyſitians.

Joſeph putteth the King's Soldiers to flight.

Silas and his Soldiers having News of my accident, recovered their courages; and underſtanding that we kept but ſlender watch in our Camp, they laid an Ambuſh by Night on this ſide *Jordan*, with their Horſemen; and as ſoon as the day appear'd, he in-D vited out our Soldiers to fight, who willingly condeſcended thereunto; and being come into the Plain, they perceiv'd the Men that lay in Ambuſh; by whom they were put to flight, and ſix of our Men were ſlain. But they purſued their Victory no further: For having News that certain Troops were coming from *Tarichea* to *Julias*, they were afraid, and returned back.

Joſeph's misfortune animateth the Enemy.

Not long after, *Veſpaſian* arrived at *Tyre*, accompanied with King *Agrippa*. Againſt whom the *Tyrians* began to utter many Reproaches, telling *Veſpaſian*, that the King was an Enemy both to the *Tyrians* and the *Romans*; and that *Philip* his General, had betray'd the King's Palace and the *Roman* Army in *Jeruſalem*, and that by the King's Commiſſion. Which when *Veſpaſian* underſtood, he reprov'd this impudent Boldneſs of the *Tyrians*, E for blaming a King of that power, and a Friend to the *Romans*: and adviſed the King to ſend *Philip* to *Rome*, to give account of his Actions. But notwithſtanding that *Philip* was ſent thither, yet he preſented not himſelf before *Nero*; for finding him extreamly buſied with Troubles and Civil Wars, he return'd to the King without doing any thing. When *Veſpaſian* was arrived at *Ptolemais*, the Inhabitants of *Decapolis* accuſed *Juſtus* the *Tiberian*, for burning their Boroughs. *Veſpaſian* therefore deliver'd him bound to the King, as being his Subject, that he might be puniſhed. And the King before that time, unwitting to *Veſpaſian*, kept him Priſoner, as it hath been heretofore declared. The *Sephorites* alſo reſorted to *Veſpaſian* to ſalute him, and receiv'd a Gariſon from him, with their F Commander *Placidus*, againſt whom I made War, until ſuch time as *Veſpaſian* arriv'd in *Galilee*; of which arrival I have amply ſpoken in my Books of the Wars of the *Jews*, how he came, how he fought againſt me, the firſt time near the City of *Tarichea*; how I departed from thence to *Jotapata*; how I fell into the hands of the *Romans*; how I was afterwards ſet at liberty; and, in a word, all my actions and fortunes during the Wars of the *Jews*, and the ſiege of the City of *Jeruſalem*. But now it ſeemeth neceſſary that I deſcribe other things exploited by me, during my life-time in other places, than in the Wars of the *Jews*. After the ſiege of *Jotapata* was ended, I was Priſoner with the *Romans*, and kept very carefully; notwithſtanding *Veſpaſian* did me much honour. For by his commandment I married a Virgin, that was one of thoſe that had been taken captive G in *Cæſarea*. But ſhe remain'd not long with me; for after I was ſet at liberty, and that I follow'd *Veſpaſian* to *Alexandria*, ſhe left me. After which, I married another Wife in *Alexandria*, from whence I was ſent to *Titus* to the ſiege of *Jeruſalem*, where I was oftentimes in danger of death. For the *Jews* labour'd what they could to deſtroy me;

Veſpaſian and *Agrippa* arrive at *Tyre*.

The governors of *Decapolis* accuſe *Juſtus*.

Of *Veſpaſian's* arrival, and the ſiege of *Jotapata*, read *Joſephus* l. 4. c. 5. of the Wars of the *Jews*.

The dangers that *Joſeph* paſt betwixt the *Romans* and *Jews.*

Joſeph diſchargeth a number of Captives.

Joſeph delivereth three from the Gibbet.

me: and the *Romans* ſuppoſing that as often as the lot of Arms was not favourable to H them, it was by my Treaſon, cryed out continually to the Emperor to execute me for a Traytor. But *Titus* well experienc'd in the Chances of War, pacified the violence which his Souldiers intended againſt me, by his ſilence. And after the City of *Jeruſalem* was taken, *Titus* often ſollicited me to take what I lik'd among the Ruins of *Jeruſalem*, promiſing to give it me. But I making ſmall account of any thing after the Ruin of my Country, pray'd him only to give me the liberty of ſome Perſons, and the Sacred Bible, which I receiv'd for a great Conſolation in my Miſeries. All which he graciouſly granted me. Not long after, having beg'd my Brother, and fifty other of my Friends, they were given me; and I was refuſed in nothing. Entring into the Temple by *Titus*'s Permiſſion, I found a great number of Priſoners ſhut up therein; and all thoſe Women I and Children of my Friends and Familiars, whom I knew, I deliver'd to the number of 190, without paying any Ranſom: and I reſtor'd them to their former free Condition. Being ſent with *Cerealis* and a thouſand Horſe into the City of *Ticoa* by the Emperor *Titus*, to ſee if the place were fit for a Camp: in returning from thence, I ſaw divers Priſoners Crucifi'd, amongſt which, were three of my Familiars; whereat I was griev'd in my Soul, and I came and ſignifi'd the ſame to *Titus* with Tears: who incontinently commanded that they ſhould be taken down, and as carefully dreſt and cured as might be; two of which dyed, notwithſtanding the utmoſt diligence of the Phyſitians, and the third ſurviv'd.

Joſeph repaireth with *Titus* to *Rome*, and is honorably entertained by *Veſpaſian.*

Joſeph envied and ſlandered.

Joſeph's third Wife.

The perpetual favour of the *Cæſars* towards *Joſeph.*

After *Titus* had appeas'd the Troubles of *Judea*, conceiving with himſelf, that the K Poſſeſſions which I had about *Jeruſalem*, would yield me but little profit, by reaſon of the *Roman* Gariſon that ſhould be placed there, he gave me Lands at a greater diſtance; and intending to embark himſelf to *Rome*, he took me with him in his own Ship, and did me great honour. As ſoon as we came to *Rome*, *Veſpaſian* had a great care of me; for he lodg'd me in his own Houſe, where he liv'd before he was Emperor, and honour'd me with the Title of a Citizen of *Rome*, and gave me an annual Penſion; and as long as he lived, continued his good Affection towards me, omitting no kind of bounty which he might uſe towards me. Whereupon I was ſo much envied, that I came in danger thereby to loſe my Life. For a certain *Jew* called *Jonathan*, having ſtirred up a Sedition in *Cyrene*, and gathered about him ſome two thouſand Inhabitants of the Countrey, who L were all ſeverely puniſh'd; and himſelf being ſent bound by the Governor of that Countrey, to the Emperor, he accus'd me that I had ſent him Arms and Money. But *Veſpaſian* knew his falſhoood, and cauſed his Head to be cut off. After this, my Enemies objected divers Crimes againſt me, in regard that I was in good Reputation; but God deliver'd me from them all. Moreover, I received in gift from *Veſpaſian*, an ample poſſeſſion in *Judæa*; and about the ſame time I forſook my Wife, becauſe her manners pleaſed me not, although ſhe was the Mother of my three Children, of whom two are deceaſed, and the third, called *Hircanus*, is yet alive. After this, I married a Wife that was born in *Candy*, by Nation a *Jew*, and by Birth Noble, and one of the greateſt Reputation amongſt the Inhabitants, endow'd with as laudable manners, as any other Woman M whatſoever. By her I had two Sons, *Juſtus*, who was the eldeſt, and *Simon*, who was alſo ſirnamed *Agrippa*. Thus far touching my domeſtical Affairs. To which I muſt add, that I have always continu'd to be honour'd with the good-will of the Emperors. For after *Veſpaſian*'s death, *Titus*, who ſucceeded him in the Empire, continued the ſame favor which his Father had ſhew'd me. For although I was oftentimes accuſed, yet were not my Adverſaries believ'd. *Domitian*, who ſucceeded him, augmented my Honors. For he puniſh'd thoſe *Jews* that accuſed me, and gave order that the Eunuch and ſlave whom I kept to teach my Son, and by whom I was accus'd, ſhould be puniſhed. He granted me Exemption alſo from all the Tributes of *Judæa*, which is one of the greateſt Honors that a Man can receive. And as for *Domitia*, the Emperor's Wife, ſhe always continued N her good Affections towards me. Behold here the ſhort Recital of my whole Life; whereby let each Man conjecture of my Manners. As for you, O thrice excellent *Epaphroditus*, after I have dedicated to you the *Continuation of my Antiquities*, I will forbear to ſay more thereof.

THE

A

THE HISTORY OF THE JEWS.

B

C

The Preface of Joſephus.

THEY who apply themſelves to write Hiſtory, have not all one and the ſame
intent and motive, but oftentimes very different cauſes of their labours. For
ſome are led to this ſtudy, by a deſire to ſhew their Eloquence, and to gain
Reputation: Others do it, to oblige the perſons whoſe actions they relate;
and they ſtrive to the uttermoſt to pleaſe them. Others engage upon it, becauſe
having born a part in the Events which they deſcribe, they are willing that the Publick
ſhould have knowledge of the ſame. Laſtly, others employ themſelves this way, for
D that they cannot ſuffer, that things worthy to be known by all the World, ſhould remain buried
in ſilence. Now of theſe forenamed cauſes, the two laſt are theſe that incited me to write.
For on the one ſide, in regard I was an Actor in the War againſt the Romans, and a Witneſs
of the Actions which paſs'd therein, and alſo know what were the ſeveral Events thereof,
I conceiv'd my ſelf oblig'd, and, in a manner, forc'd to write the Hiſtory of the ſame, to
the end to manifeſt the unfaithfulneſs of thoſe, who having written concerning this Subject
before me, have diſguis'd and perverted the Truth. And on the other ſide, I have reaſon
to believe the Greeks will be well pleas'd with this Work, becauſe it will afford them
an Account of the Antiquity of our Nation, and the Form of our Common wealth, Tranſlated
out of Hebrew into their own Tongue. When I began the Hiſtory of the foreſaid War, I purpoſed
E to lay open to the World, How and whence the Jews had their firſt original; What alterations
in Fortune they had fall'n into; By what Law-maker they had been inſtructed in
Piety, and incited to the exerciſe of Vertue; What Wars they ſuſtained through ſeveral
Ages; and finally, How, againſt their Will, they became engaged in this laſt againſt the
Romans. But for that this Subject was too ample and copious, to be treated only in paſſing,
I thought fit to make a ſeparate Work after it, and accordingly ſet upon this Treatiſe. Afterwards
(as it uſually hapneth to thoſe that attempt matters of great difficulty) I fell into a
certain ſlothfulneſs, which made me very backward to reſolve upon the Tranſlation of ſo long a
Hiſtory, into a Foreign Language. Yet ſome there were, who inflam'd with a deſire of knowledge,
animated me to this action? and eſpecially Epaphroditus, a man enamor'd of all Learning,
F and particularly Hiſtory; which is not to be wonder'd at, ſince himſelf hath had very conſiderable
Employments, and experienc'd ſeveral Accidents of Fortune; in all which he hath ſhewed
a marvellous magnanimity of courage, with an unmoveable reſolution to follow Vertue. Being
thus perſuaded by him, who is accuſtomed to encourage thoſe whom he perceives diſpos'd to
perform things profitable and honeſt; (which is more) being aſhamed in my ſelf, that I
ſhould rather take delight to follow idleneſs, than addict my ſelf to ſo laudable an excerciſe; I
reſum'd my Work, and with ſo much the greater cheerfulneſs, when I conſider'd with my ſelf,
that our Anceſtors never made any difficulty to communicate matters of this nature to ſtrangers;
and that the moſt famous among the Greeks, have been curious to underſtand what paſſes
amongſt us. For Ptolomy King of Egypt, the ſecond of the Name (highly affectioned
G to good Letters, and deſirous to ſtore and gather Books at incredible charge) caus'd our Laws
and Cuſtoms, and Manners of living, to be Tranſlated into the Greek Tongue. And our High
Prieſt Eleazar (who was not ſecond in Vertue to any other whatſoever) thought not fit to

deny this ſatisfaction to that Prince, as he would without doubt have done, had it not been the H
ordinary courſe of our Anceſtors, not to conceal from other men, ſuch things as are good and
laudable. For which cauſe I have held it a matter no ways undecent for me, to follow the
goodneſs and generoſity of that worthy High-Prieſt; and the rather, for that even at this day I
ſuppoſe many are no leſs well affected to good Letters, than that great King. Yet the Copy of all
the Holy Scripture was not given him; but thoſe Tranſlators who were ſent unto him to Alexandria,
did only communicate that unto him which belongs to our Law. But the things that
are found written in the Sacred Books of Holy Scripture, are innumerable; being the Hiſtory
of five thouſand years; in which divers extraordinary Events and Revolutions, ſundry great
Wars, and many glorious Actions done by excellent Captains are deſcribed. In ſum, if any one I
have a deſire to read this Hiſtory, he ſhall principally learn and obſerve, That all things fall out
happily, and beyond their expectation, to thoſe men who obſerve the Will of God, and are afraid
to tranſgreſs his Commandments; and that God hath prepared for ſuch the crown and reward
of Felicity; as on the contrary, that they who depart from the diligent obſervance thereof, inſtead
of ſucceding, in their deſigns (how juſt ſoever the ſame may ſeem to themſelves) fall
into all ſort of miſfortunes, and into miſeries without recovery. For which cauſe I exhort all
thoſe that ſhall read theſe Books, to conform themſelves to the Will of God, and to obſerve in
Moſes our excellent Law-giver, how worthily he hath ſpoken of his Divine Nature; how he
hath manifeſted that all his Works are proportionable to his infinite Greatneſs; and how his
whole Narration thereof is pure and free from the vanity of Fables, wherewith all other Hiſtories
are poyſoned. For the Antiquity alone of his Hiſtory ſecures him from the ſuſpition K
that one might entertain of his having mingled any thing fabulous in his writings; inaſmuch
as he was born more than two thouſand years ago, which is a continuance of Ages, to which
the Poets neither durſt refer the original of their Gods; neither the deeds or laws of Men,
whereof they make mention. But in purſuit of our Hiſtory, the ſequel of our Diſcourſe ſhall
declare all things exactly, and in the order which is obſerv'd in the Sacred Books. For in compiling
this Work, I have promiſed neither to add, nor to pretermit any thing: And for that all
whatſoever we ſhall declare, doth almoſt wholly depend on the knowledge which the wiſdom of
our Law-maker Moſes hath given us thereof; it is neceſſary before all other things, that I ſpeak
ſomewhat of himſelf; leſt perhaps any man ſhould wonder, that in a Hiſtory wherein it may
ſeem that I ought to relate nothing but Actions paſs'd, and Precepts concerning manners, nevertheleſs L
I intermix ſo many things which concern the knowledge of Nature. We ought therefore
to know, that Moſes thought it moſt eſpecially neceſſary, for him that will either virtuouſly diſpoſe
his own Life, or impoſe Laws to other men, to begin with the knowledge of God; and after
having attentively conſider'd all his Works, to ſtrive as much as in him lieth, to imitate his
moſt perfect example, and follow him with all diligence. For it is impoſſible, that a Lawgiver
being void of this contemplation, ſhould have good ſenſe; or that his writings ſhould be of
any moment to induce them unto vertue, who ſhould receive thoſe Laws, except before all things
they learn, that God who is the Father, and Lord of all, and that ſeeth all, giveth happy life unto
thoſe that follow him; and contrariwiſe invironeth them with great Calamities, who forſake
the way of vertue and righteouſneſs. Moſes therefore intending to inſtruct his Citizens in M
this doctrine, began not his Ordinances with the Treatiſe of Contracts and Covenants, which
we practiſe one with another, as other Lawgivers are accuſtomed to do, but he hath raiſed their
minds to the knowledge of God, taught them in what manner this World was made by him; and
ſhew'd them that the principal work among all thoſe things which God made in the World, is
Man. And after that he had made them capable of things concerning Piety, then might he more
eaſily perſuade them in the reſt. Whereas other Lawgivers, addicting themſelves unto Fables,
have in their diſcourſe impoſed on their gods the infamy of ſins committed by men, and by that
means have brought to paſs, that the wicked ſort are yet more wicked, and addicted to evil doing.
But our admirable Lawgiver, after having declared that God is in himſelf all vertue
pure and unſpotted, he ſhews that men alſo ought to endeavour to imitate the ſame; and on thoſe N
that neither conceive nor believe thoſe things, he inflicted a grievous and inevitable puniſhment.
I exhort the Reader therefore to examine our Writings according to theſe Rules: for to thoſe
that conſider after this manner, nothing ſhall ſeem either abſurd or unworthy the Majeſty of
God, or of his love to men; by reaſon that all things have their diſpoſition conformable to the
univerſal nature, which our Lawgiver hath declared ſometimes obſcurely, ſometimes in convenient
Allegories gravely; and elſewhere expreſſing that manifeſtly, and publiſhing that in plain
words, which ought openly to be made known. The cauſes whereof, if any man would ſearch,
he might find need of a moſt deep and philoſophical contemplation; which I overſlip at this
preſent, without ſtaying longer thereon: but if God ſhall give me time, I will inforce my ſelf
to compoſe it in a Volume, as ſoon as I ſhall have finiſhed this Work. For this preſent then I O
will apply my ſelf, to relate thoſe things which have been done, beginning at the Creation of the
World, according as Moſes hath taught us, and I have found written in the Holy Scriptures

TH

A The Firſt Book of the Hiſtory of the *JEWS*, drawn out of the Old Teſtament, and continu'd to the Empire of *NERO*, by *FLAVIUS JOSEPHUS*, under the Title of JEWISH ANTIQUITIES.

The Contents of the Chapters of the Firſt Book.

1. *The Creation of the World.* Adam *and* Eve *diſobey the Command of God, and are driven out of the earthly Paradiſe.* B
2. Cain *kills his Brother* Abel. *God baniſhes him for it. His Poſterity is as wicked as himſelf. The Vertues of* Seth *the other Son of* Adam.
3. *Of the Poſterity of* Adam *till the Deluge, from which God preſerved* Noah *and his Family in the Ark.*
4. *Of the Tower of* Babylon, *and the change of Tongues.*
5. *How* Noah's *Poſterity diſpers'd themſelves through the whole World.*
6. *The Deſcendants of* Noah *down to* Jacob. *The ſeveral Countries which they poſſeſs'd.*
7. *How* Abraham *the Author of our Nation departed from the Land of the* Chaldeans, *and dwelt in the Country of the* Canaanites, *which is now called* Judea.
8. C Abraham *preſſed by Famine, departed into* Egypt; *where having ſtayed awhile, at laſt he returned back again.*
9. *The overthrow of the* Sodomites *by the* Aſſyrians. Lot *is taken Priſoner.*
10. Abraham *purſueth the* Aſſyrians, *and returneth victorious.*
11. *The deſtruction of* Sodom.
12. *Of* Iſhmael, Abraham's *Son; and of the* Arabians *Poſterity.*
13. *Of* Iſaac, Abraham's *Legitimate Son.*
14. *The death of* Sarah, Abraham's *Wife*, Gen. 23. *per totum.*
15. *How the Nation of the* Troglodytes *deſcended from* Chetura *the Wife of* Abraham.
16. *Of* Abraham's *death*, Gen. 25. 7, 8.
17. D *Of* Iſaac's *Sons*, Eſau *and* Jacob, *and of their Nativity and Education*, Gen. 25.
18. *How* Jacob *fled into* Meſopotamia *for fear of his Brother*, Gen. 28.
19. Iſaac *dieth, and is buried in* Hebron. *Gen.* 35. 29.

CHAP. I.

The Creation of the World. Adam *aud* Eve *diſobey the Command of God, and are driven out of the earthly Paradiſe.*

I*N the beginning God created Heaven and Earth.* Now the Earth, not being ſubject to ſight, but covered with thick darkneſs, and traverſed with an Air coming from high; E God commanded that there ſhould be Light; and after the Light was made, having conſidered the univerſal matter, he ſeparated the Light from the Darkneſs, and named the Darkneſs Night, and the Light Day; calling the Morning the beginning of the Day, and the Evening the time wherein we ceaſe from Travel; and this was the firſt Day which *Moſes* in his Language called a Day, and not the firſt Day: whereof at this preſent I could give a ſufficient reaſon, but for that in a particular Diſcourſe I have promiſed to write of all ſuch things; I will refer the declaration thereof to its convenient time and place. After this, on the ſecond Day, God created the Heaven, and placed it above all the World, having ſeparated it from other things; and making it firm by the means F of a Criſtaline matter, he endowed it with a quality moiſt and rainy, to the end the ſame might render the Earth fruitful. The third day, he firmly eſtabliſhed the Earth, ſpreading the Sea round about the ſame; and the ſame Day, he with a word cauſed all Plants and Seeds to ſpring upon the face of the Earth. The Fourth Day, he embelliſhed the Heavens, with the Sun, the Moon, and the Stars, ordaining them their Motions and Courſes, by which the Seaſons orderly enſuing might be diſtinguiſh'd. In the fifth Day, he made all kind of living Creatures which dwell upon the face of the Earth, as well as thoſe that ſwim in the deep Waters, as thoſe that flie in the Air; uniting them together by couples and pairs, to the end that each, in their kind, might increaſe and multiply. The ſixth Day, he made all Four-footed Beaſts, and diſtinguiſh'd them into G Male and Female: and in the ſame Day, he formed Man. So that *Moſes* ſaith, *That the World, and all that is therein, was made in ſix Days, and that on the ſeventh Day, God took reſt, and ceaſed from his labor.* By reaſon whereof, we likewiſe deſiſt from Travel on that Day which we call the *Sabbath*, which in our Language ſignifies *Reſt.*

The year of the World, 1. *before Chriſt's Nativity,* 3963.

Gen. 1. 1. *ad fin. Hedio & Ruffinus,* cap. 1.

The Creation of the World.

The firſt day.

The ſecond day.

The third day.

The fourth day.

The fifth day.

The ſixth day.

Gen. 2. 2. *Sabbatum.*

Hedio & Ruffinus, cap. 1.
Gen. 2. 19.
Gen. 3. 20.
The firſt naming of all creatures.

The year of the World, 1, *before Chriſt's Nativity.* 3963.

Gen. 2. 21.
Eve the Mother of all living creatures.
17.
Paradiſe. The four floods of Paradiſe.
10, 11, 13, 14.
The firſt *Phiſon* or *Ganges.*
[illegible]
Hed. Seth.
2. *Euphrates.*
3. *Tigris.*
4. *Gehon*, *Nilus.*

After the ſeventh day, *Moſes* deſcribes more particularly the original of Man, and the manner of his Creation, in theſe terms: God framed Man of the duſt of the Earth, and breath'd into him a Spirit and Soul; which Man was called *Adam*, an *Hebrew* word, ſignifying *red*, becauſe he was made of *Earth*, which was *red* or *yellow*; for the natural Earth, called *Virgin-earth*, is of that colour. Then brought God all kind of living Creatures before *Adam*, ſhewing him as well the *Male* as the *female*; on whom *Adam* beſtowed thoſe Names, which to this preſent time they retain. And ſeeing that *Adam* had no female to accompany and live with him (for as yet there was no Woman) and for that he thought it ſtrange that all other living Creatures had their companions: God took one of his *ribs* from him at ſuch time as he *ſlept*, and of the ſame he form'd a Woman: who being brought before *Adam*, he did acknowledge that ſhe was made for him. Now in *Hebrew* a *Woman* is called *Iſha*, but this was called *Eva*, which is as much as to ſay, *The Mother of all Living.* He declareth alſo, that God planted in the *Eaſt* a Garden, flouriſhing and adorned with all ſorts of *Plants*, amongſt which was the *Tree of Life*, and another the *Tree of knowledge*, by which was known both good and evil. And after he had brought *Adam* and his Wife into this Garden, he commanded them to keep and cheriſh the Plants. Now this Garden was watered by a River that invironed it round about, and divided it ſelf into four *Channels* or *Rivers*. The firſt called *Phiſon* (which name ſignifieth *abundance* or *multitude*) floweth by the Land of *India*, and entreth into the great Sea, and is by the *Greeks* called *Ganges*. The ſecond called *Euphrates*, and in *Hebrew Phora* (that is to ſay, *diſperſion* or *flower*.) And the third called *Tigris* or *Diglath* (which ſignifieth *ſtrait* and *ſwift*) fall into the Red Sea. *Gehon*, which is the fourth, runneth through the Country of *Egypt*, and ſignifieth as much as *coming from the Eaſt*: the *Greeks* call it *Nilus.*

Hedio & Ruffinus, cap. 3.
Gen. 3. 1.
The ſubtilty of the Serpent.
3, 4, 5.
6.
Adam and *Eve's* fall.
7.
8, 9.
God ſpeaketh unto *Adam.*
12.
Adam asketh pardon.
Adam's puniſhment.
13.
Eve's puniſhment.
17, 18.
The Seed of the Woman (that is, Chriſt) ſhall bruiſe the Serpent's head.
Gen. 3. 14, 15.
The Serpent's puniſhment.
* *Joſeph's* ignorance in underſtanding this place of Scripture.

Now God commanded *Adam* and his Wife to eat of the fruits of all other Plants, but to abſtain from that of knowledge, telling them, that at what time ſoever they ſhould taſte of the ſame, they ſhould die the death. Now at that time, all living Creatures were at accord one with another; but the *Serpent*, who was very tame towards *Adam* and his *Wife*, became inflamed with *envy*, for that he ſaw they ſhould be happy, if they continued in the obſervation of God's Commandments; and that contrariwiſe, they ſhould caſt themſelves headlong into ruin and deſtruction, if they ſhould diſobey the ſame. He therefore maliciouſly perſuaded the Woman to *taſte the fruit of the Tree of Knowledge*, giving her to underſtand, that the knowledge of good and evil was in the ſame; and that as ſoon as they had taſted thereof, they ſhould lead a life no leſs happy than *God* himſelf: and by this means he cauſed the Woman to fall, who had no regard of the ordinance of God. For having her ſelf taſted of this fruit, and finding it *pleaſant* and *delicious* in *taſte*, ſhe perſuaded her Husband alſo to taſte the ſame: whereupon they underſtood that they were naked, and ſought means to cover themſelves: (for this fruit had in it ſelf the virtue to give Underſtanding, and to quicken the Mind.) Then covered they themſelves with *Fig-leaves*; which they put before their Privities, eſteeming themſelves more happy than they were before, in that they now knew that which before they were ignorant of. But when God came into the Garden, *Adam* (who before was accuſtomed familiarly to talk with him) finding himſelf guilty of ſin, hid himſelf from his Preſence: but God asked him for what cauſe he fled and ſhunned him at that time, whereas before he had taken pleaſure to talk familiarly with him? *Adam* knowing that he had tranſgreſſed the Ordinances and Commandments of God, anſwer'd him not a word, but God ſpake unto him after this manner: I had provided for you the means whereby you might have led your life without any evil, or ſenſe of miſery; ſo that all whatſoever was requiſite for neceſſity or pleaſure, might have hapned of it ſelf unto you, by my only providence, without any tryal or care on your parts; which if you had well uſed, your life would have been very lovely and very happy: but you have ſcorned this mine Ordinance, and broken my Commandments. For in that thou art ſilent at this time, it proceedeth not of *reſpect*, but of *evil*; of which thou findeſt thy ſelf culpable. *Adam* excuſeth his ſin as well as he could, and prayed God not to be incenſed againſt him, laying the fault of that which had hapned, upon his *Wife*, alledging that he had offended, by reaſon *he* was deceived by *her*: and the *Woman* accuſed the Serpent. But God for his puniſhment, becauſe he had ſuffer'd himſelf to be overcome by the counſel of a *Woman*, declared that the Earth thence forward never more of its own accord ſhould *bring forth fruit*; but only when they till'd it with the ſweat of their countenance: nor ſhould it always yield all that was expected from it. And as touching *Eve*, he chaſtiſed her with *Child-bearing*, and *throes* in *Travel*; for that being her ſelf deceiv'd by the Serpent, ſhe had drawn her Husband by the ſame means into extreme miſery. He took alſo from the Serpent his *Speech*, and was diſpleaſed with him, * by reaſon of the malice he had conceived againſt *Adam*; and he put venom on his tongue, declaring him an enemy both to Man and Woman; whom

A he commanded to bruiſe the *head* of the Serpent, as well for that all the evil which chanced unto Men, proceeded from his *head*; as alſo in that being aſſaulted in that part, he is moſt eaſily put to death. Moreover, having deprived him of his *feet*, he condemned him to *ſlide* and *trail* himſelf along the earth. After God had ordained them to ſuffer theſe puniſhments, he drove *Adam* and *Eve* out of the Garden of delights, into another place.

14.
The year of the World, 1. *before Chriſt's Nativity*, 3963.

CHAP. II.

Cain kills his Brother Abel. *God baniſhes him for it: His Poſterity is as wicked as himſelf. The Vertues of* Seth *the other Son of* Adam.

BUT *Adam* and *Eve* had two *male-children*, the firſt whereof was called *Cain* (which B ſignifies *acquiſition*) and the ſecond was called *Abel* (which ſignifies *mourning*) they had alſo three Daughters. Theſe Brothers were of very different Inclinations. *Abel* the younger honoured *Juſtice*, and (ſuppoſing that God was preſent in all his actions) he always and wholly fixed his thoughts on *Vertue*; and his exerciſe was *keeping of ſheep*. But *Cain* (being a wicked Man, and addicted to *unſatiable deſire of profit*) was he that firſt found out the uſe of *the Plough*. He killed his Brother for the cauſe which enſueth: Having concluded among themſelves to ſacrifice unto God, *Cain* offered *the fruits of his labour*, and planting; *Abel* preſented *milk*, and *the firſtlings of his fold*: which Sacrifice of his, was more acceptable to God, in that it rather conſiſted of things produced of themſelves by the *order of nature*, than that which *Cain*'s covetouſneſs C had forcibly in a manner extorted *from nature*. Hereupon *Cain* (being enrag'd becauſe his Brother *Abel* was more honoured by God than himſelf,) *ſlew his Brother*; and having hidden his body out of ſight, he thought the Murder would be concealed. But God well knowing the fact, appeared to *Cain*, and queſtioned him concerning his Brother, *what was become of him*, for that for ſome days he had not ſeen him; whereas before they had been always together. *Cain* (being troubled, and ignorant what anſwer to make unto God) ſaid at firſt that he wondred what was the cauſe his Brother was ſo long abſent: but afterwards being troubled that God continued the queſtion, and more cloſely preſs'd him; he ſaid *he was not his Brother's keeper*, nor bound to take care of his affairs. Then God reproved and convicted *Cain* of murthering his Brother, D and ask'd him how he dar'd deny the knowledge of his Brother's death, whereas he himſelf had ſlain him. Notwithſtanding God forbare to inflict upon him the puniſhment deſerved for this Murther, by reaſon that *Cain* offer'd Sacrifice, and made requeſt unto God, that it would pleaſe him to remit ſomewhat of the ſeverity of his juſtice againſt him. Yet did God curſe him, and threaten to puniſh his Poſterity to the ſeventh Generation. Then did he drive him and his Wife out of that Countrey: whereat *Cain* being affrighted (for fear of being encountred and devour'd by ſome *Savage Beaſts*) God commanded him to ſuſpect no dangerous event for that cauſe, aſſuring him that he might ſafely travel through all Regions, without being either aſſaulted or ſeized by *Savage Beaſts*: and having ſet his *mark upon him*, by which he E might be known, he commanded him to depart the Country. After that *Cain* (accompanied with his Wife) had travelled through divers Regions, he made his abode at *Nais*, and in that place had ſeveral Children. But he made not uſe of this chaſtiſement for his *better amendment*, but rather became *worſe and worſe*; for he abandoned himſelf to all ſenſual pleaſures, making it his ſport to outrage thoſe with whom he converſed, filling his houſe with riches gotten by *rapine* and *violence*; and gathering together other wicked and debauch'd Men, he taught them to commit all ſorts of crimes and impieties: he deſtroy'd that ſimplicity which Men before that time had uſed in their mutual ſocieties, by the inventions of *Meaſures* and *Weights*; the ignorance whereof was the cauſe that the life of Man was eſtranged from deceit: but inſtead and place of *free* F *and plain ſincerity*, he introduced *fraud* and *deceit*. He it was that firſt *bounded the Fields*, and built the *firſt City*, and made a *Wall* and a *Rampire*, enforcing his Followers to dwell therein. This City he named *Enos*, by the name of *Enos* his firſt begotten Son. *Jared* was the Son of *Enos*; of *Jared* iſſued *Malaleel*, whoſe Son was *Methuſala*, who begot *Lamech*, who had 77 Children by his two Wives, *Sella* and *Ada*; amongſt whom, *Jobel* the Son of *Ada* was the firſt that made *Tents*, and took delight to lead a Paſtoral life; contenting himſelf with the ſame. *Jubal* his Brother invented Muſick, and the *Pſaltery*, and *Harp*. And as touching *Thobel* one of his Sons, by his other Wife *Sella*, he ſurpaſſed all his other Brethren in *courage*, and *bravely managed the affairs of War*, by which means he got *Riches*, and Means to maintain his life with more pleaſure than G formerly. He it was that firſt invented the art of *Forging*, and was Father to a Daughter named *Naama*. But *Lamech* being well inſtructed in Divine things, and foreſeeing that he ſhould ſuffer puniſhment for the fratricide of *Cain*, he told it to his two Wives.

Hedio & Ruffinus, cap. 2.
Gen 4. *v.* 1, 2.
Of *Cain* and *Abel* Brethren.
2.
The year of the World, 70. *before Chriſt's Nativity*, 3894.
3.
The Sacrifice of *Cain* and *Abel*.
4.
Weak reaſon in *Joſephus*.
5, 6, 7.
Cain ſlew his Brother *Abel*.
8.
The talk betwixt God and *Cain*.
9.
10, 11, 12.
Cain's Baniſhment.
14.
15.
16.
Cain is not bettered by God's chaſtiſements.
Meaſures and Weights found out by *Cain*. *Enos* the firſt City.
17, 18, 20.
Jubal inventer of Muſick.
21, 22.

Ver. 23, 24.
The year of the World, 70. *before Chriſt's Nativity*, 2894.
Cain the Father of Hypocrites, and evil Men.
25.
Adam's years, 930.
Gen. 4. 26.
Gen. 5. 3, 4, 5. *Seth* the Son of *Adam* a virtuous Man.
Two Pillars raiſed.

So it was, that during the life of *Adam* himſelf, the ſucceſſors of *Cain* were moſt H
wicked, teaching and imitating one another's wickedneſs, the laſt of them proving always
the worſt; ſo that they were ſtrangely inflamed to follow War and Theft: and
if perhaps ſome of them were more remiſs than others in committing *Murthers*, and *outrages*;
yet were they rapacious enough to *ſpoil* and *poſſeſs* the *goods* and *heritages* of other
Men. But *Adam* the firſt Man made of Earth (for the Hiſtory requireth that I
ſhould return to ſpeak of him) after the death of *Abel*, and the flight of *Cain*, earneſtly
deſired to have *Children*; and accordingly he had many, being about the age of *two*
hundred and thirty years: beſides which, after he had lived ſome *ſeven hundred* more, at
laſt he *died*; amongſt whoſe Children was *Seth*. Now for that it were too long to
ſpeak of all of them, I will only touch that which concerneth *Seth*: He being nouriſhed I
and trained by his Father to the years of diſcretion, ſtudied vertue, and left his Deſcendants
Heirs and followers of his ſanctity: who being all of them well born, remained
in the World free from all contention, and lived happily: ſo that it never hapned
that any of them in any ſort did injury to any Man. To theſe we owe the Science
of *Aſtronomy*, and all that which concerneth the **Beauty** and **Order** of the Heavens.
And to the end that their inventions might not wear out of the memories of
Men, nor periſh before they were perfectly known (inſomuch as *Adam* had foretold
them of the general deſtruction of all things after two ſorts, the one by *the force*
of Fire, and the other by the *violence and abundance of Waters*) they made *two Pillars*;
the one of *Brick*, and the other of *Stone*; and ingraved in each of them ſuch things K
as they had invented; to the end if that of *Brick* ſhould be aboliſhed by the overflowings
and rage of Waters, that other of *Stone* might remain, and declare unto Men
that which was imprinted thereon for their inſtructions. That of *Brick* was deſtroyed
by the Deluge, but the other of *Stone* is to be ſeen in the Country of *Syna* even to this
preſent day.

CHAP. III.

Of the Poſterity of Adam *till the Deluge, from which God preſerved* Noah *and his Family in the Ark.*

Hedio & Ruffinus, cap. 6.
Gen. 5. 6.
Thoſe whom *Joſephus* nameth in this place Angels, *Moſes* calleth the Sons of God.
Gen. 6. 2.
Heb. 11. 7.
2 *Pet.* 2. 7.
11. 13.
Noah departeth into another Country.
13.
14.
Noah's Ark.
15.
Gen. 7. 2, 7, 8.
Noah's Genealogy.
The Deluge.

IN this manner Mankind liv'd for ſeven Generations, honouring one God the Lord L
of all things, and having always a reſpect of vertue. But afterwards in proceſs of
time, they degenerated from the ancient inſtitutions of their forefathers, neither obſerving
human Laws, nor continuing their accuſtomed ſervice of God; and they that before
induſtriouſly exerciſed themſelves in *vertue*, afterward with twice as zealous ſtudy followed
wickedneſs; and grew at laſt to that height of impiety, that they provoked
God's heavy diſpleaſure againſt them. For the *Angels of God* marrying with the Daughters
of *Seth*'s deſcendants, produc'd a race of inſolent People, contemners of all good, by
reaſon of the truſt they had in their Forces; and for their heinous actions not unlike the
Giants which the *Greeks* mention in their Fables. But *Noah perplexed and extremely*
diſpleaſed with ſuch their miſdemeanor, exhorted them to change their lives, and amend M
their miſdeeds: and (ſeeing them moved by no admonitions, but wholly poſſeſſed with
the pleaſure which they took in vices) he fearing leſt they ſhould kill him and his
Family, left them to their looſneſs, and with his Wife, Children, and all his Family,
departed into another Country. Then God (who lov'd him for his juſtice) became
ſo provoked with the malice and corruption of the reſt of Mankind, that he reſolved to
deſtroy all Creatures whatſoever in the World, and to produce another new race innocent,
and repurged from all impiety: He abridged alſo the time of their life, ſo
that they lived not any more ſo long, as they were wont, but only attained the term
of ſixſcore years; and he covered the Land with Waters, by which means all of them
were deſtroyed; only *Noah* eſcaped by the means and way which God taught him: N
He built an *Ark of four Stages*; in *length three hundred Cubits*; in *breadth fifty*: and in
height thirty; into this he entred with his *Mother*, his *Wife*, and his *Children*, and their
Wives, having provided himſelf of all things requiſite both for their ſuſtenance and uſe:
he cloſed alſo therein all ſorts of *living creatures*, two and two, *male* and *female*, for
the conſervation of every kind, and of ſome of them ſeven Couples. The ſides of
this Ark were ſtrong, and the cover alſo; ſo that no water could pierce the ſame, and
whatſoever ſtorm might come, it was able to reſiſt it. Thus was *Noah* (by lineal deſcent,
the tenth from *Adam*) ſaved with all his houſhold; for he was the Son of *Lamech*,
whoſe Father was *Methuſala* the Son of *Enos*, the Son of *Jared*, the Son of *Malaleel*,
who with divers other Brethren were begotten by *Cainan*, who was the Son of *Enos* O
who was the Son of *Seth*, who was the Son of *Adam*. This deſtruction hapned in the

A *ſix hundredth year of* *Noah*'s age (and the ſecond Month, which was called *Divus* by the
Macedonians, and by the *Hebrews* *Marſomane*) for ſo have the *Egyptians* diſtinguiſht the
year, but *Moſes* ſets down *Niſan* for the firſt Month in his *Chronicles*, which is *Xanthicus*
among the *Macedonians* (for that in this Month he brought the *Iſraelites* out of the
Thraldom of the *Egyptians*;) He made this Law therefore, that all things which appertain
to Divine Service,ſhould take their beginning and reckoning from this Month:
but in reſpect of Civil Matters, as Fairs and Markets appointed for Traffick,he obſerved
the ancient order of the year, beginning in *December*. *Moſes* writes that the Deluge began
the *ſeven and twentieth day* of the ſecond Month in the year *two thouſand two hundred*
fifty and ſix, after the Creation of the firſt Man *Adam* (which time is carefully calculated
B in Holy Writ, in which the birth and death of great Perſonages of that time are
moſt exactly ſet down.) At ſuch time then as *Adam* was 230 years old, his Son *Seth*
was born unto him; and the ſame *Adam* lived 930 years. *Seth* about the age of 250
years, begat *Enos*, who after he had lived 905 years, left the Government of his Affairs
to his Son *Cainan*, whom he had begotten about the 190 year of his age. After
that *Cainan* had lived 910 years, he had his Son *Malaleel*, begotten by him in the 170
year of his age. The ſaid *Malaleel* having lived 195 years died, leaving his Son *Jared*:
who at the age of 162 years, begot *Enoch*, who lived 962 years. After *Enoch*,ſucceeded
his Son *Methuſala*, begotten about the age of 162 years, at ſuch time as the ſaid
Enoch's Father was yet alive: and after that *Enoch* had lived 365 years, he was taken
C up unto God (whence it cometh to paſs that his deceaſe hath not been mentioned by
any Writer.) *Methuſala* the Son of *Enoch*, in the year of his age 187, had *Lamech* for
his Son, who lived 782 years, and to whom he left the Soveraignty, having held the
ſame 969 years. And *Lamech* after he had governed 707 years, declared his Son *Noah*
Governour, at ſuch time as the ſaid *Lamech* had lived 182; which *Noah* liv'd the ſpace
of 900 years.

The year of the World, 1656. *before Chriſt's Nativity*, 1308.

Niſan or *Zanthicus* is *April* to us.

11.

Gen. 5. a *v.* 3. *ad finem.* This compariſon doth not exactly agree with the *Hebrews*, and the LXX Interpreters.

Gen 5. 24. *Enoch*'s death is not written in Holy Scriptures.

All theſe years calculated into one ſum,make the number of 2256; yet to perfect this
account, we ought not to ſeek out the deceaſe of the Perſonages (for they lived in the
ſame time that their Children and Succeſſors did:) but the only thing we are to obſerve,
is their Births. Now God having given the ſign, and the *rain* falling for the ſpace of
D *forty days* together, the Waters roſe and overflowed the whole Earth *fourteen Cubits*,
(ſo that there was no means of flight, or place of refuge for any.) But as ſoon as
the rain was ceaſed, the water began to decreaſe by little and little for the ſpace of one
hundred and fifty days,till the 27 day of the ſeventh Moneth;when *Noah* perceiving that
the Ark was on ground upon the top of a certain Mountain of the Country of *Armenia*,
he opened the Window,and ſeeing the Earth a little diſcover it ſelf round about he conceived
ſome better hope, and began to comfort himſelf. Some few days after, when the
Water was ebbed ſomewhat more, he ſent out a *Raven* (deſiring to know if the reſt of
the Earth were delivered from the Waters, and whether without danger he might go
out of the Ark. But the *Raven* finding the Earth ſtill cover'd with Water,returned unto
E *Noah*: who the ſeventh day after ſent out a *Dove* to diſcover the ſtate of the Earth,
which returned bemired, and bearing in its mouth an *Olive Branch*: whereby *Noah*
perceived that the Earth was freed from the Deluge; and having ſtill waited *ſeven days*
more, he ſet at liberty all living Creatures that were in the Ark. But as ſoon as *Himſelf*,
his *Wife*, and his *Family* came forth, he offered Sacrifice unto God, and Feaſted,
and rejoyced, both he and all his Houſhold. The *Armenians* in their Language have
called the place where *Noah* deſcended, *Apobaterion* (which ſignifieth a *Deſcent*) and in
that place, even at this preſent, the Inhabitants of the Country ſhew ſome remainers
of the Ark. All Hiſtorians, even the *Barbarians*, have made mention of this *Deluge*,and
of the *Ark*: amongſt whom is *Beroſus* the *Caldean*, who ſetting down the occurrences
F of this Deluge, writeth after this manner: *Some ſay likewiſe that a certain part of this*
Ark is ſtill ſeen in Armenia, *upon the Mountain of the* Cordæans, *and that ſome perſons*
have brought from thence ſome of the Pitch wherewith it was Calked, which the Men of that
place are wont to uſe inſtead of a preſervative againſt Inchantment. *Hierom* the *Egyptian*
alſo (who hath written of the Antiquities of the *Phœnicians*) hath made mention of
this matter; as alſo *Mnaſeus*, with divers others. *Nicholas* of *Damaſcus* likewiſe in his
Ninety ſixth Book ſpeaketh hereof after this manner: *Above the Region of the* Minæans
there is a great Mountain in Armenia *called* Baris, *in which it is reported that divers retired*
themſelves for ſafety, during the time of the Deluge, and there eſcaped: and that a certain
Man born on an Ark, arrived on the higheſt top of that Mountain: and that certain pieces
G *of that Bottom had been kept there a long while.* 'Tis probable this is the Man of whom
Moſes the Law-giver of the *Jews* maketh mention. But *Noah* fearing leſt God (having
condemned all Men to a general perdition) ſhould every year overflow the Earth after

Gen. 7. 4. In the *Greek* Copy, and *Moſes* are 40 days, a *v.* 17. *ad* 20. The Latin *Joſephus* 90.

Gen. 8. 1.

Noah ſendeth a Raven out of the Ark.

8.

Noah forſaketh the Ark, and Sacrificeth to God.

16, 17.

Nicholas Damaſcen of *Noah*'s Ark.

The year of the World, 1687. *before Chriſt's Nativity*, 2307.

Hedio & Ruffinus, cap. 6. *Gen.* 8. 20. *Noah* prayeth God that he will drown the Earth no more.

this manner offered Burnt-ſacrifice unto God, beſeeching him, that hereafter he would H maintain the antient order, and that no ſuch great calamity might arrive, by which all living Creatures might come in danger to be utterly deſtroyed and exterminated; but that having inflicted deſerv'd puniſhment on the wicked, he would ſpare the Innocent, whom in his mercy he had preſerved from the paſt danger; otherwiſe they ſhould be more miſerable than thoſe that had been buried in the waters, if having beheld with trembling ſo ſtrange a deſolation they ſhould not be preſerv'd from the firſt, but to periſh by a ſecond. He prayed therefore that he would be pleaſed to accept of his Sacrifice, and in his mercy vouchſafe not to conceive hereafter a ruinous hate and diſpleaſure againſt the Earth; to the end that he and his Poſterity might by their labours Till it, and building them Cities might poſſeſs the ſame in peace, wanting none of thoſe commodities I which they enjoyed before the Deluge: but that they might equal their fore-fathers in age, and length of life.

12. God heareth *Noah's* Prayer. Nota. *Hedio & Ruffinus*, cap. 8. Man is the author of his death, not God. God's Covenant with *Noah*.

The year of the World, 2007. *before Chriſt's Nativity*, 1949.

The Rainbow the ſign of atonement between God and *Noah*, *Gen.* 9. 11, 12, 14, 15. *Hedio & Ruffinus*, cap. 8.

Noah having in this ſort finiſhed his requeſts, God (who loved him for the uprightneſs of his heart) granted him his requeſt, and ſaid he had not been the Author of their deaths who were drowned, but that they themſelves by their own wickedneſs had procured thoſe puniſhments due upon themſelves. For had he deſired that they ſhould be extinguiſhed, he would not have brought them into the World. For better it is, *not to grant life*, than *to deſtroy thoſe to whom it is given*. But (ſaid God) through their contempt of my Service and Graces, they have inforced me to deſtroy them with the rigor of this vengeance: hereafter I will not ſo ſeverely purſue and puniſh their iniquities, in K my diſpleaſure, eſpecially for thy ſake: And if hereafter at any time I ſhall ſend any tempeſt, fear not (how great and hideous ſoever the Storms be) for there ſhall be no more Deluge of water upon the Earth. In the mean time I command you to keep your hands innocent from murther, and all man-ſlaughter; and to puniſh thoſe that commit wickedneſs. I leave the uſe of all other living Creatures to your ſuſtenance or ſervice; in as much as I have made you Lords over them all, as well thoſe that breathe upon the face of the Earth, as thoſe that ſwim in the waters, and ſuch as inhabit and flie in the air; but you ſhall not eat any blood, in as much as therein conſiſteth the ſoul and life of living Creatures. And I declare unto you, that I will forebare to draw the ſhafts of my diſpleaſure againſt Men: And I will give you *the Rainbow for a ſign* of the Promiſe L which I make to you.

Noah's age 950 years.

Why they in times paſt lived longer than we do.

The great year.

Noah lived after the Deluge 350 years; and having ſpent all the reſt of his life in happineſs, he died after he had lived in the World nine hundred and fifty years. Neither is there cauſe why any Man (comparing this our preſent age and the ſhortneſs thereof, with the long life of the Antients) ſhould think that falſe which I have ſaid: neither followeth it, that becauſe our preſent life extendeth not to ſuch a term and continuance of years, therefore they of the former World attained not the age and long life which we publiſh of them. For they being beloved of God, and newly created by him, uſing alſo a kind of nutriment agreeing with their natures, and proper to prolong their lives, it is no abſurd thing to ſuppoſe that their lives were of that continuance, M conſidering that God gave them long life, to the end that they ſhould teach vertue, and ſhould conveniently practice thoſe things which they had invented, the Sciences of *Aſtronomy* and *Geometry*; the Demonſtrations whereof they never had attained, except they had lived at the leaſt ſix hundred years. For the great year is accompliſhed by that number of years: whereof all they bear me witneſs, who either *Greeks* or *Barbarians*, have written Ancient Hiſtories. For both *Manethon* (who hath written the Hiſtory of *Egypt*) and *Beroſus*, who regiſtred the acts and affairs of the *Chaldeans* (together with *Mochus*, *Heſtiæus*, *Hierom* of *Egypt*, who writ thoſe of the *Phœnicians*) and others, accord with me in that which I have ſaid. *Heſiodus* alſo, *Hecatæus*, *Hellanicus*, and *Acuſilas*, *Ephorus*, and *Nicolaus* do declare, that they of the firſt World lived *one thouſand* N *years*. Notwithſtanding let every man judge of theſe things, as beſt liketh him.

Gen. 9. 18, 1

The year of the World, 1790. *before Chriſt's Nativity*, 2174.

CHAP. IV.

Of the Tower of Babylon, *and the change of Tongues.*

Gen. 10. per totum. *Noah's* three Sons. God commanded the poſterity of *Noah* to inhabit the Earth.

NOah had three Sons, *Sem*, *Japhet*, and *Cham*, born one hundred years before the Deluge. Theſe firſt deſcended from the *Mountains* into the *Plains*, and there made their Habitation: which when other Men perceived (who for fear of the Deluge had fled the *Plains*, and for that cauſe were loth to forſake the *Mountains*) they gathered courage, and perſuaded themſelves to do the like: and the *Plain* where they dwelt was called *Senaar*. And whereas they were commanded by God, that (by reaſon of the O increaſe and multitude of Men) they ſhould ſend Colonies to inhabit divers Countries of the World (to the end no quarrels might grow betwixt them; but contrari-

A contrariwiſe in labouring and tilling a great quantity of ground, they might gather great
ſtore of fruits) they were ſo ignorant, that they diſobeyed God, and falling into great
calamities, ſuffered the puniſhment of their offence. Now God ſeeing their number con-
tinually increaſe, he commanded them again to divide themſelves into Colonies. But they
(forgetting that the Goods which they poſſeſſed, proceeded *from him* and *his bounty*,
and preſuming *that their force was the only cauſe of their abundance*) did not obey him,
but rather ſuſpected that God ſought to betray them, to the end that being thus divided,
he might the more eaſily deſtroy them; *Nimrod* the Grandſon of *Cham* one of *Noah*'s
Sons, incited them in this ſort to *mock* and *contemn God.* He put them in the head that they
ſhould not believe that their proſperity proceeded from God, but that they ought to at-
B tribute it to their own valor, which furniſhed them with ſo much riches; ſo that in a little
ſpace he reduced their eſtate to a tyranny; ſuppoſing by this only means that he might
make Men revolt againſt God, if he might perſuade them to ſubmit themſelves to his
Government; giving them to underſtand, that if God ſhould once more threaten a *De-*
luge, he would protect them againſt him, and to that end *build a Tower, to whoſe top the*
water ſhould not reach, and alſo revenge the death of their Predeceſſors. The ſtupid People
gave ear to theſe perſuaſions of *Nimrod*, ſuppoſing it to be puſilanimity in themſelves, if
they ſhould obey God. For which cauſe they began to build the Tower with their ut-
termoſt induſtry; neither was there any one Idle in all that work; yea, ſo great was the
number of Labourers, that in a little time the work was raiſed to a height beyond all ex-
C pectation. The thickneſs of it was ſo great, that it obſcured the height: and it was
built of *burnt Brick*, and *cemented* and *joined with a bituminous morter*, to the end that it
might become the ſtronger.

Ver. 8, 9.

Chap. 11. 2, 3, 4.

God ſeeing their madneſs, yet condemned them not to a general extermination (by
reaſon that they had made no profit by their example, who periſhed in the firſt Deluge)
but made them mutiny the one againſt another *by changing of their tongues*; ſo that by rea-
ſon of their diverſity of language, they could not underſtand one another. The place
where this Tower was builded, is at this preſent called *Babylon* (by reaſon of the *confuſi-*
on of tongues that firſt began in that place) for *Babel* in *Hebrew* ſignifieth *confuſion*. Of this
Tower, and the diverſity of Languages, *Sibylla* makes mention in theſe words: *At ſuch*
D *time as men uſed one kind of Language, they built a moſt high Tower, as if they meant by the*
ſame to mount up into Heaven; but the Gods raiſ'd Winds, and overthrew the Tower, and ſent
amongſt the Builders diſtinct and ſeveral Languages; whence it came to paſs, that the City
which was afterwards built in the ſame place was called Babylon. But as touching the field
of *Senaar* where *Babylon* ſtands, *Heſtiæus* teſtifieth after this manner: *It is ſaid of thoſe*
Sacrificers, who eſcaped from this great diſorder, that they took the Sacred Reliques of Jupi-
ter *the Conqueror, and came into* Senaar *of* Babylon.

The confuſion of Tongues. *verſ.* 6, 7, 8.

9.

Sibyls Prophecy of the Tower of *Babel.*

CHAP. V.

How Noah'*s Poſterity diſperſt themſelves thorow the whole World.*

E FRom that time forward (by reaſon of the diverſity of tongues) the multitude diſper-
ſed themſelves into divers Countries, and planted Colonies in all places, and oc-
cupied thoſe places whither either God or their good fortune conducted them; ſo that
both the Sea-coaſts, and the Middle-land were repleniſhed with Inhabitants. Some there
were alſo, who paſſing the Sea in Ships and Veſſels, firſt peopled the Iſlands. And there
are ſome Nations likewiſe, who at this day retain the names which in times paſt were
impoſed on them, ſome others have changed them. Others are altered into names more
familiar and known to the Neighbors, deriving them from the *Greeks* the Authors of
ſuch Titles. For they in later times having grown to great name and power, appropri-
ated the ancient glory to themſelves, in giving Names unto the Nations which they ſub-
F du'd, as if they had taken their original from them.

Hedio & Ruffinus, cap. 10.

The year of the World, 1790. *before Chriſt's Nativity*, 2174.

The Names of Regions and Nations,

CHAP. VI.

The Deſcendants of Noah *down to* Jacob. *The ſeveral Countries which they poſſeſs'd.*

NOW they, in honour of whom the Nations receive their firſt Names, were the chil-
dren of the Sons of *Noah*. *Japhet* the Son of *Noah* had ſeven children, who extend-
ed themſelves in *Aſia*, from the mountains of *Taurus* and *Amanus*, to the River of *Tanais*;
and in *Europe* unto *Gades*, occupying the Countries which they firſt met with, not before
inhabited, and calling their ſeveral Lands by their own name: *Gomar* was the founder
of the *Gomarians*, whom the *Greeks* now call *Galatians*: *Magog* dwelt amongſt thoſe who
G (according to his name) were called *Magogians*, and by the *Greeks Scythians*. Of *Madus*
(the firſt begotten Son of *Japhet*(iſſued the *Madians*, whom the *Greeks* name *Medes*; and
of *Javan* his other Son, the *Jonians*, all the race of the *Greeks* took their original. *Thobe-*
bels

Hedio & Ruffinus, cap. 11. *Gen.* 10. *ad ver.* 10. *ad finem.*

The *Galatians* deſcended from *Gomar.*

The Progeny of *Japhet.*

Noah's firſt begotten Son.

The Progeny of the Sons of *Gomar.*

The Progeny of the Sons of *Javan.*

Tharſus St. *Paul*'s Country, *Acts* 9.

Whence grew the change of Names.

bus gave name likewiſe to the *Theobelians*, who at this day are called *Iberians*. *Meſchus* was H the founder of them that were called *Meſchinians*, who were ſince named *Cappadocians*; for they ſhew even at this day a token of their ancient name, to wit, the City of *Maſaca*, which teſtifieth that this Nation hath been ſo called. *Theres* gave name to the *Tiberians*, who were under his Government, and whom the *Greeks* called *Thracians*. All theſe Nations took their original from the ſeven ſons of *Japhet*. But of the three ſons which *Gomar* had, *Aſchanaxes* gave name to the *Aſchanaxians* (at this day termed *Rheginians* by the *Greeks*; *Riphates* gave name to the *Riphatinians*, called at this day *Paphlagonians*; *Tygranes* to the *Tygraneans*, who by the *Greeks* are called *Phrygians*. Alſo *Javan* the ſon of *Japhet*, had three ſons; of whom *Aliſus* gave name to the *Aliſians*, who at this preſent day are the *Aetolians*, over whom he commanded. *Tharſus* gave name to the *Tharſſians*, which I was the ancient name of the *Cilicians*, as appeareth by the name of their Renowned and Metropolitane City *Tharſis*; *Chetim* obtained the Iſle of *Chernie*, called at this day *Cyprus* (whence it is that not only all Iſlands, but alſo all places on the Sea-coaſt are by the *Hebrews* called *Cethim*) witneſs one of the Cities of *Cyprus*, which hath had the fortune to preſerve its ancient name; being called *Citium*, by thoſe that give *Greek* names to all things, a word not very much varying from *Cethim*. Theſe Nations were founded by the ſons and young children of *Japhet*. But I will firſt publiſh one thing which perhaps is unknown to the *Greeks*, and then proſecute my purpoſed Narration which I have omitted; that is, that theſe names have been changed after the manner of the *Greeks*, to the end their pronuntiation might be more eaſie and agreeable. For we never alter the terminations of words. K

Of the Sons of *Cham*, and their Progeny.

Libya or *Africa*.

The Progeny of the *Chananeans*.

The year of the World, 1790. *before Chriſt's Nativity*, 2174.

Nabrodes or *Nambroth.*

Paleſtine, ſo named of *Phileſtin.*

But the ſons of *Cham* poſſeſſed *Syria*, and all the Region that abutteth on the Mountains of *Amnus* and *Libanus*; extending their Empire even as far as the Ocean, and giving names to the ſame. Which names are partly wholly aboliſhed, and partly ſo changed, that they are very hard to be known. There are only the *Æthiopians*, of whom *Chus*, one of *Cham*'s four ſons, was Prince, that have always preſerv'd their name, and not only in that very Country, but alſo through all *Aſia* they are call'd *Chuſeans* to this day. The *Meſreans* deſcended from *Meſre*, have alſo preſerv'd their name: for we call *Egypt*, *Meſre*, and the *Egyptians Meſreans*. *Phut* likewiſe eſtabliſh'd the Colonies of *Libya*, and called the Inhabitants thereof according to his name, *Phutians*; and there is a River in the Country of *Mauritanir*, which hath the ſame name, of which it is manifeſt that divers L *Greek* Hiſtories make mention, as alſo of the Country near adjoining. Which they call the Country of *Phut*, but it hath ſince changed its name by the means of one *Libis* one of the Sons of *Miſraim* (why it is called *Africa*, I will hereafter ſignifie unto you.) As touching *Canaan* the fourth ſon of *Cham*, he dwelt in the Country at this day called *Judæa*, and call'd it the Country of *Canaan*, according to his own name. *Chus*, who was the eldeſt ſon of *Cham*, had ſix ſons; *Sabas*, Prince of the *Sabeans*; *Evilas*, Prince of the *Evileans*, at this day called *Getulians*; *Sabathes*, Prince of the *Sabatheans*, whom the *Greeks* name *Aſtabarians*; *Sabaſtis*, Prince of the *Sabaſtians*; and *Romus*, Prince of the *Romeans*; who had alſo two ſons, of whom *Juda* dwelt in the Country of the *Indians*, amongſt thoſe that are called *Heſparians* in *Æthiopia*, and *Sabæus* founded the *Sabeans*. M

As for *Nimrod* the ſixth ſon of *Chus*, he ſetled his Colony upon the Confines of *Babylon*, and tyrannized there, as is before declared.

All the eight ſons of *Miſraim* occupied all the Country from *Gaza* unto *Egypt*; but only one of the eight named *Philiſtin*, hath left his name to the Country which he poſſeſs'd, for the *Greeks* call a part thereof *Paleſtine*. As touching the reſt, *Lom*, *Enam* and *Labim*, *Nethem*, *Phetoſim*, *Cheſtem*, *Chreeſene*, and *Chepthom*, we know neither of their *Actions*, nor of their *Names*, except *Labim*, who planted a Colony in *Lybia*, and gave his Name to it: For the *Ethiopians* (whereof hereafter we ſhall make mention) overthrew their Cities.

The Children of *Canaan*.

Canaan alſo had eleven ſons, amongſt whom *Sidonius* built and named *Sidon* (a City in N *Phœnicia*,) and *Amathus* built *Amath*, which at this day the Inhabitants call *Amatha*, though the *Macidoniaiss* call it *Epiphania* (which ſignifies *famous*) from the name of one of its Princes; *Arudeus* poſſeſſed the Iſlands of *Arudus*, and *Ariceus* built the City of *Arce*, upon mount *Libanus*. As for the other ſeven, *Eveus*, *Cheteus*, *Jebuſeus*, *Eucleus*, *Sineus*, *Samarcus* and *Gorgeſeus*; there is no memory remaining of them in Sacred Scriptures, but only their Names: For the *Hebrews* razed their Cities upon the occaſions which I am going to relate.

Hedio & Ruffinus, cap. 13. *Gen.* 9. 19, 20, 21, 22, 23, 24, 25.

After the Deluge, when the Earth was eſtabliſhed in its firſt eſtate, *Noah* gave himſelf to Tillage, and planted Vineyards; and when the Fruit thereof was ripe (and he had preſſed and made Wine thereof) he drank and banquetted after he had done ſacrifice; being thereby made drunk, and overpreſſed with ſleep, he lay diſcovered in a moſt unſeem- O ly and ſhameful faſhion; which when *Cham* his younger ſon beheld, he ſcornfully diſcover'd it to his Brothers; who being aſham'd, cover'd their Father's nakedneſs with

Reverence.

A Reverence. Which fact of his coming to the knowledge of *Noah*, he wiſhed all felicity to the two other; and as touching *Cham* (out of a fatherly tenderneſs) he curſed him not, but only his Poſterity after him; who accordingly were puniſh'd for the ſin of their Forefather, as we ſhall ſhew hereafter.

Noah is made drunk, lieth naked, and is ſcorned, and curſeth him that derideth him. *Hedio & Ruffinus*, cap. 14. *Gen.* 7. 1.

Sem the third ſon of *Noah* had five ſons, who inhabited the Country of *Aſia*, begining at *Euphrates*, and extending to the *Indian Ocean*. For *Elimis* the eldeſt left the *Elimeans* or *Elamites* for his Succeſſors, whence proceeded the *Perſians*. *Aſſur* the ſecond built the City of *Ninive*, and gave his Subjects the name of *Aſſyrians* (who were rich above all the reſt.) *Arphaxad* the third, named thoſe of his command *Arphaxadians*, who at this day are called *Chaldeans*. *Aram* the fourth, had the *Arameans* (whom the *Greeks* call *Syrians*.) B And from *Ludis* the fifth, came the *Ludeans*, who at this day are called *Lydians*. Of thoſe four ſons which *Aram* had, *Uſes* dwelt in the Region of *Trachonites*, and built the City of *Damaſcus* (ſcituate betwen *Paleſtine* and that part of *Syria*, which is ſirnamed *Cœler* or hollow) *Otrus* obtained *Armenia*; *Gether*, *Bactria*. *Miſas* was father to the *Mezaneans*, whoſe Country is called at this day the valley of *Paſin*. *Sale*, *Arphaxad*'s ſon, was *Heber*'s father, from whoſe name in times paſt the *Hebrews* were denominated: *Heber* begat *Jucta* and *Phaleg*, who was ſo called, for that he was born at ſuch time as Lands came to be divided: for *Phaleg* in *Hebrew* ſignifieth *Diviſion*. They that follow, were the ſons of *Jucta*: *Elmodad*, *Saleph*, *Azermoth*, *Izrais*, *Edoram*, *Uzal*, *Dael*, *Ebal*, *Ebemael*, *Sapham*, *Ophir*, *Evilas*, and *Jobel*; who occupied ſome parcel of that Region which was between *Cophen* a River C in *India*, and the hither *Syria*. Hitherto have we ſpoken of the Progeny of *Sem*, now we come to ſpeak of the *Hebrews*. *Phaleg* the ſon of *Heber* begat *Ragaus*, by whom was begot *Seruch*, from whom *Nachor* deſcended, and from *Nachor* *Thares*, who was *Abraham*'s father, the tenth in account from *Noah*, and born 292 years after the Deluge. For *Thares* being 70 years old, begat *Abraham*. *Nachor* at 120 years of Age, begat *Thares*. *Nachor* was born to *Seruch*, when he was about the years of 132 of his Life, and *Ragaus* begat *Seruch*, when he was 130 years old; and about thoſe years *Phaleg* begat *Ragaus*. But *Heber* at 34 years of age, begat *Phaleg* (himſelf begotten by *Sela*, when he was 135 years old;) which *Sela* was begotten by *Arphaxad*, when he was 135 years of age. And *Arphaxad* was the ſon of *Sem*, and Grandſon of *Noah*; whom he begat two years after the Deluge. *Abraham* had two D brothers, *Nachor* and *Aram*; of whom *Aram* left *Lot* for his ſon, and *Sara* and *Melcha* for his daughters, and afterwards dyed in the land of *Canaan* in a City called *Ur* of the *Chaldees*, where his Sepulchre is to be ſeen even at this day. His daughters were married, *Melcha* to *Nachor*, and *Sara* to *Abraham*. But *Thares* growing weary of *Chaldæa* after the death of his ſon *Aram*, he and his Family tranſported themſelves into *Charan* a City of *Meſopotamia*; in which place they buried *Thares*, when he had lived the ſpace of 250 years. For, about this time the life of man was abridged, and grew more ſhort, until the time of *Moſes*; when the ſpace of man's Life limited by God himſelf was 120 years; to which term *Moſes* attained. *Nachor* had eight children by *Melcha* his Wife: *Ux*, *Baux*, *Manuel*, *Zacham*, *Azam*, *Phaleg*, *Jadelphus* and *Bathuel* (who were the legitimate ſons of *Nachor*.) E But *Tabæus* and *Gadan*, *Thavan* and *Macham* were begotten by him on his Concubine *Ruma*. To *Bathuel* one of the legitimate ſons of *Nachor*, was born a daughter named *Rebecca*, and a ſon called *Laban*.

Of the Sons of *Sem*, the third Son of *Noah*, and of theirs, and *Abraham*'s Progeny.

The Original of the *Hebrews*.

Abraham's Genealogy.

The year of the World, 2950. *before Chriſt's Nativity*, 2014.

The term of Man's Life about this term, 120.

CHAP. VII.

How Abraham, *the Author of our Nation, departed from the Land of the* Chaldæans, *and dwelt in the Country of the* Canaanites, *which is now called* Judea.

Gen. 12. 1. *ad* 4.

Abraham having no Iſſue, adopted *Lot* the ſon of *Aram*'s *brother*, and brother to *Sara* his Wife; he departed out of the Country of *Chaldee*, when he was 75 years old (having had commandment from God to depart thence into *Canaan*) in which Country F he remained, and left the ſame to his Poſterity after him. He was a man accompliſhed in all things, full of underſtanding, and apt to perſuade thoſe that gave ear unto him, without any default in his forſight and providence. For this cauſe he was ſuppoſed to ſurpaſs all men in vertue, and was he that firſt undertook to rectifie the received erronious Opinions of men touching the Deity. He firſt of all did moſt manifeſtly preach, and prove, *That there was but one God*, Governor and Maker of all things; and that otherwiſe if any thing conferred or furthered our Felicity, it hapned unto us not by our own workings, but by his holy Will. And this he obſerv'd and prov'd by what comes to paſs both in the Earth and the Sea, as alſo by thoſe things which he ſaw daily occur by the influences of the Sun, the Moon, and other Stars: namely, that there is a certain G power that diſpoſeth them, and decently adminiſtreth all things; without whoſe aſſiſtance, nothing would be profitable unto us; whereas nothing hath of it ſelf any vertue, but all things are obedient to his Omnipotent Will; and for that cauſe, honour and thankſ-

The year of the World, 2204. *before Chriſt's Nativity*, 1940.

Hedio & Ruffinus, cap. 15. The Wiſdom of *Abraham*. *Abraham* the firſt Preacher of the Word.

Beroſus.

Hæccatæus.

Nicolaus Damaſcenus.

Abraham's Houſe.

thankſgiving ſhould wholly be aſcribed to him. For which advices and counſels of his, H ſeeing the *Chaldæans* and *Meſopotamians* began to mutiny againſt him, he thought it expedient to forſake that Country and follow the Will and Command of God, and ſo went and dwelt at *Canaan*; where being ſeated, he built an Altar, and ſacrific'd unto God. *Beroſus*, amongſt other things, maketh mention of our Father *Abraham*, although he names him not, when he ſpeaketh after this manner: *After the Deluge, and during the tenth Generation, there dwelt amongſt the* Chaldeans, *a moſt juſt, excellent, and upright man, and exerciſed in the knowledge of the Cæleſtial bodies.* But *Heccatæus* makes not a bare mention of him; but hath left a Volume which he hath written concerning him. And as touching *Nicolaus Damaſcenus*, hear what he ſaith in the Fourth Book of his Hiſtories: Abraham *reigned in* Damaſcus (*where he was a Stranger*) *whither he arrived with his Army* I *from a Country ſituate above* Babylon, *called* Chaldæa; *and a little while after (departing out of that Region) he went and dwelt with his People in a Country at that time called* Canaan, *and at this day* Judæa, *and his Poſterity multiplied therein.* In another Treatiſe I will recite that which is reported of him: The name of *Abraham* even at this day, is honourable in the Country of *Damaſcus*, and there is a Village to be ſeen, which beareth his Name, and is called *Abraham*'s Houſe.

CHAP. VIII.

Abraham, *preſſed by Famine, departed into* Egypt; *where having ſtay'd a while, at laſt he returned back again.* K

The year of the World, 2026. before Chriſt's Nativity, 1938.

Hedio & Ruffinus, chap. 16. *Gen.* 12. 10. *Gen.* 12. 13. 15.

The Luſt of the *Egyptians* 16, 17.

18, 19.

Abraham taught the *Egyptians* Religion and Arts.

Abraham an excellent Aſtronomer.

Gen. 13. 1. The diviſion of the fields between *Abraham* and *Lot*.

AFter this (when Famine had invaded the Land of *Canaan*) *Abraham* had Intelligence that the *Egyptians* abounded in all plenty, and decreed with himſelf to retire thither: purpoſing alſo to confer with their Prieſts concerning their Notions of God, and either to follow their belief, if they were better grounded in the ſame than himſelf, or to rectifie them, if his Judgment were better grounded than theirs. He led with him his Wife *Sara*: and underſtanding that the *Egyptians* were much addicted to Women, to the end the King might not put him to death, in order to enjoy his Wife *Sara*, who was very beautiful, he deviſed this excuſe, to ſay, *That ſhe was his Siſter*; charging her, that if L the matter came in queſtion, ſhe ſhould not fail, but confirm the ſame. But no ſooner came they into *Egypt*, but the like fortune encountred them, as *Abraham* had before ſuſpected: for the beauty of his Wife was ſuddenly publiſhed in every place. For which cauſe, *Pharaoh* the King of that Nation (deſirous to ſee that with his Eyes, which he had heard with his Ears) *he ſought for, ſent* and *luſted after her*; but God withſtood this his unbridled Luſt, by afflicting the King's Subjects with a *Plague*, and his State by *Sedition*. Whereupon taking counſel of the Prieſt what remedy might be uſed, and means ſought to appeaſe the Divine Majeſty; they anſwer'd him, *That the cauſe of their Afflictions, proceeded from his intending violence to the ſtranger's Wife*: Whereat being much affrighted, the King firſt queſtioneth with the Woman, what ſhe was, and who her Companion M ſhould be? and at laſt reſolv'd of the truth, he excus'd himſelf to *Abraham*, ſaying, he ſuppos'd her to be his *Siſter*, and not his *Wife*; and that his purpoſe was not to offer Injury, but *ſeek Alliance*; and giving him a great ſum of Money, he gave him leave to confer with the moſt excellent and learned Prieſts among the *Egyptians*. By this conference he grew into great eſtimation, in regard of his Vertues: for whereas that Nation was divided into different *Sects* and *Opinions*, and through mutual contempt and diviſion, were incens'd one againſt another, he declar'd, *That all their different Opinions in Religion, were moſt vain, and void of all truth.* For theſe his diſputations he was held in great regard among them, and eſteemed for a moſt wiſe and excellent perſonage; not only in well underſtanding, but alſo in expreſſing and perſuading that which he undertook to N teach. He imparted to them the Sciences of *Arithmetick* and *Aſtronomy*: for before *Abraham* came into *Egypt*, the *Egyptians* were altogether ignorant of thoſe Sciences; but he firſt brought them from *Chaldæa* into *Egypt*, and from thence are they deriv'd to the *Greeks*. As ſoon as he return'd into *Canaan*, he divided the Country with *Lot*: and for that there grew a Contention betwixt their Shepherds (touching the bounds of the Paſtures where they fed their Cattel) he gave *Lot* the choice and election of that Country which beſt pleaſed him, retaining unto himſelf that which was left. Thus pitching his Tents towards a Mountain near the City *Hebron* (which was by ſeven years more ancient than *Tanis* in *Egypt*) he dwelt there. But *Lot* choſe the *Plain* near the River of *Jordan*, not far from *Sodom*; which in thoſe days was a goodly City: but at this preſent, by the juſt O Judgment of God, is utterly deſtroyed; ſo that no Memory remaineth thereof. The cauſes of which Judgment ſhall be related hereafter.

CHAP.

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CHAP. IX.

The overthrow of the Sodomites *by the* Aſſyrians. Lot *is taken Priſoner.*

Hedio & Ruffinus, cap. 17. *Gen.* 14. Five Kings of *Sodom.*

AT this time the *Aſſyrians* were Lords over all *Aſia*; and the eſtate of *Sodom* flouriſhed
in all affluence, riches and multitude of People, and the Country was governed
by five Kings; *Ballas*, *Bareas*, *Senabarus*, *Symoborus* and *Bale* (each particularly ſeized
of his Province and Kingdom.) Againſt theſe, the *Aſſyrians* encamped themſelves;
and having divided their Army into four parts (under the conduct of four Generals)
they waged battel with them; in which the *Aſſyrians* attaining the day, they impoſed a
B tribute on the Kings of *Sodom*; who (after they had for twelve years ſpace performed
their duty, and payed their tribute) in the thirteenth year revolted from them. Whereupon
the *Aſſyrians* levied a new Army againſt them, under the conduct and command
of *Marphad*, *Arioch*, *Chodollogomar* and *Thargal*, who ſacked all *Syria*, and extinguiſhed
the Poſterity of the Giants. And drawing near to *Sodom*, they encamped near the *Bituminous*
Pits (which at that time were in that Valley:) and which after *Sodom* was deſtroyed,
became a Lake, which (by reaſon of the *Bituminous* matter that floateth in the
ſame) is called *Aſphaltites*, that is to ſay, *Bituminous*. Of this Lake hereafter we will
ſpeak ſomewhat. But the *Sodomites* encountring with the *Aſſyrians*, there was a terrible
Battel fought, wherein many of the *Sodomites* periſhed, and many were made Priſoners;
C amongſt whom was *Lot*, who came thither to aſſiſt them.

The year of the World, 2031. *before Chriſt's Nativity*, 1933.

The Lake of *Aſphaltites.*

CHAP. X.

Abraham *purſueth the* Aſſyrians, *and returneth Victorious.*

The year of the World, 2031. *before Chriſt's Nativity*, 1934.

Hedio & Ruffinus, cap. 18. *Gen.* 14. 14, 15, 16.

On what Victory dependeth.

A*Braham* hearing of theſe things, and moved both with the taking of his Couſin
Lot, as alſo with the ſlaughter of his Friends and Neighbours, preſently prepared
himſelf with all his Followers, to ſuccour them: and us'd ſuch diligence in purſuit of the
Aſſyrians, that the fifth night after he encountred them near *Dan*, which is one of the
ſources of *Jordan*: Where ſurprizing them on the ſudden (diſorder'd with Wine, and
D diſarmed) he kill'd a great number, put the reſt to flight; and purſu'd them in ſuch
ſort, that the ſecond day after he drove them all into *Soba* of *Damaſcus*; manifeſting
hereby, that Victory conſiſteth not in the multitude, but rather in the courage of thoſe
that fight; and that a few generous hearts are more worth always than a faint-hearted
multitude: for he had not with him above three hundred and eighteen of his houſhold-Servants,
and three of his Friends, to defeat this great Army. The few *Aſſyrians* that
eſcaped out of this ſlaughter by flight, returned to their Houſes with Ignominy.

v. 18, 19, 20. *Abraham* bringeth back both *Lot* and the *Sodomites* that were Priſoners.

The Kings Field.

Solyma was afterward called *Jeruſalem.*

Melchiſedech the juſt King.

As ſoon as *Abraham* had reſcued his Nephew *Lot*, and thoſe other Priſoners of *Sodom*
which were taken by the *Aſſyrians*, he returned into his Country, and met in his way
with the King of *Sodom* (in a place called, *The Kings Field*) where alſo he was entertained
E by the King of *Solyma*, called *Melchiſedech* (which is as much as to ſay, *The juſt
King*:) for in truth he was no leſs; but was held worthy, by reaſon *of his juſtice*, in all
mens opinion, to ſacrifice as the Prieſt of the moſt high God. *Solyma* in proceſs of
time was called *Jeruſalem*. This *Melchiſedech* friendly entertain'd *Abraham* and all his
Followers, not ſuffering them to want any thing that was fit for their ſuſtenance; he
feaſted him at his own Table, highly praiſed him, and rendred publick thanks to the great
God, for that he had vouchſafed to grant him victory. *Abraham* on the other ſide preſented
him with the Tenths of his Spoils. As for the King of *Sodom* he remitted all
the prey that was taken, and only required to be poſſeſſed of thoſe Captives which
were of the Country: which condition *Abraham* accepted not, anſwering, That he 20.
F would receive no profit of that Prey, but only ſome Proviſions for his Servants, and
ſome part of the Spoils for his three Friends who had aſſiſted him; the firſt whereof
was called *Eſchol*; and the two other, *Ennerus* and *Mambres*. For this cauſe God 22, 23, 24.
praiſed *Abraham*, ſaying, *Thou ſhalt not want the reward that is due unto thee for thy
valiant Acts.* To which he anſwer'd, *And what good ſhall I reap of this recompence, if I
have not an Heir to poſſeſs it after my deceaſe?* (for as yet he had no iſſue.) Then did
God promiſe him a Son, whoſe Poſterity ſhould be ſo multiplied, that they might in
number equal the Stars of Heaven: which when he underſtood, he offered Sacrifice unto
God, according to the Commandment which he had received: He took a *Heifer
of three years old*, a *Goat of three years*, and a *Ram of three years*, and a *Turtle*, and a 9.
G *Pigeon*; all which he divided in twain, as he was commanded, the *Birds* only excepted.
But before the Altar was prepared (at ſuch time as the Fowls hovered about to have
part of the blood of thoſe Beaſts which were ſacrificed) he heard a Voice from Heaven

Gen. 15. 1, 2, 3, 4, 5. God promiſeth *Abraham* a Son.

God promiſeth *Abraham* a Progeny, that ſhould many years have ill Neighbours of the *Egyptians*.

Gen 16. 1, 2, 3. *Sara* bringeth *Agar*, her hand-maid, to *Abraham*'s Bed. *Agar* contemneth *Sara*.

The Year of the World, 2034, *before Chriſt's Nativity*, 1930.

which told him, That his Progeny ſhould ſuffer great oppreſſion in *Egypt* for the ſpace H of *four hundred years*; but ſhould at laſt obtain the Victory over their Enemies: and having conquered the *Canaanites*, they ſhould be Lords and Poſſeſſors of their Countries and Cities. *Abraham* at that time dwelt near to the Oak that was called *Ogis*, in the Country of *Canaan*, near to the City of *Hebron*. There being much grieved that his Wiſe conceived not, he beſought God to give him a Son. And God not only confirmed to him his former promiſe of a Son, but aſſur'd him of all the other bleſſings which he had promis'd him, when he commanded him to leave *Meſopotamia*. At that time *Sara*, by the commandment of God, cauſed *Agar* one of her hand-maids, who was an *Egyptian* born, to accompany with her Husband, to the end he might have iſſue by her: But *Agar*, as I ſoon as ſhe ſaw that ſhe had conceived, *began to contemn Sara*, aſpiring to principality, and ſuppoſing that her iſſue ſhould ſucceed in the Kingdom. For which cauſe *Abraham* delivered her unto his Wiſe, to puniſh her: which *Agar* perceiving, decreed to flie, in that ſhe was afraid of puniſhment, beſeeching God to have mercy on her; and as ſhe travelled on her way thorough the Deſert, the Angel of God appeared unto her, commanding her to return to her Miſtreſs, and aſſuring her that if hereafter ſhe were more modeſt ſhe ſhould be better intreated; having juſtly fallen into thoſe miſeries, by reaſon ſhe had proudly and inſolently behaved her ſelf towards her Miſtreſs. He added moreover, that if ſhe diſobeyed God, and wandred any further, ſhe ſhould die the death: but if ſhe returned from whence ſhe came, ſhe ſhould be the Mother of a Son who ſhould one day be King of that Country where ſhe then was.

The promiſe of *Iſhmael*. 9, 10.

16, 17. *Iſaac* promiſed, *Gen.* 17. 1, 2, &c. *ad finem*.

To this commandment of God *Agar* ſubmitted her ſelf with all obedience, and re- K turning back again to her Miſtreſs, ſhe obtained pardon at her hands, and after a while brought forth *Iſhmael*, which is as much as to ſay, is *Heard by God*, becauſe God had heard the Mothers Prayers. *Iſhmael* was born to *Abraham* when he was fourſcore and ſix years old: but in the fourſcore and nineteenth year of his age God appeared unto him, and told him, that he ſhould have a Son by *Sara*, charging him to call him *Iſaac*, and giving him to underſtand, that great Nations and Kings ſhould iſſue from his Loyns, who by force of Arms ſhould conquer all the Country of *Canaan*, from *Sidon* even unto *Egypt*. Commanding him alſo, that his Poſterity ſhould be Circumciſed in their Privities, and that this Circumciſion ſhould be made the eighth day after the birth, by reaſon that he L would not have *Abraham*'s Poſterity intermixed with other Nations. But hereafter I will declare another cauſe of our Circumciſion. *Abraham* alſo asked counſel of God touching *Iſhmael*, whether he ſhould live or no; and God told him, that he ſhould flouriſh many years, and that he ſhould become a Father of many worthy Nations. Then gave *Abraham* thanks unto God, and preſently Circumciſed himſelf, and his Son *Iſhmael*, with all his Family; and *Iſhmael* at that time was thirteen years old, but *Abraham* about fourſcore and nineteen years of age.

CHAP. XI.

The Deſtruction of Sodom. M

Gen. 18. *Hedio & Ruffinus*, cap. 19. The ſins of the *Sodomites*.

Abaham entertaineth Angels. *v.* 1, 2, 3, 4, 5.

The Year of the World, 2084. *before Chriſt's Nativity*, 1916.

About that time the Inhabitants of *Sodom* became immeaſurably proud, by reaſon of their Affluence, Proſperity and great Riches; and committed *outrages againſt men*, and *impieties againſt God*: in ſuch manner as they had forgotten the benefits which they had received at his hands, hating ſtrangers, and giving up themſelves to the Practice of unnatural and abominable Luſts. Whereat God being diſpleaſed, decreed to puniſh their intolerable Pride, to ruin their City from the Foundations, and in ſuch ſort to make deſolate their Country, that from thence-forward it ſhould neither *nouriſh plant, nor bring forth fruit*. After God had pronounced this ſentence againſt the *Sodomites*, *Abraham* (as he ſate under the Oak at *Mambres* before the door of his Tent) beheld N *three Angels*, and ſuppoſing them to be *Men* and *Strangers*, he aroſe and ſaluted them; and approaching near unto them, he deſired them that they would accept of his Entertainment, and lodge with him. Whereunto when they had condeſcended, he commanded his Servants to bake them Bread of the fineſt flower; and having killed and roaſted a Calf, he ſet it before them (as they ſate under the Oak) which it ſeemed to him they did eat; but they enquired of him where *Sarah his Wife was*? to whom he anſwered, *that ſhe was within on the Tent*. They told him then that they would return again, and that they ſhould find her a *Mother*. But when his Wife ſmiled thereat, and ſaid that it was impoſſible for her to bear Children, eſpecially in that her ſelf was at that time ninety years old, and her Husband an hundred; they diſcovered themſelves, O and declar'd that they were Angels of God, and that they were ſent, one of them to aſſure him that he ſhould have a Son; the other two, to deſtroy *Sodom*. Which when

A when *Abraham* heard, he was ſorry for the *Sodomites*, and ariſing, beſought God that he would not deſtroy both the juſt and the unjuſt together. To whom God gave this anſwer, that there was not *one* juſt Man among the *Sodomites*; and that if he might but find *ten*, he would ſpare the City from puniſhment. Whereupon *Abraham* held his peace, and the *Angels* entered into *Sodom*: where they were no ſooner arrived, but *Lot* invited them to take their lodging in his houſe (for he was a Man much given to Hoſpitality, which he had learnt from the example of *Abraham.*) But the *Sodomites* perceiving that thoſe young Men which were entered *Lot*'s houſe, were of excellent beauty, began to offer outrage and villany to their perſons; notwithſtanding that *Lot* exhorted them to forbare, and not to offer villany to his Gueſts, but in ſome ſort to have a reſpect to his B houſe: telling them, that rather than they ſhould commit ſuch a crime, he would give them *his Daughters* to uſe at their pleaſure. But he prevailed nothing with them: whereupon God was in ſuch wiſe provoked by their iniquity that he *ſtruck them with blindneſs ſo that they could not find the Gate to enter into* Lots *houſe*, and condemned the *Sodomites* to a general perdition. In order whereunto he commanded *Lot* to remove out of the City, with his Wife, and his two Daughters, who were as yet unmarried, and their betrothed Husbands: but theſe laſt, although forewarn'd by him, contemned *Lots* advice and held him for a dotard. Then did God ſhoot the arrows of his vengeance upon the City, burning it, and all the Inhabitants therein: and deſolating by the ſame fire all the Countries round about; in ſuch ſort as hath already been declared by me in the Hiſtory C I writ of the Wars of the *Jews*. But *Lot*'s Wife, as they retired thence, looking back towards the City, and more curiouſly beholding the deſtruction thereof, contrary to the Commandment of God, *was transformed into a Pillar of Salt*, which is to be ſeen, even until this day. *Lot* himſelf and his Daughters fled, and dwelt in a little Country which the fire had ſpared, called *Zoar* (which in Hebrew ſignifieth *little*:) In this place (which was void of Men, and ſcant of Victuals) *Lot* dwelt a long time, leading a ſolitary and poor life; and his Daughters ſuppoſing that all Mankind was extinguiſhed upon the earth, ſubtilly circumventing their Father, lay with him when he leaſt ſuſpected it. By this their approachment, they bare him two Sons; the elder a Son named *Moab* (which is as much as to ſay, *of my Father*) this is he that was the Father of the *Moabites*, D which even at this day are a great Nation: the younger, *Ammon* (which ſignifieth *the Son of my Race or kind*) from whom the *Ammonites* deſcended, and both theſe two Narions inhabit the Country of *Cœloſyria*. In this ſort *Lot* eſcaped from the burning of *Sodom*.

9, 10.
12, 16,
17, *ad* 23.
The Angel promiſed *Abraham* that he ſhall have a Son, and foretels the deſtruction of *Sodom*.

Gen. 19. 1.
The Angels enter *Lot*'s houſe.
v. 3, 4.
5, 6.
7, 8.
verſe 11.

The year of the World, 2948. *before Chriſt's Nativity*, 1916.

12, 13, 14, 24.
The *Sodomites* are blinded.
Lot and his Family are ſaved.
26.
Lot fled to *Zoar*.
30. *ad* 35.
36, 37, 38.
The Interpretation of the names of *Moab* and *Ammon*.

As for *Abraham*, he went and dwelt in *Gerar*, in the Country of *Paleſtine*, leading with him his Wife *Sara* in quality of his Siſter; (uſing the ſame ſubtilty which before he had practiſed for fear of the *Egyptians*) for he feared *Abimelech* the King of that Country, who falling in love of *Sara* would have raviſhed her, had he not been hindred by a moſt grievous ſickneſs, which God inflicted upon him; ſo that being out of all hope of recovery, at ſuch time as he *ſlept*, there appeared unto him a *viſion*, which told him that he ſhould take heed leſt he offered any outrage to the Strangers Wife, E who was come into his Country: and after he was ſomewhat recovered, he told his Friends how God had ſent him that ſickneſs in favour of the Stranger, and to preſerve his Wife from violence, for that ſhe was not his Siſter, but his lawful Wife; and he bid *Abraham* thenceforward be of good chear, promiſing him that the honour of his Wife had remained inviolated. This ſaid, he diſmiſſed *Abraham* by the counſel of his Friends; and told him, that he needed not to ſuſpect his Wife, by reaſon ſhe had ſuffered no villany: Aſſuring him, that God had care of her, and that he delivered her in ſafety to him (being to that end protected by his mighty power) and in confirmation thereof he called God to record, and the Womans conſcience, vowing that he would not have taken her from him if he had known ſhe had been Married: Moreover, he deſired him F to be at Peace with him, and by his Prayers to appeaſe God's wrath, which was kindled againſt him: And ſaid that if thenceforward he would ſtay with them, he ſhould want nothing; or if he liſted to depart, he promiſed him Guides, and all other things for which he came into his Country. *Abraham* anſwered him, that he had in no ſort diſſembled with him in calling his *Wife* his Siſter, for that ſhe was *his Brothers Daughter*; and that he thought he could not ſafely travel through his Country, except he had uſed this ſubtilty; avowing moreover, that he was ſorry to have been the cauſe of his ſickneſs which had befaln him; that he heartily wiſht his health, and was ready to abide with him.

Hedio & Ruffinus, chap. 20,
Gen. 20. 1, 2, 3.
4, 5, 6.
Abimelech ſurprized with the love of *Sara*.
11, 12, 13.

Whereupon *Abimelech* beſtowed on him both Lands and Money, and accorded to converſe with him in all uprightneſs, and without offer of offence, and made a Covenant G and ſware unto him at a certain Pit which was called *Berſabe* (that is to ſay, the *Pit of Swearing or Covenant*) which name that place retaineth until this day. Not long after, *Abraham* had a Son by *Sara* his Wife, according as God had promiſed him, and he called his

14, 15, 16.

Berſabe, the Pit of Swearing.

Gen. 21.1,2,3. *Iſaac*, Laughter.

his name *Iſaac*, (which in the *Hebrew* Tongue ſignifieth *Laughter*) becauſe *Sara* laughed at ſuch time as God ſaid unto her ſhe ſhould bear a Son, having in her ſelf no likelihood of conceiving, by reaſon ſhe was ſtricken in years. For at that time ſhe was *ninety years old*, and *Abraham one hundred* when the child was born; and on the eighth day after his birth he was Circumciſed; which cuſtom is yet continued amongſt the *Jews*, who Circumciſe on the eighth day. H

The year of the World, 2048. *before Chriſt's Nativity*, 1916.

CHAP. XII.

Of Iſhmael, Abraham'*s Son; and of the* Arabians *Poſterity.*

Hedio & Ruffinus, cap. 12.

Gen. 21. 9,10.

The *Jews* were wont to Circumciſe on the 8*th*. day.

The *Arabians* not before thirteen years.

Abraham baniſheth *Iſhmael* and *Agar*.

The Angel of God meeteth with *Agar*.

BUT the *Arabians* Circumciſe not till the age of thirteen years: becauſe *Iſhmael* their I Anceſtor, and *Abraham*'s Son by the Concubine, was Circumciſed in the thirteenth year after he was born. Of which *Iſhmael* it behoveth to ſpeak more exactly in this place. *Sara* loved *Iſhmael* (begotten on her Servant *Agar*) from the beginning, with no leſs affection than if he had been her own Son; ſo that he was brought up as *Abraham*'s heir. But after ſhe had brought forth *Iſaac*, ſhe thought it no more requiſite that *Iſhmael* ſhould be brought up with her Son, becauſe he was elder, and might after his Father's deceaſe, become the Maſter. She incited *Abraham* therefore to ſend both *him and his mother* to ſome other place: but at firſt he gave no ear to *Sara*'s requeſt, thinking it more than barbarous cruelty, to drive away a tender Child and his Mother, deſtitute of all neceſſaries. At length by the Commandment of God he liſtned to his Wife's counſel, and K committed the Child unto his Mother, (being of himſelf as yet unapt to travel) and giving them a *Pitcher of Water and Bread*, he commanded them to go thither, whither their neceſſity ſhould drive them. And when their Victuals failed them, and their Water was conſumed, ſhe laid the Child, being faint and weak, under an Oak; and to the end that in her preſence he ſhould not breathe his laſt, ſhe went a little way from him. At that time an Angel of God appeared unto her, ſhewing her a *Fountain* hard by that place, and charging her to look to the careful education of her Child; becauſe that by the conſervation of *Iſhmael*, ſhe was to expect great happineſs. Upon theſe promiſes ſhe took comfort, and falling into the company of Shepherds; ſhe by their bounty was L relieved in her diſtreſs.

The twelve ſons of *Iſhmael*. *Gen.* 25.

The Region of *Nabathœa*.

Afterwards, when *Iſhmael* had attained Mans eſtate, he Married a Wife of the Nation of the *Egyptians* (from whence his Mother had her original) by whom he had twelve Sons: namely, *Nabaioth*, *Cedar*, *Abdeel*, *Edumas*, *Maſſam*, *Memas*, *Maſmes*, *Chodam*, *Theman*, *Jetur*, *Naphes*, *Calmas*, (all which inhabit the Lands which are between *Euphrates* and the *Red-Sea*, the name of which Country is *Nabathœa*.) Theſe are they that began and made famous the Nation of the *Arabians* as well in reſpect of their *proweſs*, as of the *dignity* of *Abraham*.

CHAP. XIII.

Of Iſaac, Abraham'*s Legitimate Son.* M

Gen. 22. 1, 2.

The year of the World, 2074. *before Chriſt's Nativity*, 1890.

1, 2.

3. *Abraham's* Obedience.

AS touching *Iſaac*, *Abraham* loved him with an entire and Fatherly affection, as his only begotten Son born in his old age by the goodneſs of God. The Child alſo addicting himſelf unto all vertue, careful to honour his Father and Mother, and ſtudious of the ſervice of God, invited both his Parents the rather to affect and love him. So that *Abraham* was very deſirous to forſake this preſent life, provided that he might leave behind him all the goods which he had, unto his Son; which through the mercy of God he happily affected. Whereupon (under trial and conformity of his faith) God appeared unto him, and reckoned up all the benefits which he had beſtowed on him; how he had granted him victory over his enemies, and how he had eſtabliſht and bleſt him N with preſent felicity by his favour; for which cauſe he required him to ſacrifice, and make an oblation unto him of his Son *Iſaac*; commanding him to conduct him to the Mountain of *Morea*, and there to ſacrifice him. In doing whereof, he ſhould manifeſt the deſire he had to ſerve him (in preferring that which was agreeable to God, before the life of his Son.) *Abraham* ſuppoſing that it was no ways lawful to diſobey God, but that he ought to ſubmit himſelf to his will, (as to him by whoſe Providence all things had their being) ſaid nothing to his Wife, concerning that which God had commanded him, neither how he had determined the death of his Son; neither did he make it known to any of his houſhold-ſervants, leſt they might have diverted him from his reſolution. He therefore *took his Son* Iſaac, *with two Servants*, (*loading an Aſſe with ſuch* O *things as were requiſite for ſacrifice*) *and travelled towards the Mountain*, his Servants attending him for two days; and on the third day, as ſoon as he perceived the Mountain, he

A he left the reſt of thoſe that accompanied him in the Plain, and attended only by his
Son, he aſcended up the Mountain (upon which afterwards King *David* appointed that
the Temple ſhould be builded.) They carried with them alſo the reſt of thoſe things
which were requiſite for ſacrifice, (ſave only the Beaſt that was to be offered :) About
this time, *Iſaac* was *five and twenty years old*, and did himſelf prepare the Altar, and enquired
of his Father *what he ſhould offer*, conſidering that as yet they had *no ſheep for
ſacrifice*. *Abraham* anſwered him *that God would furniſh them*; (being of power ſufficient
to give Men that in abundance, whereof they have need, and to deprive them of that
they have, and whereof they held themſelves poſſeſſed) if he were well pleaſed with
their ſacrifice : Now as ſoon as the Altar was made ready, and the Wood prepared and
B laid upon the ſame, and all things in readineſs) he addreſſed his ſpeech unto his Son, in this
manner. *My Son, I beg'd thee of God with very earneſt Prayers; and ever ſince thou wert born
into the world, I have intermitted no care and diligence in thine education; neither have I
thought that any thing could make me more happy, than at departing out of the World, to ſee thee
at mans eſtate, and to leave thee the Heir and Lord of all my Subſtance : But ſince it hath pleaſed
God, that I ſhould be thy Father, and that the ſame God likewiſe now thinketh good that I
ſhould deſtroy thee, generouſly ſubmit, and be contented to be ſacrificed to him: For in ſo doing
I fulfill the Commandments of God, who requireth at our hands that we do him this honour,
for the favours which he hath beſtowed upon us in aſſiſting us, both in War and Peace. Since
therefore being born, thou art to die, I deem it reaſonable, that in regard it ſeemeth good unto
C God that thou depart out of this life, (not by ſickneſs, nor by War, nor by any other inconvenience,
that naturally hapneth unto Men) but by being offer'd in ſacrifice to him by thine own
Father, that thou render thy Soul unto him in the midſt of Prayers, and the celebration of this
ſacrifice, to the end he may receive and ſeat thee near himſelf: Thou ſhalt then be the comfort
of mine old age, (which is the cauſe for which I have nouriſhed thee) if thou procure for me
aſſiſtance of God inſtead of that which I ought to receive from thee. Here* Iſaac with a noble
heart (like the gracious Son of ſo godly a Father) heard all which his *Father* ſaid with
great contentment, and anſwered, *That he would rather never have been born, than once
diſobey the Ordinance of God, and of his Father; or ſhew himſelf averſe to ſubmit his will
to both their pleaſures, conſidering that if his Father only ſhould command the ſame, he
D ſhould do very ill if he diſobeyed him*: which ſaid, he leapt upon the Altar, and offered
himſelf to the ſlaughter. Which had ſurely hapned at that inſtant, if God had not hindered
it; for with a loud voice he called *Abraham* by his name, commanding him not
to kill his Son, and telling him that he had not given him that commandment, becauſe
he took pleaſure in *humane blood*, neither for that by ſuch impiety he would deprive him
of that Son, of whom it was his pleaſure to make him the Father, but that by this
act he intended to prove his affection, to ſee whether being commanded ſuch a thing,
he would be obedient; and for that he had made trial of his faith and readineſs, and
his diſintereſted piety, he did not repent him of that good he had done unto him; that
he would never forget to have care of him, and his race, whenſoever he ſhould pray unto
E him; and that when the courſe of his years were happily ended, he ſhould leave a
great dominion to thoſe of his Children which ſhould be good and vertuous. He told
him moreover, that he would multiply his race in divers Nations, and that he would
beſtow great benefits upon them, and that the memory of the chief of his off-ſpring
ſhould be envied of all Men for their greatneſs. When God had ſpoken after this manner,
it pleaſed him on the ſudden (no Man knoweth how) to cauſe a Ram to appear
thereabouts for a ſacrifice. And thus (being delivered from all evils and inconveniences
beyond their expectations, after they had heard ſo many promiſes of ſo many bleſſings)
they embraced one another, and celebrated the ſacrifice; which done, they returned towards
Sara in ſafety, and paſs'd the remainder of their lives in happineſs, God giving
F them his bleſſing in whatſoever they undertook.

The year of the World, 2074. before Chriſt's Nativity, 1890.

v. 7, 8. *Iſaac* was 25 years old when he ſhould have been ſacrificed.

9. *Abrahams* Oration at ſuch time as his Son ſhould have been ſacrificed.

Iſaac's anſwer.

10, 11.

12, 13.

16, 17. God preſenteth a Ram to ſacrifice inſtead of *Iſaac*.

CHAP. XIV.

The Death of Sarah, Abraham*'s Wife.* Gen. 23. *per totum.*

NOt long after, *Sara* died; after ſhe lived one hundred twenty and ſeven years; and was buried in *Hebron*; (where the *Canaanites* freely offered a place for Burial;) yet *Abraham* choſe rather to buy a place to bury in, of one *Ephrem* a Citizen of *Hebron*, for four hundred ſicles; and there the Monuments both of himſelf and his poſterity are built.

The year of the World, 2087. before the Nativity of Chriſt. 1878.

Hedio & Ruffinus, cap. 23. The Age of *Sara* 127.

CHAP. XV.

G

How the Nation of the Troglodytes *deſcended from* Chetura *the Wife of* Abraham.

AFter this, *Abraham* married *Chetura*, by whom he had ſix Children, ſtrong in travel, and excellent in wiſdom : namely *Zembranes*, *Jazar*, *Madar*, *Madian*, *Luſobac*, and

The original of *Troglodytes.*

Lybia called *Africa*, *Alexander Polyhiſtor.*

Sus, who likewiſe had Sons; *Sus* had *Sabacan*, and *Dadames*. Of *Dadanes* iſſued H *Latuſimus*, *Aſſurus*, *Luures*. The Children of *Madin* were *Epha*, *Ophres*, *Anochus*, *Ebidas*, *Eldas*. All theſe Children and their ſucceſſors, according to *Abrahams* advice, gathered and eſtabliſhed the *Colonies* which poſſeſſed the Country of the *Troglodytes*, and all the Country of *Arabia* the Happy, whoſe confines extend even unto the *Red Sea*. Some report that this *Ophres* conducted an Army into *Libya*, and poſſeſſed the ſame; and that his ſucceſſors (making their abode in that Country) called it by the name of *Africa*. Which opinion is confirmed by *Alexander Polyhiſtor*, who writeth after this manner. Cleodemus *the Prophet, who is alſo called* Malchus, *and writ the Hiſtory of the* Jews *(after the example of* Moſes *their Law-giver) ſaith, that of* Chetura *there were divers Children born unto* Abraham, *aud he nameth three by their names: to wit,* Apher, Surim *and* I Japher, *and that of* Surim *the* Syrians *took their name; of the two others,* Apher, *and* Japher, *the City of* Afra, *and the Country of* Africa *took their names. That they Warred under the conduct of* Hercules *in* Lybia *againſt* Antæus; *and how* Hercules *having taken* Ophra *his Daughter to his Wife, begot of her* Dedor, *who was Father to* Sephon, *from whom thoſe* Barbarians *that are called* Sophaces *have taken their name.*

Hedio & Ruffinus, chap. 4. Or 24, 1, 2, 3, 4, *Iſaac* marrieth *Rebecca*. The manner of Swearing among the ancient *Jews*. 10.

The year of the World, 2809. *before Chriſt's Nativity*, 1875.

12, 13, 14, 15, 16, 17, 18.

Now *Abraham* thinking fit to provide a Wife for *Iſaac* his Son, who was almoſt forty years old, ſent the eldeſt Servant of his Family to demand in Marriage, *Rebecca* the Daughter of *Bathuel*, who was the Son of *Nachor* his Brother, for *Iſaac*, and bound him to the performance thereof with an *Oath* (by cauſing him to *lay his hand under his thigh.*) He ſent alſo *rare preſents* unto them, ſuch as were ſeldom ſeen in thoſe parts: The K Servant departing, was long upon the way (becauſe that in Winter-time it is troubleſome to travel through *Meſopotamia*, by reaſon of the deep Bogs, and in Summer for want of Water) beſides the Robberies of the Country, which Strangers and Travellers can hardly eſcape, except they ſtand upon their Guard, and have Convoy. At length he arrived at a City called *Carras*: and being in the Suburbs of the ſame, he beheld divers young Maidens that went to fetch Water; at which ſight he pray'd to God, that if the Marriage were pleaſing in his ſight, he might find *Rebecca* amongſt them, for whoſe cauſe *Abraham* had ſent him thither to require her in Marriage for his Son: and that he might know her by this ſign, that asking all the reſt for Water, they ſhould refuſe him, and ſhe only ſatisfie him. With theſe thoughts he approached the Well, and L deſired thoſe Virgins to give him to drink; which they denied, ſaying, that they could not get Water but with great labour, which they muſt bear unto their Houſes, and not laviſhly beſtow on others: whereupon one amongſt them reproving the reſt for that diſcourteſie which they uſed towards the ſtranger; ſaying, that they had never been converſant amongſt Men, that refuſed to give him Water that requeſted it; ſhe gave him Drink with great kindneſs. This made him conceive a good hope of all his buſineſs, yet being further deſirous to know the event of the matter, he praiſed the courteſie of *Rebecca*, who had not refuſed to travel in her own perſon to ſatisfie his neceſſity; asking her of what Parents ſhe was, terming them happy that had ſuch a Daughter; praying God that it might pleaſe him to grant them the good hap to M marry her to their contentment, and match her with a Man of honeſt reputation, by whom ſhe might be fruitful of good and vertuous Children. *Rebecca* made no difficulty to tell him the names of her Parents (the better to gratifie him) neither concealed ſhe her own, but anſwered in this ſort, I am called, ſaid ſhe, *Rebecca*, my Father was named *Bathuel*, and is long ſince dead. *Laban* is my Brother, who, together with my Mother, hath care of all our Family. Which when he underſtood, he rejoyced at all that had hapned unto him, and was comforted with thoſe things which he heard, perceiving manifeſtly how God had proſpered his journey. Whereupon drawing out a jewel (with certain other ornaments, ſuch as Virgins take delight to wear) he offered them unto the Maid, telling her that he gave her theſe preſents, in requital of the kindneſs ſhe N had offered him in ſatisfying his thirſt, for that ſhe amongſt ſo many other Virgins had only ſhewed her ſelf affable and gracious; deſiring alſo that he might be entertained in her Brothers houſe, by reaſon that Night deprived him of the means of travelling any further, and that he was charged with certain jewels of great price, which in no place (as he ſaid) might be in more ſafety than in their cuſtody, whom in effect he had found ſo courteous and honeſt; aſſuring her, that the vertue which appeared in her, gave him ſufficient teſtimony both of the courteſie of her Mother and Brother, who would not (as he ſuppoſed) take it in ill part if he were entertained; and laſtly, that he would in no ways be chargeable unto them, but would pay for his lodging and O expences.

22, 33.

The year of the World, 2809. *before Chriſt's Nativity*, 1875:

Rebecca grows acquainted with *Abraham's* Servant.

To this *Rebecca* anſwered, that he had reaſon to conceive a good opinion of her Parents humanity, but yet he did in ſome ſort prejudice them in ſuſpecting their liberality, A ty, aſſuring him that his entertainment ſhould in no ſort be Mercenary, but voluntary and free, and according to their affection. Yet firſt (ſaid ſhe) I will certifie my Brother *Laban* hereof, and afterwards conduct you to our houſe: which done, ſhe led him into their Tent, commanding her Brother *Laban*'s Servants to take care of his Camels; and for himſelf, he was entertained at her Brother *Laban*'s Table.

The talk which *Abraham's* Servant had with *Rebecca*.

When ſupper was paſt, he ſpake both to the Brother and Mother of the Virgin after this manner: *Abraham* the Son of *Thares* is your Couſin; For (ſaid he, addreſſing to the Mother) *Nachor* the Grand-father of your Children, was *Abraham*'s Brother, by one and the ſame Father and Mother. He now ſendeth me unto you, deſiring you to give this Virgin for Wiſe to his only Son and Heir of all his ſubſtance: whom although he might B have matcht with the richeſt of his Country, yet hath he refuſed all of them, deſiring rather to render this reſpect to thoſe of his kindred and Nation: ſet not light therefore by his good affection and deſire. For, beſides all other bleſſings and good fortunes which have happily befallen me in this my journey, I have, by God's eſpecial Providence, found out both *the Maid and your houſe*. For, at ſuch time as I drew near the City, and beheld many Virgins going to fetch Water, I beſought God that I might light upon this Maiden, and he vouchſafed me my deſire: ratifie therefore on your part this Marriage favoured by God's Providence; and honour *Abraham* in granting your conſent to this your Daughters Marriage, which I am ſent to requeſt at your hands, with moſt entire affection. Now they, in that they both allowed a thing ſo advantageous, and C perceived alſo that it was conformable to the will of God, ſent their Siſter unto him under the conditions demanded: and *Iſaac* Married her, being already in poſſeſſion of all his Fathers goods, by reaſon that the other Sons of *Abraham* were already departed to eſtabliſh their Colonies in other Provinces.

34, 35, 37.

The year of the World 2124. *before Chriſt's Nativity*, 1840.

Hedio & Ruffinus, cap. 28. *Gen.* 24.

58, 59, 60.

CHAP. XVI.

Of Abraham'*s Death*, Gen. 24. 7, 8.

A Few days after *Iſaac*'s Marriage *Abraham* deceaſed, a Man full of vertue to his laſt end, and honoured by God (according to that entire love he hath to vertue) with D great affection. All the days of his life amounted to one hundred ſeventy and five years; and he was buried in *Hebron* near his Wiſe *Sara*, by his Sons *Iſaac* and *Iſhmael*.

Abraham died after he had lived 175 years.

CHAP. XVII.

Of Iſaac's *Sons*, Eſau *and* Jacob, *and of their Nativity and Education*, Gen. 25.

Hedio & Ruffinus, cap. 26. *Gen.* 25. 21, 22, 23, 24.

AFter the death of *Abraham*, *Rebecca* (*Iſaac*'s Wife) became big with Child, in an extraordinary manner; and the time of her reckoning being near at hand, *Iſaac* was ſore troubled, and ſought counſel at God's hands: who anſwering him, that *Rebecca* ſhould bring forth *Twins*, and that of thoſe *two Sons*, *two Nations* ſhould be de- E rived, both which ſhould be called by their names; and that he who ſeemed to be the leaſt of them, ſhould grow to be the greateſt: not long after (according as God had foretold him) ſhe was brought to Bed of two Twins, the eldeſt of which was very Hairy all over his body; and as he came out of his Mothers Womb, his younger Brother held him by the *Heel*; the Father loved the elder, who was called *Eſau* and *Seir*, by reaſon of his *Hair* (which the *Hebrews* call *Sier* in their Language) but the younger who was called *Jacob*, was dearly loved by his Mother.

verſe 24, 25.

The year of the World, 2124. *before Chriſt's Nativity*, 1840.

Now it hapned that a great Famine reigned in the Land of *Canaan*, *Iſaac* reſolved to retire himſelf to *Egypt*, by reaſon of the plenty of that Country, but he went and dwelt at *Gerar*, according as God had commanded: In which place King *Abimelech* re- F ceived and entertained him (according to the Law of Hoſpitality, and the League of Friendſhip, which was betwixt *Abraham* his Father and him.) At firſt therefore he ſhewed him great ſigns of Friendſhip, but afterwards, the envy he had conceived, hindred him from perſiſting in the ſame; for perceiving that God was favourable unto *Iſaac*, and had an eſpecial care over him, he drave him out of his Country. He retired not far from *Gerar* to a place called *Pharan*, that is to ſay, *The Valley*, and as he there dig'd to find out Springs of Water, *Abimelech*'s Shepherds came and ſet upon him, and hindred him in ſuch ſort as he could not finiſh his purpoſe; and for that he purpoſely retired from them, they ſuppoſed they had gotten the Victory. Shortly after, when he began to dig in another place, other Shepherds of *Abimelech* outraged G him again as at the firſt; for which cauſe he left this Fountain imperfect alſo, expecting a more convenient opportunity, which was afterwards offered him by reaſon that the King gave him leave to dig; whereupon he opened a Fountain, and called it

Iſaac came unto *Gerar*, *Gen.* 26. 1, 2.

v. 6.

Abimelech expelleth *Iſaac*, being moved thereunto by envy.

Fauces.

13, 14, 15, 16.

Rooboth,

Rooboth, which ſignifieth *large*. As for the other two, he called the firſt of them *Eſcon*, H
19, 20, 21. which is to ſay *ſtriſe* : and the other *Stenna*, which ſignifieth *Hoſtility*.

26, 27, 28, 29. Thus increaſed he daily more and more both in power and riches. But *Abimelech*
ſuppoſing that his affluence would be many ways hurtful unto him, and remembring
that he had not faithfully entertained Friendſhip with him, but in ſome ſort given occaſion
of ſuſpition, by means of ſome hard meaſure ; fearing leſt hereafter the injuries
freſh in memory, ſhould more diſtract him than their old and ancient plighted Friendſhip,
Abimelech reneweth friendſhip with *Iſaac*.
and miſdoubting his revenge, he repaired unto him, and contracted a new League
of amity with him, having with him one of his chiefeſt Captains, as an Arbiter between
them, by whoſe means he obtained whatſoever he required : ſo courteous was *Iſaac*,
30, 31, 32, 33. and ſo ready in memory of his Fathers old Covenant to forgive new injuries. So *Abimelech* I
having obtained his purpoſe, returned to his houſe. *Eſau* one of the two Sons of *Iſaac*,
having attained the age of forty years, took two Wives, *Ada* the Daughter of *Edom*, and
Eſau his Wives. 34, 35.
Alibama the Daughter of *Eſebion*, two Princes of the *Canaanites*, (and that of his own
authority, without his Father's advice or privity, who would not have conſented, had
the matter been remitted unto him, becauſe he held it inconvenient to mix and joyn him,
or his, in affinity with any dwellers or inhabitants of the Country.) This notwithſtanding,
he would not diſpleaſe his Son by commanding him to put away his Wives, but
determined with himſelf to conceal and keep the matter ſilent.

Gen. 27. 3, 4, 5. *Iſaac* ſendeth *Eſau* on Hunting.
When *Iſaac* was grown old and wholly deprived of his ſight, he called *Eſau* his Son,
and told him that though through his blindneſs he could not ſee the day-light, nor K
ſerve God ſo exactly as he had wont to do, yet he would give him his bleſſing before he
died ; and therefore he willed him to go a Hunting, and to make ready what he ſhould
The year of the World, 2186. *before Chriſt's Nativity*, 1778.
catch for him that he might eat ; and that after his repaſt, he would pray to God that
it would pleaſe him to be aſſiſtant unto him all his life-time, and be a comforter and aid
unto him. Since he could not better employ the little time that he had to live, than
in imploring the favour of God for him. Hereupon *Eſau* went a Hunting ; but *Rebecca*
6, 7, 8, *ad* 30. *Jacob* by his Mothers counſel ſtealeth his Brothers Bleſſing.
in the mean time (deſirous that *Iſaac*'s Bleſſing ſhould light upon her Son *Jacob*) contrary
to her Husbands intent and mind, commanded him to go and kill a Kid, and prepare
a repaſt for his Father. *Jacob* being obſequious and obedient to his Mother in all
things, obey'd her command, and as ſoon as the meat was ready, he wrapped his arms L
and covered his hands with the Goats Skins, hoping by the Hairineſs thereof, to make
his Father believe that he was *Eſau*. For being his Twin-Brother, he reſembled him in
all things, except in this thing only ; wherefore fearing leſt he ſhould be ſurprized in
The year of the World, 2186. *before Chriſt's Nativity*, 1778.
his ſubtilty, before his father *Iſaac* had finiſhed his prayers, and inſtead of his Bleſſings he
might be loaden with his Curſes, in this dreſs he preſented the Meat unto his Father. But
Iſaac perceiving ſome difference in his voice, from that of his Brother, called his Son, who
ſtretching out his hands unto him covered with the Kids Skins, Thou art (ſaith he)
more like unto *Jacob* in thy voice, but by thy Hairineſs, thou ſeemeſt unto me to be *Eſau*.
Thus ſuſpecting no deceit, and having already eaten, he addreſſed himſelf to pray, and called
upon God, ſaying, O Eternal Lord, maker of all Creatures, thou haſt promiſed great Bleſſings M
unto my Father, and haſt given me many preſent felicities, and haſt vowed that thou
wouldeſt be merciful unto my Poſterity, and plentifully pour upon them more and more
ample benefits ; let this thy favour, I beſeech thee, be continued towards me, neither
diſpiſe thou me by reaſon of this my preſent weakneſs, which is the cauſe that I have
more need of thy help. Save and keep this my Son by thy clemency, preſerve him from
all evil, give him a happy life, and poſſeſſion of all bleſſings and benefits which are in thy
power to beſtow upon him : make him terrible to his Enemies, and gracious to his Friends.
Thus prayed he unto God, thinking he had bleſſed *Eſau*. Scarce had he finiſhed his Prayers,
v. 30, *ad* 42. but *Eſau* returned from Hunting, which though *Iſaac* perceived, he was no ways moved
Eſau required a Bleſſing.
with diſpleaſure, but held himſelf ſilent. *Eſau* beſought him that he might obtain as N
much as he had vouchſafed his Brother : but *Iſaac* denied him, in that he had beſtowed
all his Bleſſings upon *Jacob* : for which cauſe *Eſau* lamented and wept. His Father (moved
by his tears) ſo retold him that he ſhould excel in Hunting, in force of Body, in
Arms, and other ſuch exerciſes, whereby he ſhould purchaſe immortal Glory, both to himſelf
Hedio & Ruffinus, Chap. 27.
and his poſterity ; yet notwithſtanding that he ſhould be his Brothers Vaſſal. Now
for that *Jacob* feareſt leſt his Brother ſhould ſeek to be revenged of him for robbing him
of his Father's Bleſſing, he was by his Mothers means delivered from this danger. For ſhe
perſwaded her Husband to ſend *Jacob* to take a Wife near Allied unto her, out of *Meſopotamia*.
v. 42. *ad finem*. *Eſau* at that time Married another Wife called *Baſſameth* the Daughter of *Iſhmael* ;
knowing that *Iſaac* was not well pleaſed with his former alliance with the *Canaanites* ; O
for which cauſe to give him contentment he married *Baſſemath*, whom afterward
he loved more entirely than any of his other Wives.

CHAP.

A

CHAP. XVIII.

How Jacob *fled into* Meſopotamia *for fear of his Brother*, Gen. 28.

BUT *Jacob* being ſent into *Meſopotamia* by his Mother, in order to Marry the Daughter of *Laban* her Brother, (whereunto *Iſaac* conſented through the counſel of his Wife) paſſed through the Country of *Canaan*. And for that there was a declared and open enmity betwixt *Iſaac*'s People, and the inhabitants of *Canaan*, he would not take up his lodging amongſt them, but lay abroad in the *fields*, reſting his head upon *ſtones, which he had heaped together inſtead of a Pillow*: and during the time of his reſt, this Viſion B was preſented unto him. It ſeemed unto him that he ſaw a Ladder, that reached from the Earth, up into Heaven, on the ſteps whereof there deſcended certain perſons more excellent to look on, than the ordinary part of humane kind, and on the top thereof God manifeſtly appeared, and calling him by his name, ſpake unto him after this manner: *Jacob*, Thou art the Son of a good Father, and deſcended from a Grand-father renowned and famous for his great vertue; thou muſt not therefore be daunted, or diſmayed by thy preſent travels, but rather be encourag'd with the hope of a future happineſs. For by mine aſſiſtance thou ſhalt be bleſſed, and endowed with many benefits: For I am he that brought *Abraham* hither, from the Country of *Meſopotamia*, at ſuch time as he was driven away from thence: I have alſo made thy Father happy, and will C be no leſs gracious and favourable unto thy ſelf. Be couragious therefore, and proſecute thy journey under mine aſſiſtance: The Marriage which thou purſueſt ſhall have a happy iſſue, and thou ſhalt have good Children, who in number ſhall grow infinite, and ſhall likewiſe leave after them a plentiful and famous poſterity; and I will give them the Soveraignty over this Country, both to them and their Succeſſors, and they ſhall people and repleniſh both the Earth and the Sea, as far as the Sun enlightneth the World. Let not therefore any danger diſmay thee, nor travel diſcomfort thee: for beſides all this, whatſoever thou ſhalt undertake, I will not ceaſe to aſſiſt thee in it. Theſe things did God foretel unto *Jacob*, who greatly rejoycing at that which he had ſeen, and that which had been declared to him, anointed the Stones on which he had reſted his head, D whilſt the promiſes of ſo many bleſſings were made to him, and vowed to offer ſacrifice to God on the ſame, if he return'd happy and ſafe into his Country: which as he returned, he accordingly performed, offering unto God the tenth of all his goods. And as for the place where the Viſion appeared unto him, he called it by the name of *Bethel*, which in the *Hebrew* Tongue ſignifieth, *the houſe of God*. Continuing then his journey into *Meſopotamia*, he travelled ſo long, till at laſt he arrived at *Charran*: and having met in the Suburbs of the City with certain ſhepherds and young Men, accompanied with young Maidens, ſitting near to a certain Fountain; he drew near unto them, deſiring them to give him drink; and falling in diſcourſe with them, he asked them, Whether they knew one that was called *Laban*, and whether he were yet alive? All of them anſwered, E that they knew him well; and that he was a Man of that reputation, that his name could not be concealed; that his Daughter was accuſtomed to feed her flock with them, and that they wondered that ſhe was not yet arrived; of whom (ſaid they) thou mayeſt perfectly underſtand all that thou deſireſt to know. Whileſt thus they paſs'd the time in talk, the Maiden drew near, accompanied with her ſhepherds; whom one of the company informed, that *Jacob* was inquiſitive after her Father: who rejoycing after the manner of young Maidens, asked him what he was, and whence he came, and what affair had brought him thither, wiſhing ſhe had the means to ſupply whatſoever his neceſſities required. *Jacob* being mov'd, not ſo much by the courteſie and Kindred, as by her F Beauty, which was very extraordinary, ſaid unto her: If thou art the Daughter of *Laban*, there is a greater and more ancient conjunction betwixt us than either thine or my birth: for, *Abraham*, *Aran*, and *Nachor*, were *Thares* Sons; *Bathuel*, thy Grand-father, was *Nachors* Son; *Iſaac*, my Father, was the Son of *Abraham*; and *Sara*, the Daughter of *Aran*. There is yet a nearer and dearer relation between us: for *Rebecca*, my Mother, is Siſter unto *Laban* thy Father, born of one Father and Mother; ſo that we are Couſins: and therefore am I come at this preſent to ſalute you, and renew that ancient love which our alliance requireth at our hands. But ſhe remembring all thoſe things which her Father was wont to report and diſcourſe of *Rebecca*, and knowing, that her Parents were deſirous to hear ſome news from her, wept for joy, and embracing the young Man, ſaid G unto him: Thou bringeſt a moſt deſired and great pleaſure to my Father and all his family, who never forgets thy Mother, but oftentimes makes mention of her; and would eſteem it a great felicity to hear tidings from her. Then ſhe deſired him to follow her to her Father, leſt any longer he might be deprived of ſo deſired a pleaſure.

Gen. 28.

10, 11, *ad* 19. *Jacob*'s Ladder.

God ſpeaketh unto *Jacob*.

20. *Jacob* voweth a ſacrifice unto God, and calleth the place *Bethel*, which is the Houſe of God.

The year of the World, 2186. *before Chriſt's Nativity*, 1778.

Gen. 29. 1, 2, *ad* 9. *Jacob* arriveth at *Charran* in *Meſopotamia*, among his Mothers Kindred.

v. 9, *ad* 12. *Jacob*'s talk with *Rachel*. *Rachel*'s excellent Beauty.

v. 12. *ad* 23.
Jacob's talk with *Laban*.

The year of the World, 2103. *before Chriſt's Nativity*, 1771.

v. 23, *ad* 26.
Jacob for recompence, requireth *Rachel* for his Wife.

The year of the World, 2103. *before the Navity of Chriſt*, 1771.

22.
Jacob inſtead of *Rachel* lyeth with *Leah*. 23.

27, ad 35.

This ſaid, ſhe brought him to *Laban*; where, being acknowledged by his Uncle, he both H
by that means lived ſecurely amongſt his Friends, and brought him great contentment,
by his unexpected acceſs unto them. Some days after, *Laban* told him, that he took ſo
much contentment in his preſence; that he could not expreſs it in words; and deſired
him to maniſeſt the cauſe that had induced him to leave his Father and Mother in their
old age, when they had moſt need of him; and he promiſed him all aſſiſtance and favour
in whatſoever caſe he had to make uſe of him. Whereupon *Jacob* diſcourſed unto him
the whole matter; that *Iſaac* had two Sons, *Eſau* and himſelf: that his Brother (becauſe
by his Mothers contrivance, he had defrauded him of his Father's Bleſſing) ſought to
kill him, as the raviſher of that Principality from him that was deſtinated unto him by
God, and the intercepter of his Father's other intentions; that this, with his mother's, command, I
was the cauſe why he came thither; as to his neareſt relation by the Mothers ſide;
adding, that next after God, he hoped to find his greateſt aſſiſtance and help in him, his
Uncle. Whereupon *Laban* promiſing to him whatſoever humanity he could deſire (as
well in reſpect of their common Anceſtors, as for the love he bare unto his Mother;
towards whom, although ſhe were abſent he would expreſs his good affection, in ſhewing
himſelf well affected towards him that was there preſent:) he told him then, that
he would give him the charge of his flock, and make him Maſter over all his Shepherds;
and that when he thought good to return back again to his Friends, he ſhould
depart with ſuch rewards and honours as might well beſeem a Friend ſo nearly allyed
unto him. Which when *Jacob* underſtood, he anſwered, That he would willingly endure K
any ſort of labour in *Laban*'s ſervice, and that his devoir towards him would be a
delight to himſelf: but that in lieu of his labours, he required *Rachel* to Wife: Who
deſerved his eſteem for her vertue, and particularly for her goodneſs wherewith ſhe had
brought him thither: declaring, that the love which he bare unto her, was the cauſe
why he uſed thoſe ſpeeches. *Laban* (being greatly delighted and contented with this
his Diſcourſe) granted him his conſent to the Marriage, telling him, that he could not
have wiſht for a better Son-in-Law: but with condition that he ſhould ſojourn a While
with him, for that he was no ways minded to ſend his Daughter among the *Canaanites*:
and that it repented him, that, by reaſon of Marriage, his Siſter had been carried
into ſo far a Country. *Jacob* accepted the condition, and Covenanted to abide with L
him for ſeven years, ſaying, that he was glad to have found an occaſion of making it appear
to him by his care and good ſervice, that he was not unworthy of his alliance. When
the time which was Covenanted between them was expired, and *Jacob* expected the contented
poſſeſſion of his love, as was promiſed him, *Laban prepared a Nuptial Feaſt*: and
when night drew on, and *Jacob* leaſt ſuſpected, he brought his Daughter *Leah* leſs
fair in face, and elder in years, and laid her in his Bed. *Jacob* deceived by the darkneſs,
and for that he had drunk liberally, lay with her: but the day after diſcovering the
deceit, he complained hereof to *Laban*, who asked him pardon, alledging that he had
not brought in *Leah* with intent to deceive him, but that *the cuſtom of the Country* (which
forbids to Marry the younger before the elder) *compelled him thereunto*: yet that the M
ſame ſhould no ways hinder, but that he ſhould Marry *Rachel* too, on condition to ſerve
him yet ſeven years more. Herewith *Jacob* was pacified, and ſuffered himſelf to be perſwaded
(out of the love which he bear to *Rachel*;) and when the other ſeven years were
expired, he Married *Rachel*. Now theſe Siſters had two Maid-Servants which their Father
had given them: *Leah*'s Maid was called *Zelpha*, and *Rachel*'s, *Bala*; they were no
Slaves, but only *Subjects*. *Leah* liv'd in great grief, to ſee that *Jacob* bare greater affection
to *her Siſter*, than to *her ſelf*, bethinking her oftentimes, that if ſhe could have
Children, ſhe ſhould be better eſteemed and loved by her husband, for which cauſe ſhe
continually beſought Almighty God, that it would pleaſe him to give her iſſue: whereupon
it happened that God gave her a Son, and *Jacob*'s affection was turned towards N
her; for which cauſe ſhe called him *Ruben*, that is to ſay, the Son of *Viſion*,
becauſe ſhe had obtained him through the mercy of God.

The explication and names of *Jacob*'s Sons. *Gen.* 30.
Rachel brings in *Jacob* to *Bala*. *Leah* bringeth in *Zelpha*. *Gen.* 30. 14, 15, 16.

After him ſhe bare three other Children; *Simeon* (whoſe name ſignifieth, *that God*
had heard her) *Levi* (which is as much as to ſay *the firmneſs of ſociety*) and laſt of all
Juda (which ſignifieth *Thanſgiving*.) At that time *Rachel* fearing leſt ſhe ſhould loſe
part of her Husband's love, by reaſon of the fruitfulnſs of her Siſter; cauſed her Maid
Bala to lye with him; by whom he had a Son called *Dan* (that is to ſay, *the judgment*
of God; and after him *Nepthalim* (which ſignifieth *ingenious*;) by reaſon that ſhe uſed
ſubtilty to requite her Siſters fruitfulneſs. *Leah* hereupon us'd the ſame artifice, and gave
her Maid *Zelpha* to *Jacob*, of whom he begat *Gad* (which ſignifieth *come by chance*;) O
and after him *Aſar* (that is to ſay, *beneficent*) becauſe that *Leah* was more honoured for
the multitude of her Progeny.

A *Ruben*, the eldeſt of all the Sons of *Lea*, brought his Mother Apples of Mandrake, which when *Rachel* perceived, ſhe deſired her to give her part thereof, for that ſhe longed to taſte of the ſame: whereunto *Lea* would yield no conſent, replying, That ſhe ought to content her ſelf in that ſhe had the advantage in *Jacob*'s love. *Rachel* to mollifie the heart of her Siſter, told her, That ſhe would be content that *Jacob* ſhould lye with her that night; which *Jacob* accordingly did, and *Lea* once more had Children, namely *Iſſachar* (which ſignifieth, *Come by hire*) and *Zabulon* (which importeth a *pledge of good will*) beſides whom, ſhe had a Daughter alſo called *Dinah*. Not long after this *Rachel* lay with *Jacob*, and brought forth a Son, who was called *Joſeph* (which ſignifieth *an addition.*) During all this time (which was for the ſpace of twenty years) *Jacob* had B the Government of his Father-in-laws flocks: but afterwards he thought good (accompanied with his Wives) to return to his own Inheritance: which when his Father-in-law perceived, he would in no ſort give his conſent thereunto; for which cauſe, he covertly determined to forſake him. To this intent he made trial of his Wives, to ſee how they were affected towards his flight; who heartned him by their conſents: inſomuch that *Rachel* having ſtollen the Images of thoſe Gods which were honoured in that Country, fled away with her Siſter, and the two Maids, and all their Children, with the reſt of all their ſubſtance. *Jacob* alſo drove away the moiety of the Cattel, without the knowledge of *Laban*. *Rachel* alſo bare with her the Images of the Gods, although ſhe had been taught by *Jacob* to contemn them, and yield them no honour: but ſhe ſuppoſed, C that if *Laban* purſued and overtook them, by reſtoring them, ſhe might obtain his pardon. But *Laban* a day after the departure of *Jacob* and his Wives, had notice thereof, and being therewith much troubled, he purſued after them, intending to aſſault them by force, and on the ſeventh day he overtook them upon a certain Hill where they ſat down to take their reſt, in that it was Evening: but God appearing to him in a Dream, commanded him to uſe no violence, neither towards his Son-in-law, nor his Daughters; but rather to liſten to a peaceable accord betwixt himſelf and *Jacob*: aſſuring him that if in contempt of *Jacob*'s weakneſs he ſhould lift up his arm to aſſail him, that he himſelf would join with *Jacob* to protect him.

The year of the World, 2206. *before Chriſt's Nativity*, 1758.

Gen. 30. 8, 24.

Gen. 31, 1, 2, 3. *Jacob* with his Wives, Children and Flocks, flee without his Father's privacy.

19. *Rachel* beareth away her Fathers houſehold gods.

23. *The Year of the World*, 2200. *before Chriſt's Nativity*, 1758.

24. *Laban* purſueth *Jacob*, but God delivereth him from his purpoſe.

The next day, *Laban* having received this command from God, called *Jacob* unto him, D to the end to confer together (and to tell him what the night before he had beheld in his dream.) As ſoon as *Jacob* was come to him, he began to accuſe him; alledging, that he had received him into his Houſe, at ſuch time as he came unto him, being poor and naked of all means, and had given him great abundance of Goods. I have (ſaith he) given thee my Daughters in Marriage, hoping by that means to increaſe thy love towards me more and more; but thou haſt had neither reſpect of thy Mother, neither of the acquaintance or Parentage betwixt thee and me, neither of the Wives which thou haſt married, nor of thy Children, whoſe Grand-Father I am; but haſt dealt with me after an injurious and hoſtile manner, driving away that which appertained unto me, ſeducing my Daughters to abandon him that begat them, and carrying away my houſhold E gods with them, which both I and my Predeceſſors have ſerved and honoured: and what none, but men of War, would have done unto their Enemies, that haſt thou done unto me: yea, thou that art my Kinſman, my Siſters Son, the Husband of my Daughters, my pledge, and my familiar Servant, haſt dealt thus with me. On the other ſide, *Jacob* alledged for himſelf, that God had not only made impreſſion in his heart, but that all men alſo are poſſeſt with the love of their Country; and that after ſo long ſpace of time, it ſeemed good unto him to viſit his native ſoil. And concerning that crime (ſaith he) which thou objecteſt againſt me, touching the prey, if any other but thy ſelf be judge, thou ſhalt be convicted to have dealt unjuſtly with me: for whereas thou oughteſt to have rewarded me, for the maintenance and increaſe I have made of thy goods, haſt thou not done us great wrong to envy us a little part and portion thereof? F And for thy Daughters; know this, that they have not followed me as perſons conveyed away by ſubtlely, but under that love and duty which married Wives bare unto their Husbands: they do not therefore only follow me, but they come after their Children. Theſe things alledged he for himſelf. Further he replied, and accuſed *Laban*, becauſe that being his Mothers Brother, and having given him his Daughters to Wife, he had notwithſtanding bitterly vext him by his ſevere commandments, to which he had been obedient during the ſpace of twenty years; that the toyls he had endured in order to his Marriage with *Rachel* had been grievous unto him; notwithſtanding that it was but a trifle in reſpect of that which he ſuffered afterwards; which had he born him an envious affection or hoſtile hatred, he could very well have eſcaped. In truth, *Laban* G had dealt moſt unjuſtly with *Jacob*. For ſeeing that God aſſiſted him in all that he enterprized, *Laban* promiſed to give him all the Cattel that were born white, and ſometime

26. *Laban*'s accuſation againſt *Jacob*.

31. *Jacob*'s anſwer to *Laban*'s objection.

36. *Jacob*'s accuſation againſt *Laban*.

Laban's ſubtil dealing with *Jacob*.

34. that which was brought forth black: but when that which *Jacob* had named and choſen H
did increaſe, then did not *Laban* perform his promiſe unto him, but turned him
over to the next years increaſe, by reaſon he had always a reſpect of the greater flock,
and promiſed that which he hoped would not come to paſs; and which if it fell contrary,
he was ready to infringe. And as touching the Gods, he told him he might make
ſearch for them.

Laban's Covenant with *Jacob.* *Gen.* 31. v. 32. *ad* 34.

This condition did *Laban* accept: but *Rachel* underſtanding the ſame, thruſt the Gods
into a Sack, and made them to be carried on a Camel's back, and ſhe ſate upon them,
ſaying, that ſhe was indiſpoſed, by reaſon that at that time ſhe had her natural purgations.
And for this cauſe *Laban* deſiſted from ſearching any further, ſuppoſing his Daughter being
ſo affected would not conceal or ſet her ſelf ſo near things that were ſo ſacred: and I
he made a Covenant with *Jacob*, that neither of them ſhould call to remembrance the unkindneſſes
that had paſt betwixt them, but that he ſhould cheriſh his Daughters; all which
they bound with an Oath. This Covenant was made upon a certain mountain, where
they reared a Pillar in the form of an Altar: whence it came to paſs that this Pillar was
45,46,47. called *Galaad*, that is to ſay, *the hill of witneſs*, from whence the Country of *Galaad* bears
that name even until this day: and after that the alliance was made, and that they had
banqueted together, *Laban* returned back again unto his own Country.

The year of the World, 2206 before Chriſt's Nativity, 1758.

But as *Jacob* travelled towards the Country of *Canaan*, he had ſeveral Viſions, which
preſaged unto him good hope of happineſs to come; and he called the place where this
thing hapned, *The Field of God.* And being deſirous to know how his Brother *Eſau* was
affected towards him, he ſent meſſengers before him to bring him the exact truth thereof, K
by reaſon he ſtood in fear leſt the memory of his old diſcontent ſhould be renewed:
charging his meſſengers to ſignifie unto *Eſau*, that *Jacob* deeming it a thing inconvenient
to live with his Brother, who was diſpleaſed with him, had of his own free Will forſaken
the Country, and that at this preſent he was upon his return, conceiving that length of
time might have extinguiſh'd his diſpleaſure. He therefore led with him his Wives and
Children, with all thoſe riches which God had given him; offering himſelf unto *Eſau*,
3, 4, 5. with all which he had of moſt eſteem, by reaſon that he thought it the greateſt benefit
that might happen to him to impart unto his Brother a part of thoſe commodities which
he had received at God's hands. All which they ſignified unto *Eſau*, who rejoyced very L
6, 7. much thereat, and went forth to meet his Brother, accompanied with four hundred armed
Men. But *Jacob* hearing that he marched forward to meet him, attended by ſo
many Men at Arms, was very much afraid: yet fixing his confidence in God, he provided
for the time, leſt any detriment ſhould happen unto him, ſtudying every way to
defend both him, and his, from invaſion. To which end dividing his Troops, he cauſed
ſome to march before, and the reſt to follow cloſely after; ſo that if any did aſſault the
firſt, they might retire themſelves to the Troop that followed.

Gen. 22. 1, 2. *Jacob* ſendeth Meſſengers to his Brother *Eſau.*

13. After this manner having ordered all things about him, *He ſent certain Servants with
preſents to his Brother*, namely, with Beaſts of charge, and a great number of divers
kinds of four-footed Beaſts (which for their rareneſs might give more content and M
admiration to thoſe to whom they were preſented.) All theſe marched one after another,
17, 18. to the intent, that being beheld thus in ranks, they might ſeem to be a greater number
than they were: to the end, that if as yet there remained any diſcontent in the heart of
Eſau, theſe Preſents might ſerve to mitigate the ſame. He commanded them alſo that
marched foremoſt, that they ſhould uſe courteous ſalutation towards *Eſau.* Having thus
all the day diſpoſed his Troops, as ſoon as the night was come, he cauſed all his companies
to march, who paſſed the River of *Jaboch*: but *Jacob*, who was left hindmoſt,
had a viſion, in which he wreſtled with an Angel, and he became victor.

Jacob reconcileth his Brother with rewards.

Jacob wreſtleth with an Angel, and is called *Iſrael.*

24.

Now the Angel ſpake unto him, exhorting him to rejoyce at that which had hapned
28. unto him, aſſuring him that he had not atchieved an eaſie matter, but that he had N
ſurmounted an Angel of God, which was a ſign of great good which would befall
him, and that his Poſterity ſhould be invincible, and that no man whatſoever, ſhould
overcome him: commanding him to call his name *Iſrael*, that is to ſay, according to
the Hebrews, *a reſiſter of an Angel.* Theſe things were foretold unto *Jacob* upon his
requeſt; who perceiving alſo that he was an Angel of God, prayed him to inform him
30. of that which ſhould happen unto him: which the Viſion did, and afterwards vaniſhed.
Jacob took great pleaſure thereat, and called the place *Phanuel*, that is to ſay, *the face
of God*: and for that in wreſtling he had hurt a part of his thigh, he afterwards abſtained
from eating of the ſame, and by reaſon thereof our Nation never eat that
part. O

Now when he had intelligence that his Brother approached, he commanded his
Wives to march forward ſeverally with their hand-maids, to the end that they might
from

A from afar behold the Fight, in caſe his Brother ſhould aſſail them. As for himſelf, when he perceiv'd his Brother drew near him in the Spirit of peace, without intent of circumvention, he caſt himſelf at his feet, and *Eſau* ſaluted him, and enquired of him touching the companies of Women and Children; and after he underſtood all things, he offer'd to lead them to his Father. But *Jacob* excuſed himſelf, by reaſon of the wearineſs of his Cattel, and *Eſau* retired to *Seir*, where he made his abode, and had impoſed that name on that Country, by reaſon of his *thick hair*. *Jacob* alſo retired himſelf to a place which at this day is called the *Tents*; and from thence into *Sichem*, a City of the *Canaanites*.

Gen. 33. 1, 2. *&c.* *Jacob* ſaluteth his Brother *Eſau.*

13. *Jacob* cometh to *Scenas.*

17.

Now at ſuch time as the *Sichemites* celebrated their Feaſt, *Dina*, which was *Jacob*'s only Daughter, went into the City to ſee the bravery of the Women of that Country.
B But *Sichem* the Son of King *Emmor* was ſo taken with her beauty, that he defloured her, and being paſſionately in love, he deſir'd his Father that he might have her to Wife; who liſtning thereunto, went himſelf unto *Jacob*, praying him to give *Dina* his Daughter, in lawful Marriage, to his Son *Sichem*. *Jacob* not daring to refuſe him, by reaſon of his Authority and Quality; and on the other ſide, not thinking it to be either a thing lawful, or convenient, to match his Daughter with a Stranger, deſired ſome time for deliberation. Hereupon the King departed, hoping that *Jacob* would liſten to the Marriage. But *Jacob* having diſcovered unto his Sons the raviſhment of their Siſter, and the requeſt of *Emmor*, deſir'd them to conſider amongſt themſelves, what was fit to be done in the matter: whereupon ſome held their peace, not knowing what to ſay;
C but *Simeon* and *Levi* (the Brothers of the ſame Womb with their Siſter) complotted together this practice: It was now a Feſtival of the *Sichemites*, who intended nothing but pleaſure, and banqueting; and the two Brethren taking this opportunity, by night fell upon their firſt Guards, and killed them as they ſlept; and from thence entring into the City, they killed all the Males (and with them the King and his Son) but to the Women they offered no violence. Which being executed without the knowledge of their Father, they brought their Siſter back again. *Jacob* was very much aſtoniſhed at this accident, ſo ſtrangely executed, and was greatly diſpleas'd with his Children: but God appeared unto him, and comforted him, and commanded him to purifie his Tents, and offer thoſe Sacrifices which he had vowed when he firſt went into *Meſopotamia*, and
D the Viſion appeared unto him. As he cleanſed thoſe which followed him, he found the Gods of *Laban*, which *Rachel* had ſtol'n, and hid in *Sichem*, in the Earth, under an Oak, without his knowledge.

The Hiſtory of *Dina*, *Jacob*'s daughter. *Gen.* 34. 1, 2, 3, 4.

The year of the World, 2206. *before the Navity of Chriſt*, 1758.

Ver. 21. 25. *Simeon* and *Levi* kill the *Sichemites.*

Gen. 35, 1. 2. *Jacob* digging up *Laban*'s Gods, goeth and ſacrificeth at *Bethel.*

Afterwards departing from thence, he ſacrificed in *Bethel*, where he had ſeen the Viſion, at ſuch time as he firſt of all took his Journey into *Meſopotamia*: and as he travelled in the Land of *Ephrata*, *Rachel* died in Childbed, and was buried there (and ſhe alone enjoyed not the honor of being buried in *Hebron* with thoſe of her Parentage.) After he had made great lamentation, he nam'd the Child which ſhe bare at that time *Benjamin* (by reaſon of the Pangs which kill'd his Mother.) Theſe are all the Children of *Jacob*, twelve Males, and one Daughter; of whom eight were born by his lawful
E Wives, ſix of *Lea*, and two of *Rachel*: and of their Maids, four; two, of each of them; whoſe names I have heretofore mention'd. From thence went *Jacob* to *Hebron*, a City of *Canaan*, where his Father *Iſaac* dwelt; but he loſt him alſo ſhortly after.

Ver. 16, 17, 18. *Rachel* dieth in Childbed. *Hedio & Ruffinus*, cap. 28.

CHAP. XIX.

Iſaac *dieth, and is buried in* Hebron, *Gen.* 35. 29.

Jacob had not the comfort to find *Rebecca* his Mother ſtill living, and *Iſaac* died in a
F little time after the arrival of his Son, and was buried with his Wife by his Sons *Eſau* and *Jacob* in *Hebron*, among their Fathers. This *Iſaac* was a man beloved of God, and guided by his ſpecial Providence, after the deceaſe of *Abraham*; and after he had paſſed his Life in all vertue for the ſpace of 185 years, he died.

The year of the World, 2230. *before Chriſt's Nativity*, 1734.

Iſaac dieth 185 years old. *Gen.* 35.

The Second Book of the HISTORY of the *JEWS*; H
Written by *FLAVIVS JOSEPHVS.*

The Contents of the Chapters of the Second Book.

1. *How* Eſau *and* Jacob, Iſaac's *Sons, divided their habitations; and how* Idumæa *fell to* Eſau's *lot, and* Canaan *to* Jacob's.
2. *How* Joſeph, *the youngeſt of* Jacob's *Sons, by reaſon of his Dreams, which foretold his future Felicity, incurred his Brother's Envy.*
3. *How* Joſeph *was ſold by his Brethren into* Egypt, *and grew in great Authority in that Countrey, and how at length he had his Brothers under his power.* I
4. *How* Jacob, *with all his Progeny, came unto his Son.*
5. *Of the affliction of the* Hebrews *in* Egypt, *for the ſpace of* 400 *years.*
6. *How under the conduct of* Moſes *they forſook* Egypt.
7. *How the Red Sea divided it ſelf, and gave the* Hebrews *a paſſage at ſuch time as they fled out of* Egypt.

CHAP. I

How Eſau *and* Jacob, Iſaac's *Sons, divided their Inheritance; and how* Idumæa *fell to* Eſau's *lot, and* Canaan *to* Jacob's.

The year of the World, 2230. *before Chriſt's Nativity,* 1734.

Iſaac's Sons departed their habitations. *Gen.* 36. 6, 7. *Gen.* 25. 53. 27. 36.

Eſau the firſt begotten, ſelleth his birth-right.

Eſau called *Edom.*

Gen. 36. *per tot.* *Eſau*'s Sons and Poſterity.

AFter *Iſaac*'s death, his two Sons divided their Inheritance among themſelves, and K neither of them remain'd in that ſame place which they had choſen before to make their abode: but *Eſau* leaving the City of *Hebron* to his Brother, went and dwelt in *Seir,* and was Lord of the Country of *Idumæa,* which he named by his Name (calling it *Edom*) for the occaſion which followeth. He being very young, returned one day ſore wearied with Travel, and hungry, from Hunting; and finding his Brother dreſſing for himſelf a meſs of Lentile-pottage, which were very red in colour, and further encreaſed his appetite; he deſir'd them at his hands, that he might eat them. But he taking the opportunity and occaſion of his Brother *Eſau*'s hunger, conſtrained him to forſake his Birth-right, and to ſell him the ſame, on condition he ſhould give him them to eat. *Eſau* then preſs'd with Hunger, reſigned unto him his Birth-right, and con- L firm'd it with a ſolemn Oath. Hereupon, his equals in age, in way of mockery, called him *Edom,* by reaſon of his red meat; for *Edom* in *Hebrew,* ſignifieth *red.* His Country likewiſe was hence called *Edom.* But the *Greeks,* to the end they might make the name more agreeable, called it *Idumæa.* He became the Father of five Children, of whom he had three by his Wife *Alibama,* whoſe names were *Jaus, Jolam* and *Chore*; of the other two, *Aliphates* was the Son of *Ada*: and *Raguel,* of *Moſametha*: theſe Children had *Eſau.* *Aliphates* had five legitimate Children, *Theman, Omar, Opher, Jotham, Cenez* (for *Amelech* was illegitimate, born by one of his Concubines, whoſe name was *Theſma.*) Theſe dwelt in the part of *Idumæa,* which is called *Gobolitis*; and in that part, which by reaſon of *Amelech,* is called *Amalechitis.* For *Idumæa* being in M times paſt a Land of great extent, continued the name of *Idumæa* thorow the whole Country: and the particular Provinces of the ſame, kept the names of thoſe that firſt inhabited them.

CHAP. II.

Joſeph, *the youngeſt of* Jacob's *Children, is envied by his Brothers,* Gen. 37.

The year of the World, 2206. *before Chriſt's Nativity,* 1658.

Gen. 37. 1, 2. *Hedio & Ruffinus,* cap. 2.

Ver. 3, 4. *Jacob*'s Sons hated their Brother *Joſeph.*

BUT *Jacob* attained to that felicity, that ſcarcely any other in all that Country was ſo happy; for he ſurpaſſed all the Inhabitants of it in riches; and by reaſon of the virtues of his Children, he was both *envied* and *regarded.* For, they were accompliſhed in all perfections, endowed with ſtout hearts, apt to execute any work of the hand, N and to endure all ſorts of Travel: finally, all of them were furniſhed with knowledge and providence. But God had ſuch care of him, and ſo graciouſly procured and furthered his good fortunes, that that which ſeemed unto him to be grievous and contrary, he brought to a proſperous iſſue for him, to the encreaſe of his riches; and cauſed that both he and his Children were the firſt motive to our Anceſtors to forſake the Land of *Egypt,* on that occaſion which here enſueth. *Jacob* having begotten *Joſeph* of *Rachel,* lov'd him entirely, both in reſpect of *the beauty of his body,* and of *the ornaments and virtues of his mind*; as alſo his prudence, wherein he exceeded all his other Brothers. This cordial affection of his Father, moved envy and hatred amongſt his Brothers towards him: together with the Dreams which he had ſeen, and told both to his Father and Brethren, O which preſag'd unto him a ſingular felicity. For, it is the common cuſtom of Men to be jealous of their proſperity, with whom they are familiar.

A Now the Viſions which *Joſeph* ſaw in his dream, were theſe. Being ſent by his Father, in the company of his Brothers, to reap Corn in the time of Harveſt, he ſaw a viſion (far different from thoſe which commonly happen in ſleep) which (as ſoon as he awoke) he told unto his Brethren, to the end they might interpret it. He told them, that he thought in his dream the night paſt, that his Sheaf of Corn ſtood upright in a place where he had fixed it, and that theirs run towards his, to bow down and reverence the ſame. Which Viſion of his, ſeemed to foretell him his ample fortune: and how he ſhould obtain the Lordſhip over all of them. But they concealed all theſe things from *Joſeph*; making ſhew, that they could in no ſort interpret the dream: but being by themſelves apart, they breathed forth contrary Imprecations, wiſhing that nothing of this prediction, might take B effect, but perſevered more and more in envy and hatred towards him. But God (oppoſing his power againſt their envy) ſent *Joſeph* a ſecond and more ſtrange Viſion: for he dreamed, that the Sun, the Moon, and Eleven of the Stars deſcended down to the Earth, and humbled themſelves before him. Which Viſion he revealed to his Father in the preſence of his Brethren (without ſuſpition of any hatred in them towards him) and deſir'd him to interpret unto him the meaning thereof. *Jacob* greatly rejoyced at this dream, by reaſon he conceived in his mind the interpretation thereof, and (in comparing and alluding his conjectures not *raſhly*, but with prudence) he rejoyced at thoſe great matters which were ſignified by that dream: which foretold that his Son *Joſeph* ſhould be very *fortunate* and *happy*; and that the time ſhould come, in which his *Father*, *Mo-* C *ther* and *Brethren* ſhould honour him, and do him homage. For, he compared the *Moon* (which ripeneth and encreaſeth all things that grow) to his *Mother*; and the *Sun* (which giveth form and force) to his *Father*. And as touching his *Brothers*, who were Eleven in number, he compared them to the *Eleven Stars* (which receive their force both from the Sun and the Moon.) Neither did *Jacob* without judgment and conſideration, ſo interpret this Viſion. But *Joſeph*'s Brothers were highly grieved at this preſage, conceiving as enviouſly and hatefully thereof, as if this felicity had been portended to a ſtranger, and not to their Brother, with whom they might equally partake his good fortunes, being as well Allied in felicity unto him, as in conſanguinity. Whereupon they reſolved on his *death* and *deſtruction*: and having complotted theſe counſels amongſt themſelves, D and gathered in their Harveſt, they retired themſelves with their flock, towards *Sichem* (which was a part of that Country very fit to feed their Cattel;) where they kept their flocks without giving any notice of their departure to their Father. But he perceiving that no man came from the Herd, that might tell him any tidings, being ſorrowful and careful of his Sons, ſent *Joſeph* to the flocks, to underſtand how they did, and how their Affairs proſpered.

v. 5. ad 9. *Joſeph's* Dream.

The year of the World, 2206. before Chriſt's Nativity, 1758.

v. 9, 10, 11. *Joſeph's* Dream of the Sun, Moon and Stars. The Interpretation of *Joſeph's* Dream.

v. 11.

Joſeph's Brothers complot his death. *Sichem* a fit place to Graze in.

v. 13, 14.

CHAP. III.

How Joſeph *was ſold into* Egypt *by his Brethren, and grew in credit in that Country: and how his Brethren at length were under his ſubjection.*

E BUT ſo ſoon as they ſaw their Brother coming towards them, they rejoyced, not as at the arrival of one of their near Friends, ſent unto them by their Father, but as if their Enemy had met them, and was, by the will of God, delivered into their hands. They therefore mutually agreed to put them to death, and not to let ſlip the preſent opportunity. But *Reuben*, the eldeſt amongſt them, ſeeing their diſpoſition and conſpiracy *to kill him*, endeavoured to diſſwade them; ſetting before their eyes, how heinous and wicked the enterprize was, and what hatred they might incur thereby. For (ſaid he) if before God and before Men it be a wicked and deteſtable thing, to lay hands on, and to murther a ſtranger; how much more heinous a Crime will it be held for us, F to be convicted to be the murtherers of our Brother? whoſe death will heap ſorrow on our Fathers head, and draw our Mother into great grief and deſolation, through the loſs of her Son robbed and bereft from her againſt the ordinary courſe of nature. He prayed therefore them to be adviſed in theſe things; and to conſider in their minds, what might happen, if this Child, who was fair, vertuous, and young, ſhould be put to death: deſiring them to give over this unnatural reſolution, and to fear God who was both the judge and witneſs of their deliberation intended againſt their Brother: adding that if they would deſiſt from this heinous act, God would take pleaſure in their repentance and reconcilement: but if they proceeded in their enterprize, he aſſured them, that he would puniſh them like fratricides; ſince nothing is hidden from his Providence, G whether it be committed in the Deſart, or attempted in the City. For whereſoever Men are, there is it always to be thought, that God likewiſe is. Further, that when they ſhould have perpetrated this fact, they ſhould always have their Conſciences as an

v. 18. *Joſeph* cometh unto his Brothers, who reſolve to murther him. *Reuben* diſſuadeth his Brother's death.

v. 21.

The year of the World, 2217. before Chriſt's Nativity, 1747.

The Year of the World, 2217. before Chriſt's Nativity, 1747.

armed Adverſary againſt them, which never would forſake them. That it was an impious H
fact to kill a Mans own Brother, although he had done him injury; and much
more meritorious, to forgive a Mans Friend, that had offended againſt him. Moreover
he ſaid, that *Joſeph* had done them no wrong, whoſe tender years rather required
care and compaſſion at their hands, than hate and tyranny. Beſides that, the cauſe of
his ſlaughter would aggravate their offence, if it ſhould be known, that for envy for his
future felicity they ſhould take away his Life; all which good hap they likewiſe might
participate, by reaſon of Conſanguinity: and that it was their duty to think, that whatſoever
bleſſing God imparted to *Joſeph*, was theirs, and that for that cauſe they were to
conſider, that God would be more diſpleaſed againſt them, if they ſhould endeavour to
deprive him of his Life whom he had eſteemed and adjudged worthy of proſperity to I
come. *Reuben* alledging theſe and many other things, diſſuaded, and laboured to divert
them from ſhedding their Brother's Blood. But ſeeing that all theſe his motives could in no
ſort mollifie them, and that they haſtened the rather to perpetrate the Murther; he counſelled
them, that at leaſtwiſe they ſhould allot him ſome milder kind of death: telling them,
that he endeavored all what in him lay, at the firſt to diſſuade them; But ſince it was throughly
reſolved among them, that he ſhould not live; that leſs miſchief ſhould follow of it, if
they would be ruled by his counſel: for by that means their will ſhould have effect, yet a
v. 29. *Reuben* perſuadeth them to caſt *Joſeph* into a Pit. *Hedio & Ruffinus*, cap. 3. more mild and leſs hurtful, in compariſon of Murther; that it were better for them to
with-hold their hands, and keep them immaculate, by caſting him into the next Pit, and
there leaving him in the hands of death. To this counſel, all of them agreed. So *Reuben* K
took *Joſeph*, and bound him with cords, and let him down eaſily into a Pit, which was
dry: which done, he departed, to ſeek out a more convenient place for paſture.

But when *Reuben* was gone, *Juda* one of *Jacob*'s Sons (eſpying certain Merchants of
v. 27. *Joſeph*, by the counſel of *Juda* is ſold to the *Arabian* Merchants. *Arabia* of the Country of the *Iſhmalites*, who from the Country of *Galaad* carried *Spicery*,
and *Syrian* Merchandize into *Egypt)* counſelled his Brothers to draw up *Joſeph* out of the
Well, and to ſell him to thoſe *Arabians*: aſſuring them, by that means it would come
to paſs, that *Joſeph* ſhould die the farther off from them, amongſt Strangers; and as
touching themſelves, they ſhould be exempt from that pollution. Which counſel of his
being commended by them all, they drew *Joſeph* out of the Pit, and ſold him to the *Arabians*
29. *Reuben* by Night cometh to the Pit. for the ſum of twenty pieces of Silver, at ſuch time as he was ſeventeen years of L
Age. Now had *Reuben* reſolved in himſelf to ſave *Joſeph* without his Brothers privity;
for which cauſe coming by night unto the Pit, he called him with a loud voice; and ſeeing
that he gave him no anſwer, he began to conjecture with himſelf, that his Brethren had
put him to death; he reproved them therefore very bitterly: but after they had told
him what was become of him, he gave over his mourning. After theſe things were thus
paſſed, the Brethren conſulted among themſelves, in what ſort they might clear them-
31. ſelves from their Father's ſuſpicion; and concluded among themſelves to tear the Coat
wherewith *Joſeph* was attired when he came to them, and which they had taken from
him when they caſt him into the Well; to the end, that having *ſtained it in the blood of*
32. *Joſeph*'s Brothers perſwaded his Father that he is devoured by wild Beaſts. *a Goat*, they might afterwards carry it to their Father, and ſhew it him, to the end he M
might ſuppoſe, *that* Joſeph *was ſlain by wild Beaſts*. Which done, they came unto the
old Man (who had already heard ſomething of *Joſeph*'s misfortunes) and told him, that
they had not ſeen their Brother *Joſeph*, neither could they aſſure him what miſhap had
befaln him: but that notwithſtanding, they had found his Coat, all bloodied and torn;
which made them ſuſpect, that he was ſlain by ſome wild Beaſts, if ſo be he were ſent
unto them, attired in that Coat.

34. *Jacob* bewaileth *Joſeph* for dead. But *Jacob* (that hitherto expected more gentle tidings, ſuppoſing and hoping that
Joſeph had only been captive) gave over this Opinion, and took the Coat for a moſt
aſſured teſtimony of his Son's death; for he knew that he was apparelled therewith, at
ſuch time as he ſent him to his Brothers; for which cauſe he lamented *Joſeph*, from that N
time forward, as certainly dead. And ſuch was the grief of his heart, that he received no
conſolation, but ſuffered himſelf to be perſuaded by the Brothers that *Joſeph* was ſlain by
Savage Beaſts. He therefore ſate him down, being clothed in Sackcloth, and charged
with ſorrow, and neither could his Sons by their counſels mitigate his moans, nor he
himſelf remit the rigour of his lamentation.

27, 28. *Joſeph* is ſold in *Egypt* to *Potiphar*. Now *Joſeph* was ſold by the Merchants, and bought by *Potiphar* (an *Egyptian* Lord, and
Steward of King *Pharaoh*'s houſhold) who held him in high eſtimation, and trained him up
in all liberal Sciences, ſuffering him to live, not after a ſervile, but liberal manner, and committing
unto his charge the care of his houſhold; all which favours he made uſe of.
Gen. 39. 7, 9, 10. Yet was he no ways diverted by theſe his priviledges and promotions, from his habitual O
virtue; teſtifying hereby, that prudence doth not ſubmit to adverſe fortune, if a Man
uſe the ſame orderly, and not at that time only when fortune fawneth and flattereth.

It

Gen. 39. 7, 9, 10. *Potiphars* Wife ſoliciteth *Joſeph* to lie with her.

The year of the World, 2217. before Chriſt's Nativity, 1747.

A It fortuned not long after, that his Maſters Wife fell in love with him, both for his
beauty, and for his wit and diligence; and ſhe imagin'd if ſhe open'd her mind to
him, ſhe might eaſily enjoy him; and that he would eſteem it a part of his felicity to be
loved by his Miſtriſs. All which ſhe fancied, having only regard to that ſervile condition
wherein at that preſent he was, and not to his manners, which continued always Virtuous,
notwithſtanding any change that could happen unto him. So ſhe diſcover'd to
him her paſſion, and deſir'd him to grant her an amorous encounter: but he refuſed her
demand, alledging that it was a moſt wicked requital towards his maſter, if it ſhould
come to paſs, that he who had bought him, and ſo greatly honoured him, ſhould receive
ſo great an injury and outrage from him. He exorted her therefore to conquer her appetite,
B and to lay aſide all hope of ever compaſſing her concupiſcence; alledging unto
her, That deſire is then leſs active, when hope is extinguiſhed; and that he had
rather ſuffer all miſchief imaginable, then conſent or condeſcend unto her in that
wickedneſs. And although (ſaid he) it be undecent for a Servant to contradict the
will of his Miſtriſs, yet, the filthineſs of the fact diſſuaded him from attempting the
ſame. This repulſe, more and more inflam'd her, having ſuppoſed that *Joſeph* would not
deny her; and her diſordinate affections encreaſing daily ſhe deviſed and complotted
a new means, in hope to bring her love to the deſired iſſue.

Potiphar's Wife complotteth a ſecond ſubtilty to allure *Joſeph.*

Whereas therefore a ſolemn and publick Feaſt was at hand, wherein (according to
cuſtom) the Ladies were wont to adorn the ſolemnity by their preſence; ſhe feigned
C a ſickneſs, and perſuaded her husband to believe it, hoping by this meanes to have the
better opportunity, being alone, to ſolicite *Joſeph*; which falling out accordingly, ſhe
began to court and careſs him with theſe flattering diſcourſes, That he had done well
if (upon her firſt requeſt) he had obeyed her, without any contradiction, in reſpect
of her dignity who made ſuit to him; and her incredible paſſion, which had ſo far commanded
her, that notwithſtanding ſhe were his Miſtriſs, ſhe had debas'd her ſelf ſo much
as to ſolicite him: that now he ſhould behave himſelf more wiſely and better; if in
amends of his forepaſſed obſtinacy he at laſt would conſent. For if he expected this her
ſecond ſummons, ſhe now made it far more affectionate and importunate then the former,
for (ſaith ſhe) I have feigned ſickneſs to this end, to ſolicite and prefer thy company
D before a publick triumph. Or if at firſt thou didſt miſtruſt me, thou may'ſt hereby conceive
that I do not maliciouſly tempt thee, in that I yet continue in the ſame affection.
For which cauſe either make choice of this preſent pleaſure, and be obſequious to her
that loved thee, in hope of further preferments, or be aſſured of my hate and revenge,
if thou preferreſt thy opinion of chaſtity before my favour. For be aſſured
that thy chaſtity ſhall profit thee nothing, if I accuſe thee to my Husband, and avow,
that thou ſoughteſt to violate me: for though thy allegations be more true, yet ſhall
my words be of more force, and my accuſations more acceptable in *Potiphars* ears than
thine. But neither by theſe words, nor her Tears, the witneſſes of her vows, could
Joſeph be perverted; nor could flatteries allure him, nor terrors compel him to forſake
E his reſolved chaſtity; but he conſtantly contemned thoſe unjuſt afflictions, wherewith
ſhe threatned him: chooſing rather to ſuffer any miſery whatſoever, than to be carried
away to ſuch criminal pleaſures; being well aſſured that he was worthy of extreme
puniſhment, if on a womans entreaty he ſhould condeſcend to any ſuch treachery. He
admoniſhed her of her duty, alledging the *Laws, rights, and cuſtoms* of *Matrimony*, willing
her rather to reſpect them, than her inordinate luſt: which is ſpeedily followed with
repentance, and a continual fear of being diſcovered: whereas conjugal fidelity is
void of fear, and attended by a good conſcience before God and Man. Moreover,
that it was more convenient for her to govern and command him as his Lady and Miſtriſs
F than to debaſe her ſelf, making him the partaker of their common ſin; and far more
pleaſant to be aſſured in the confidence of a good life, than in ſecret to commit ſin.
By theſe, and ſuch words, he endeavour'd to abate the violence of her furious paſſion,
and to reclaim her from her depraved fancies to ſubmit to the law of reaſon: but ſhe,
the more inſtantly he diſſuaded, the more earneſtly invaded him; and when by no
means ſhe could prevert him, by words, ſhe laid violent hands upon him, to conſtrain
him by force. But *Joſeph* unable to endure any longer the impudence of the woman,
leaving his Garment behind him, whereby ſhe held him, fled ſuddenly out of the chamber.
She, partly *impelled* by the grief of *repulſe*, partly mov'd with *fear*, leſt her laſciviouſneſs
ſhould be made known to her Husband, decreed firſt of all falſly to accuſe *Joſeph*,
G and by this means to take revenge upon him, holding it to be a craft worthy a womans
wit, to anticipate and firſt of all to accuſe her accuſer. She therefore ſat down
ſad and perplexed, colouring the grief of her defrauded luſt, under the cloak of indignation,
for her attempted honour and violated chaſtity. But when her husband

Joſeph once more repulſeth the aſſaults of her luſt, *verſ.* 11, 12.

v. 12. *Joſeph* leaving his rayment behind him, fled from the Adultreſs.

The year of the World, 2217. before Chriſt's Nativity, 1747.

verſe. 14, 17. The Adulteſſes accuſation againſt *Joſeph.*

came home, and being troubled to behold her ſadneſs, demanded the cauſe thereof. H Thou deſerveſt to live no longer (ſaid ſhe) my Husband, if thou do not rigorouſly puniſh that wretched ſlave, who hath attempted to violate thy Bed , forgetting both what he was when he came into thy houſe, and with how great goodneſs thou haſt entertained him ; and who inſtead of teſtifying his gratitude for the ſame, hath not forborn to offer injury, even to thine own Wife; and which is more on an holy day, and in thine abſence : whereby it manifeſtly appears, that the moderation which hitherto he hath pretended, rather proceeded of ſervile fear, than native modeſty. And that which hath the more emboldned him, is that (beſides all hope , and beyond his merit) thou haſt favoured him : for ſeeing all thy goods committed to his truſt and diſpenſation, and that he was preferred before all thine ancient Servants, he thought it lawful likewiſe I for him to attempt and outrage thy wife. And to procure more credit to her words, ſhe produced his Garment, which (as ſhe ſaid) he left behind him, when he endeavoured to violate her. *Potiphar* moved with the words and tears of a woman, and attributing too much to his wives diſſembling love, omitted the further and faithful inquiſition of the truth, and after he had praiſed his Wives faith and loyalty, he caſt *Joſeph*, thus condemned of heinous wickedneſs, into the Priſon of Malefactors, eſteeming his wives chaſtity, and commending it the more, in that he was now made a witneſs of her approved honeſty.

v. 20. *Joſeph* is caſt into Priſon. *Hedio & Ruffinus*, cap. 4. *Gen.* 39. 21, 22, 23. *Joſeph's* patience in Bonds. The keeper of the Priſon dealeth friendly with *Joſeph.*

Gen. 40. 5, 9, *ad* 15. The Butlers Dream expounded.

The Year of the World, 2238, *before Chriſt's Nativity,* 1736.

The Bakers Dream, *v.* 16.

But *Joſeph* committing his innocency to God, neither took care how to excuſe himſelf, nor to declare how the matter had paſs'd : but ſilently ſuffering the neceſſity of his Bonds, he comforted himſelf with this only hope, that God was more powerful then K they that had impriſoned him ; and accordingly he ſoon found the effects of his providence. For the keeper of the Priſon conſidering both his faith and diligence in all that he employed him in, and the comelineſs of his perſon, looſed him out of Bonds, and by that means in ſome ſort leſſened his miſery ; giving him alſo an allowance more liberal then the reſt of the priſoners had. Now, when they that were in the Priſon (as often as they had intermiſſion from their labour) conferred together (as Men in miſery are wont to do) and queſtioned among themſelves, of the cauſes of their misfortunes ; a certain Butler of the Kings (condemned by him, in diſpleaſure , to be caſt into Irons) grew familiar with *Joſeph* : and for that he accounted him a prudent and provident Man, he told him his Dream , praying him, that if any preſage might be L gathered thereby, he would expound it unto him ; lamenting his misfortune, that he was not only perſecuted by the Kings diſpleaſure, but alſo when he ſhould take his reſt, troubled from Heaven by Dreams. For he ſaid, that in his ſleep he beheld three great cluſters of grapes hanging on three Branches of a Vine, which were all ripe, and ready to be gathered ; and that he thought he preſſed them into a Cup, which the King held ; and that afterwards, having ſtrained the Muſt, he offered it to the King, and that he willingly drank thereof. When he had ſhewed him his Dream, he deſired him, that if he had any Knowledge given him from God, he would vouchſafe to interpret his Viſion unto him. *Joſeph* bad him be of good courage, and expect , that within three days he ſhould be delivered from his Bonds , admitted again to the Kings ſervice, and M reſtored to his former credit. For (ſaid he) the Vine bringeth forth a fruit very good , and profitable for mans uſe ; by the uſe thereof faith and frendſhip is confirmed amongſt them, diſcords diſſolved, and troubles and ſorrows aſſwaged, inſtead of which, pleaſures ſucceed. Since, ſaid he (as thou telleſt me) the King favourably received the Wine preſſed out by thy hands, know that thou haſt a good Dream offered thee , and that it ſignifieth thy deliverance from miſery within three days, according to the number of thoſe Cluſters which thou gatheredſt in thy Dream. Remember me therefore , I pray thee, as ſoon as the event hath approved this my prediction to be real and true ; and when thou art at liberty, forget not us that are left here to lie in miſery , for I am not here thruſt into Bonds for my wickedneſs, but I am puniſhed like a Malefactor for my N Vertue and Modeſty ; in that I rather reſpected the honour of the houſe in which I lived, and his credit who committed me to Priſon, than mine own pleaſure. The Butler rejoyced greatly at the interpretation of his Dream, and expected the event. Now a certain other Man, the Kings Baker, being in the ſame Priſon with the Butler, and conceiving ſome hope through *Joſeph's* ſo happy interpretation (for that he likewiſe had ſeen a Viſon) deſired to expound unto him what interpretation was to be had of a Dream, which he had had the night paſt , and which he related in theſe words. Me thought (ſaid he) I carried three Baskets on my head : of which , two were filled with bread, and the other with fleſh, and divers other kind of Meats , ſuch as are prepared for Kings : But the Birds of the air hovering round about me , devoured O all the victuals , being nothing frighted by me, although I endeavoured to drive them away. Which ſaid, he expected a preſage no leſs fortunate than the former.

A But *Joſeph*, after he had attentively conſider'd the circumſtances of the Dream, told
him that he would rather have inform'd him of more favorable ſucceſs than his Dream
did portend; and that he had only two days left to live, which were ſignified by the two
Baskets; but on the third he ſhould be hanged and devoured by the Fowls, which he
could not drive from him. Neither did it otherwiſe fall out with both of them, than
Joſeph had Foretold: For upon the prefixed day, the King (celebrating the feaſt of his
Nativity) commanded that the Baker ſhould be hanged, and the Butler delivered
from his Bonds, and reſtored to his former office. But God delivered *Joſeph* (after he
had for the ſpace of two years ſpent his time in the miſery of the Priſon, and was in
the mean ſpace no ways aſſiſted by the ungrateful Butler) by preordinating this means
B and manner of his liberty. King *Pharaoh* having in one and the ſame night ſeen in his
ſleep two Dreams, which he conceived were of ill preſage to him, though he had forgot
the explication of them which had been made to him at the ſame time; early in the
morning (calling before him the learnedſt among the *Egyptians*) he required the interpretation
thereof. Now when he could in no ſort be ſatisfyed by them, he became
more and more troubled: which the Butler perceiving, he called to mind *Joſeph*, and
his wiſdom and prudence in theſe ſorts of conjectures, and repairing unto the King, told
him of *Joſeph*, and of his viſion which he had whilſt he was in Priſon, together with
Joſeph's Interpretation, and the event thereof, and how the ſame day, the Maſter of
the Bakers being condemned to the Gallows, gave greater credit to his predictions:
C how he was kept Priſoner as a ſlave by *Potiphar*, the Maſter of his houſhold, and that
he was a *Hebrew*, as himſelf ſaid, deſcended of good and honourable Parents. Command
him therefore (ſaid he) to be ſent for, neither diſpiſe the Man for his preſent miſery,
for thou maiſt manifeſtly underſtand by him, the ſignification of thy Dreams. Hereupon
the King ſent for him preſently, and friendly taking him by the hand, ſpake to
him after this manner. I underſtand by the report of my Servant, that thou art prudent;
and therefore deſire thee to ſhew me the Interpretation of my Dreams in ſuch manner
as thou diſcoveredſt his unto him, and thou ſhalt do me an high pleaſure: but beware
thou neither conceal any thing for fear, nor ſpeak for flattery, nor feed me with falſhoods,
but tell me all things truly, although ſuch as may breed my diſcontent to hear them.
D Me thought as I was walking by a River ſide, I ſaw ſeven well fed and fat kine, which
came out of the River into the paſture: and again, me thought ſeven others came from
the paſture to meet them, which were very lean and ugly to behold; theſe lean devoured
the ſeven others that were fat and great, yet were never the more increaſed,
but were all of them miſerably vexed with hunger. But after this viſion, being a waked
out of my ſleep, and troubled in my mind, what it might ſignifie, being ſeized by little
and little by a pleaſant ſlumber, I fell a ſleep again; And again, I ſaw a viſion more prodigious
then the former, and which likewiſe troubles and terrifies me more. For I ſaw
ſeven ears of Corn ſprung out of one root, that hung down and bowed their heads,
becauſe they were loaden with grain ready to be reapt: after which, there appeared
E ſeven other weak, and dry ears, which devouring thoſe other great and full ears, left me
highly aſtoniſhed. Hereunto *Joſeph* anſwered: This Dream (O King) although it hath
been ſeen in two figures, yet it importeth one and the ſame accident, which is to enſue.
For both thoſe ſeven lean Oxen and thoſe ſeven dry ears of Corn, which you ſaw devour
the ſeven fat Oxen and ſeven full ears of Corn, fore-ſignifie a famine and ſcarcity
in *Egypt*, for ſo many years as there were Oxen and ears of Corn in good plight: ſo that
the fertility of theſe good years ſhall be conſumed by the ſterility of ſo many other years
according to their number; and there ſhall be ſuch ſcarcity of neceſſary proviſion, that
it ſhall be hard to prevent and ſupply the defect: all which is ſignified by thoſe ſeven
lean kine which having devoured the good, could not be ſatisfied by the ſame. All
F theſe things God foretels unto Men, not to the end they ſhould be terrified and affrighted;
but that being forewarn'd they may provide for themſelves, and the more eaſily
prevent the imminent danger. If therefore thou ſhalt lay up and ſtore the abundance
of the plentiful years, *Egypt* ſhall not feel the penury that ſhall follow. And when
the King (admiring *Joſeph's* prudence and wiſdom) demanded after what manner he
might provide in the time of plenty, to prevent and redreſs the future ſterility, he
warned and counſelled him, that the *Egyptians* ſhould uſe parſimony and that which
remained of thoſe years ſuperfluity, might be reſerved for future neceſſities. He counſelled
him alſo to command the husbandmen to hoard up their Corn in their Barns, and
only to diſtribute to the People ſo much as was ſufficient, and no more. Hereupon the
G King (not only praiſing *Joſeph's* counſel, but alſo his interpretation of his Dreams)
made him Lord and Commiſſary of all his ſtore; and commanded him to provide
whatſoever he thought neceſſary for his ſervice and the good of his People: aſſuring
him

The expoſition of the Baker's Dream.

Gen. 14. 1, *ad* 17.

Pharaoh the King of *Egypt* his Dream.

Joſeph delivered from Bonds.

Pharaoh's Dream of the ſeven kine.

The year of the World, 2231. *before Chriſt's Nativity*, 1733.

The year of the World, 2238. *before Chriſt's Nativity*, 1726.

The Interpretation of *Pharaoh's* Dream. *v.* 18. *ad* 36.

v. 47, 48, 49. By *Joſeph's* counſel the ſucceeding ſcarcity is made more tolerable.

v. 42, 43. *Joſeph* is intitled by *Pharaoh* to great honours.

The Year of the World, 2238. before Chriſt's Nativity, 1726.

Helio & Ruffinus, cap. 5.

him that he thought no Man more proper to execute this counſel , than himſelf, who H
was the author thereof: Having thereſore this authourity given him by the King
to uſe his own ſignet , and to be clothed in Purple , and to ride in a Charriot ,
throughout all *Egypt*, he ſtor'd up all the Corn in the Kings Granaries, and diſtributed
to every one by meaſure, that which they wanted for Seed-Corn , and for
their nouriſhment, without letting any Man underſtand for what cauſe he did it.

v. 50, 51, 52. *Joſeph* marrieth a Wife in *Egypt* , on whom he begat *Manaſſes* and *Ephraim*.

v. 54, 55. The Famine in *Egypt*.

Gen. 42, 1, 2, &c. *Jacob* ſendeth his Sons into *Egypt* to buy Wheat.

ver. 7. &c. *Joſeph* ſoundeth his Brothers , to the end he might underſtand his Fathers and *Benjamins* Eſtate, *v.* 10. *Rubens* anſwer unto *Joſeph* both for himſelf and his Brothers.

The year of the World, 2238. before Chriſt's Nativity, 1726.

ver. 17. *Joſeph* commandeth his Brothers to Priſon.

He was now about thirty years old, and was held in great honour by the King, being
for his extraordinary prudence, ſirnamed by him *Pſontomphanech*, which in the *Egyptian* language,
ſignifieth, *The diſcovery of hidden things* : he was alſo honored with a Wife of great
dignity. By the Kings order likewiſe he took to Wife a Virgin, Daughter to *Putiſar* I
the *Heliopolitant* Prieſt, whoſe name was *Aſaneth*, by whom he begat Children before the
Famine began in *Egypt*. The elder of which was called *Manaſſes* , which ſignifieth
Oblivion (becauſe attaining better fortune he grew into *oblivion* of his former miſery :)
but the younger was called *Ephraim* (which ſignifieth *Return*, for that he was reſtored to
the liberty of his anceſtors.) Now when , according to *Joſeph's* interpretation , the
ſeven years of plenty and affluence were paſt in *Egypt*; the years of famine began to infeſt
the Land, and for that the evil was unexpected, the headlong multitude grieviouſly preſſed
with hunger and miſery, began to flock about the Kings gates and Garners. Whereupon
the King called for *Joſeph*, who preſently diſtributing Grain to thoſe that wanted it,
became without controverſie the Father and conſerver of the commonalty. Neither K
did he only ſell it thoſe that inhabited that Countrey, but to ſtrangers alſo; accounting
the whole race of Mankind ſo allied together that 'tis reaſonable ſuch as want, ſhould be
ſupplied by thoſe that have plenty. And becauſe the ſame calamity both oppreſſed
Canaan and other Kingdoms of the world, *Jacob* alſo ſent all his Sons into *Egypt* to fetch
Corn; (as ſoon as he underſtood that ſtrangers alſo had liberty to traffick in that place)
only with himſelf he retained *Benjamin*, whom he begat on *Rachel*, and who was brother
by the whole blood to *Joſeph*. When theſe ten Brethren arrived in *Egypt*, they repaired to
Joſeph, beſeeching him that they might be permitted to buy corn : for nothing was done
without his expreſs command; it ſeem'd an honour done to the King, to do honour to
Joſeph. He taking knowledge of his Brothers , who thought of nothing leſs than of him L
(by reaſon that in his youth he was ſold away by them, and age had altered the lineaments
of his face ; and beſides, none of them could imagine that he had attained to ſo
great dignity) determined to make trial of them, to the end he might the better gather
how they were affected. For he both denyed them his licenſe to buy Corn, and commanded
them alſo to be apprehended for ſpies, telling them that they were of divers Nations,
though they feigned kindred : for how can it be (ſaith he) that a private Man ſhould
bring up ſo many worthy Sons; which felicity ſcarcely and very ſeldom is granted to
Kings? This did he, to the end he might gather ſome intelligence of his father, and
in what eſtate he lived, during his abſence; and what was become of *Benjamin* his
Brother : for he was much afraid, they had offered the ſame hard meaſure to the youth M
which they had us'd to himſelf. Theſe words ſtruck them with a great fear, in regard
of their eminent peril, ſuppoſing that they had travelled this long journey all in vain :
and for that they ſaw their accuſation muſt be anſwered; *Ruben* the eldeſt of them ,
began after this manner to plead their common cauſe. We come not hither (ſaid he)
as Spies, but dire famine (whoſe furie we ſeek to prevent) hath compelled us to come
into this Countrey, hoping in your humanity; who (as we have heard) have not only
made offer of ſale of Corn , and means of ſuſtenance to your own Citizens, but alſo
to all ſtrangers. That we are Brothers, and born of the ſame Father , our very countenances
teſtifie, in that they vary not very much the one from the other. Our Father N
is called *Jacob*; by Nation an *Hebrew* : who begat us, his twelve Sons, on four women :
and while we were all living, our affairs were fortunate and proſperous; but ſince the
death of one of us, whoſe name was *Joſeph*, our domeſtic fortunes began to grow to
ruine. Our Father languiſheth in continual lamentations; and his Tears do no leſs
afflict us, than in times paſt the untimely death of our deareſt Brother did affect us.
Now are we come to buy Corn, having left in our Fathers cuſtody the youngeſt
of our Brothers, called *Benjamin*. That thus it is , if thou pleaſe to ſend any
one unto our houſe , thou mayeſt be aſſured. Thus ſpake *Ruben*, both on his own
and his Brothers behalf, to remove *Joſeph's* ſiniſter opinion of them: who knowing
that both his Father and Brother were in health, commanded them to be ſhut in Priſon, O
under pretence to call them to further examination, at better leiſure. Some three days
after (calling them before him) he began thus : Since (ſaith he) you proteſt , that
you came not hither into this Kingdom on purpoſe, either to prejudice the King, or work

Treaſons

A Treaſons towards the State, and that you pretend your ſelves to be the Sons of one Father: you ſhall induce me to believe, that your allegations be true, if leaving ſome one with me as pledge of your loyalties (who ſhall be well entertained) you bear hence your deſired Corn to your Father, and return again unto me, bringing with you your Brother, whom (as you ſay) you left behind you: for this ſhall be an Argument that you lye not. Amazed at theſe words, and ſuppoſing that their extreme calamity was at hand, they lamented their misfortune; oftentimes expoſtulating amongſt themſelves, that God did now puniſh them for their cruelty towards *Joſeph*. But *Reuben* reprehended their too late and unprofitable repentance, ſaying, That thoſe afflictions which God (the juſt revenger of innocency) had inflicted on his impious Brothers, ought patiently B to be born. After this manner ſpake they one unto another, ſuppoſing that no Man was preſent who underſtood the *Hebrew* Tongue; and they all lamented, being inwardly touched with the words of *Reuben*; and condemned their perpetrated wickedneſs: for which, at that time, they thought that God did moſt juſtly puniſh them. *Joſeph* beholding them in this perplexity, and unable to diſſemble any longer his Brotherly love, by reaſon the Tears already began to burſt out of his Eyes, which at that time he deſired to conceal, departed from among them.

v. 21. *Joſeph*'s Brothers repent them of that evil they had done unto him.

Not long after, returning again unto them, he retained *Simeon* with him, to be in the mean time as a pledge, until their return; and giving them licenſe to buy their Corn, he commanded them to depart; giving withal a ſpecial commandment to one C of his Servants, that the Money which they had brought to buy Corn, ſhould ſecretly be ſhut up in their Sacks, and they permitted to depart; all which his Servant performed. But *Jacob*'s Sons returning into *Canaan* told their Father all that had hapned unto them in *Egypt*, and how they were taken for Spies, and Traytors to that Country: and that when they proteſted, that they were all Brethren, and that the Eleventh was left at home with their Father, the Government would not believe them. Moreover, that *Simeon* was left pledge with the Governour, until *Benjamin* ſhould come thither to give teſtimony of their truth: whereupon they deſired their Father without fear or ſiniſter conceit, to ſend their younger Brother with them. But *Jacob* was diſpleaſed with that which his Sons had done; and whereas he was not a little grieved that *Simeon* was left behind, he D thought it worſe than death alſo to be deprived of *Benjamin*; and neither could *Reuben* with his Prayers (offering his Sons for pledges, that if any ſiniſter fortune ſhould fall upon *Benjamin* by the way, the Grand-father might revenge it on his Children) perſuade *Jacob* to yield conſent: but they uncertain what to do, were more and more terrified, in that they found their Money incloſed in their Sacks of Corn. Now when Corn began already to fail them, *Jacob* being compelled by force of Famine, deliberated to ſend *Benjamin* with his other Brothers: for they dar'd not return into *Egypt*, without him. And when neceſſity preſſed them daily more and more, and his Sons ceaſed not inſtantly to call upon him; yet was he ſtill doubtful and unreſolved: till at laſt *Judah*, a Man vehement by nature, began more freely to tell his Father that he was too E careful of his Brother *Benjamin*, to whom nothing could happen without the will of God, whither abroad or at home; and that without this ſuperfluous care of his Son *Benjamin*, endangered his own and all their lives, which could not ſubſiſt but by the relief which was to be had out of *Pharaoh*'s Country; that he ought alſo to have care of the life of *Simeon*, leſt whilſt he delayed to ſend *Benjamin* on the journey, *Simeon* in the mean time ſhould be ſlain by the *Egyptians*. Moreover he exhorted him to commit the care of his Son to God, promiſing to bring him back again in ſafety, or elſe to die together with him: and propoſing, that certain Fruits of *Canaan*, as Balm, Stacte, Terebinth and Honey, ſhould be ſent as Preſents to *Joſeph*, together with the double price of their Corn. Thus ſhedding Tears on both ſides, they departed from their Father, F leaving him miſerably tormented for the health of his Sons; and contrariwiſe ſuſpecting with themſelves, leſt through his abſence their Father ſhould die with ſorrow. And ſo travelling into *Egypt*, they mitigated their preſent grief with the hope of better fortune. No ſooner were they arrived there but they repaired unto *Joſeph*; being ſore afraid, leſt it ſhould be laid to their charge, that by fraud and deceit they had carried away with them the price of their former Corn: which preſently, before *Joſeph*'s Steward, they careſully excuſed, ſaying, That they found the Money, among the Wheat at ſuch time as they emptied their Sacks; which now, in diſcharge of their truth, they had brought back again. But he denying that he ever miſſed their Money, and they being delivered from this fear, began to be more ſecure; ſo that *Simeon* was ſuddenly G ſet at liberty, to converſe among his Brethren. Now, when *Joſeph* was returned from the ſervice of the King, they offer him preſents: and he enquiring of them, how their Father did? they anſwered, that he was in health. Then perceiving that *Benjamin* was yet

v. 24. *Joſeph* ſendeth away his Brothers, and only retaineth *Simeon*.

v. 36. *Jacob* is ſore grieved for *Simeons* abſence, and becauſe *Benjamin* ſhould depart from him.

Gen. 42. 1. ad 10.

Jacob's Sons, but in eſpecial *Judah*, urge their Father to ſend *Benjamin* with them.

The year of the World, 2238. *before Chriſt's Nativity*, 1716.

v. 11, ad 14. *Jacob* ſendeth his Sons with Preſents into *Egypt*.

v. 16. *Jacob's* Sons arrive in *Egypt*, and *Simeon* is ſet at liberty.

verſ. 29. *Joſeph* unknown to his Brethren, ſaluteth both them and *Benjamin.*

Hedio & Ruffinus, cap. 6. *Gen.* 44. 2,3. *Joſeph* tempteth *Benjamin*'s Brothers, whether they would aſſiſt him.

Joſeph's Brethren are ſtaid in their Journey.

v. 5, 12. *Jacob*'s Sons are accuſed of Theft.

yet alive, whom he ſaw among them, he ask'd whether that were their younger Brother? H and hearing that it was, he only uttered theſe words, That God's Providence was over all things, and departed from them, being unwilling that any of them ſhould ſee him ſhed Tears, which he could not any longer contain. Inviting them afterwards unto a Banquet, he commanded them to ſit down in order, according as they were wont to do when they were with their Father; and whereas he kindly entertained all of them, he honoured *Benjamin* with a double ſhare. After the Banquet, when they were all laid down to reſt, he commanded the Steward to meaſure out the Wheat which every one ſhould bear away with him, and to hide the price thereof again in their Sacks: but in *Benjamin*'s Sack, he commanded him to put his Cup which he ordinarily made uſe of. This he did, with intent to make trial of their loves towards *Benjamin*; and whether I they would ſtick unto him, being accuſed of Theft, or leave him behind as a Malefactor, and return unto their Father, as if the matter no ways touched them. Which being done according as he had commanded, early in the morning all *Jacob*'s Sons aroſe, and taking with them *Simeon*, departed onwards of their Journey; rejoycing as well at his Reſtitution, as *Benjamin*'s return, whom they both promiſed and proteſted to bring back again to their Father; when behold, ſuddenly a Troop of Horſemen beſet them round; amongſt whom, was that Servant who had hid the Cup in the Sack. They being troubled by this ſudden incurſion, and asking, why they ſet upon them whom they ſo lately had both invited and entertained ſo honourably? The *Egyptians* anſwered, and exclaimed againſt them, calling them wicked Men, who forgetting the late benefits received, and *Joſeph*'s gentleneſs and humanity, were ſo wicked, as to return him Injuries for his K Courteſies; threatning them that they ſhould be puniſhed for their Theft: and telling them, that although for a time they had deceived the Officer of the Table, yet could they not deceive God; and again asking them, whether they were well in their Wits, in ſuppoſing that for this offence they ſhould not be incontinently puniſhed? with theſe, and the like ſpeeches, the Servant inſulted over them. But they, who nothing at all ſuſpected this ſubtilty, accuſed him, ſaying, That they wondred at the Mans unreaſonableneſs, in ſo raſhly accuſing them of Theft, who had not kept back the price of their Corn, which they found in their Sacks, whereas none but themſelves knew of that Money; ſo far were they from purpoſely offering any wrong. Yet in that they thought the ſearching would better ſatisfie them, than denial, they bid them ſearch their Sacks; offering L themſelves, each of them, to ſuffer puniſhment, if any one of them were found guilty of the Theft. This ſearch which they offered, the *Egyptians* accepted; yet agreed the puniſhment ſhould be inflicted only on him who had done the Injury. Afterwards beginning to ſearch, and orderly looking into each Mans Sack, at length they came to *Benjamin*; not that they were ignorant the Cup was hid in his Sack, but that they might ſeem to diſcharge their duty more exactly. Now all the reſt being ſecure in themſelves, they were only careful of their Brother *Benjamin*; and they hoped that he would not be found guilty of falſhood: for which cauſe, they more freely upbraided their Perſecutors; objecting unto them, how, through their importunity, they had been hindred a good part of their Journey. Now as they ſearched *Benjamin*'s Sack, they found the Cup; where- M upon all the Brothers began to mourn and lament, both bewailing their Brother's misfortune, who was preſently to ſuffer death for the Theft; and their own miſhap, who having plighted their Faith unto their Father for *Benjamin*'s ſafe return, were compelled to falſifie the ſame through this accident. And that which further increaſed their grief, was, that when as they moſt of all hoped to be free from dangers, they were, by fortunes envy, thruſt into ſo great Calamity; confeſſing themſelves to be the Authors both of their Father's, and this their Brother's misfortune; in that they had never ceaſed to importune and compell their Father (although he were unwilling, and reſiſted) to ſend the Child with them.

The year of the World, 2238. *before Chriſt's Nativity,* 1726.

ver. 12. *Benjamin* is attached for Theft.

Now the Horſemen having laid hands on *Benjamin*, led him unto *Joſeph*, and his Brothers N followed him. *Joſeph* beholding his Brother in the other hands, and the reſt bemoaning him round about them; Have you, ſaid he (O moſt wicked Men) either ſo contemned my humanity, or God's Providence, as that thou durſt attempt ſuch a heinous injury againſt him who entertained you with Hoſpitality, and diſmiſſed you with benefits? To whom they anſwered, that they were ready to ſuffer puniſhment for *Benjamin*, calling again to their remembrance, *Joſeph*'s injuries, ſaying; that he was happy who delivered by death from life was exempt from all calamities: and that (if he lived) God inflicted that plague on them for his ſake. They ſaid alſo, that they were the plague and great misfortune of their Father, becauſe that to the former ſorrow, which he had endur'd ever ſince the time of *Joſeph*'s death, they had alſo annexed this new miſery: neither O did *Reuben* deſiſt to reproach them in bitter manner with the wickedneſs which they had committed.

A committed. But *Joſeph* told them that he diſmiſſed them all (ſeeing that their innocence
was proved to him) and would be contented with the Lads puniſhment: for (ſaid he)
neither is it reaſonable that he ſhould be delivered for the ſake of thoſe who have not
offended: nor they puniſhed for him that hath done the Theft: He commanded them
therefore to depart, and promiſed them ſafe conduct on their way.

A ver. 18. *ad finem.*
Judah's Oration unto *Joſeph* for *Benjamin.*

Whilſt all of them were grievouſly wounded with theſe words (ſo that ſcarcely
one of them could ſpeak for ſorrow) *Juda* (who had perſuaded his Father to ſend
Benjamin with them, and who above the reſt was a Man of confidence) purpoſed to ex-
poſe himſelf to all danger in that reſolution to deliver his Brother: whereupon he ad-
dreſſed himſelf to *Joſeph*, and ſpake thus, *My Lord* (ſaid he) *we confeſs that we are all*
B *ready to ſuffer puniſhment, though we have not all of us committed the offence, but only the*
youngeſt; and though we ſuppoſe his life to be almoſt deſperate, yet our only hope reſts in your
goodneſs and clemency. We beſeech you therefore, that you will have compaſſion of us, and be
pleaſed to take counſel, not of your juſt indignation, but your native goodneſs; ſince 'tis proper
to great minds, as yours is, to ſurmount thoſe paſſions, to which only vulgar Souls give way,
and are want to ſubmit. Conſider, I pray you, whether it ſtand with your dignity to kill thoſe,
who preſent themſelves to be puniſhed, and deſire in no ſort to live, except it be by the benefit of
your mercy: Suffer not your ſelf to be deprived of this honor, after you have delivered us
from Famine, and liberally furniſhed us with Corn to carry to our Family, labouring under the
ſame calamity. For 'tis one and the ſame bounty to continue them in life, who are afflicted
C *with Famine; and not to take it from them, who have merited death; And you ſhall ſave*
thoſe whom you have fed; and that life which you would not ſuffer to fail by Famine, reſtore
and give again; whereby your clemency will be more commendable, whilſt you give both life,
and thoſe things likewiſe whereby life is maintained. Moreover, I think that God himſelf hath
given you this occaſion to declare your vertue, that it may appear that you ſet lighter by the in-
juries offered unto you, than by your will to do good, and that you are not only liberal to them
who are poor and innocent, but merciful to thoſe that are guilty. For although it be a glorious
thing to yield ſuccor in adverſities; yet is a Prince no leſs honoured by his clemency, eſpecially
in a cauſe that concerneth his particular intereſt; for if they that remit ſmall offences, are fol-
lowed by deſerved praiſe; what is it to reſtrain a Man's anger in a capital Crime? Doth it not
D *very near approach the Divine clemency: And had I not good experience by* Joſeph'*s death,*
how grievouſly my Father taketh the want of his Children, I would not ſo earneſtly intreat for
his ſafety who is ſo dear to him: or if I did, it ſhould be only to contribute to the praiſe of your
clemency; and were there not ſome to whom our death would bring both grief and diſcontent,
we were willing all of us to ſuffer puniſhment. But now whereas we have not ſo much commi-
ſeration of our ſelves (though as yet we are but young, and have not much taſted the pleaſures
of life) as of our diſconſolate Parent, who is oppreſs'd not only with Age, but Grief, we beſeech
you, not for our own ſakes, but for his, to grant us life, though at this day we are under your juſtice
for our offence. Aſſuredly he is a good Man, and hath omitted nothing to render us like himſelf,
E *worthy he is never to taſte or be tryed by any ſuch calamity, who now, through our abſence, is diſ-*
cruciated with care and ſorrow. Now if he ſhould receive tidings of our death, and the cauſe
thereof, he will not endure any more to live: the infamy of our deaths will ſhorten his days, and
make his death by this means more unhappy; yea rather than hear the rumor of our ſhame, he
would deſire to die beforehand. All theſe things conſidered (although you are juſtly moved by
this offence) remit the revenge unto our Father, and rather let your pity towards him, than
our iniquity towards you, prevail. Grant this favour to his old age; ſince if depriv'd of our
preſence, he neither will, nor can deſire to live: yea, grant it to the very name of a Father, where-
with you are honoured your ſelf: ſo God, the Father of all men, will bleſs you in that name, and
proſper your Family; whom alſo you ſhall honor, if in reſpect of that common name, you take
F *compaſſion of our Father, in conſidering the ſorrow that he ſhall endure, if he be deprived of*
his Children. It now lieth in your power to give us that which you may deprive us of, by that
power which God hath given you: and in doing us this favour, you ſhall imitate the Nature of
God, and in this reſpect become like unto him. For, ſince it lieth in your power to do both the
one and the other, it were better you did good than evil; and contenting your ſelf with your
power, not remember then to urge your revenge: but only think that your power was given you
to keep and preſerve men; and that the more mercy you extend towards many, the more honor
you redouble on your own head. Now it lieth in your power; by forgiving our Brothers error, to
give us all life. For neither can we be ſafe except he be ſaved; neither may we return home
unto our Father, except he return; but here muſt we ſuffer whatſoever our Brother ſuffereth. Nei-
G *ther do we crave any other mercy at you hand if we be repulſed in this, but that you will inflict*
one and the ſame puniſhment on us, in no other manner, than as if we had been partakers of the
Felony: for this were better for us, than that we our ſelves, through ſorrow ſhould offer violence
to our own Souls. I will not alledge or urge his youth, or judgment, as yet unripe; neither will I
alledge,

The year of the World, 2237. *before Chriſt's Nativity,* 1726.

Power given to ſave.

alledge, that pardon is uſually granted to ſuch; but here will I make an end, That whether H
we be condemned, in that I have not ſufficiently pleaded his cauſe, or whether we be abſolved,
we may wholly aſcribe this grace to your favour and clemency: to whoſe praiſe, this likewiſe
ſhall be added, That not only you have ſaved us, but alſo, in pardoning us the puniſhment
which we have juſtly deſerved, you have had more care of us, than we our ſelves. If therefore
it be your pleaſure to adjudge him to die, let me ſuffer for him, and ſend him back unto our
Father; or if it pleaſe you to retain him for your ſlave, I am more fit than he to do all
ſorts of ſervices, as you may perceive; and I am ready to ſuffer all that which may be inflicted on me. When *Juda* had ſpoken thus, he humbled himſelf at *Joſeph*'s feet, endeavouring, as much as in him lay, to mollifie and appeaſe his anger: in like ſort alſo all the
other Brothers proſtrated themſelves, offered themſelves to die for *Benjamin*. I

Gen. 45. 1, 2. *ad* 16. *Joſeph* maketh himſelf known to his Brethren.

But *Joſeph* moved with pity, and unable any longer to perſonate a diſpleaſed Man,
ſent away all thoſe that were preſent; and being alone with them, diſcovered himſelf
unto his Brothers; and in this ſort to them only he diſcloſed himſelf, and ſaid, *I cannot*
but commend the piety and love which you bear unto your Brother, which I find to be greater
than I did expect; gathering my conjectures from thoſe things which in times paſt have hapned
unto me. For, to this end have I done all this, that I might make trial of your Brotherly affection:
whereof ſince you have given me a ſignal proof, I will not aſcribe that which you have done
unto me to your natures, but rather wholly to the Will of God, who hath at this preſent furniſhed
you with all things which are profitable for you, and I hope will hereafter give you greater
things by his ſpecial grace. Seeing therefore I underſtand my Father rather deſired than hoped K
health, and find you to be ſuch as I deſired you ſhould be towards your Brother, I freely forget
thoſe injuries which in times paſt were done unto me: rather making choice to give you
thanks, as the Miniſters of God's Providence, that againſt this time provided for our common
good, than remembring your forepaſt malice. I therefore pray you, that forgetting thoſe things
which are paſt, you will be of good courage, and rejoyce that it hath pleaſed God to produce a
good event of an ill intent. Let not the evil ſentence which in times paſt you pronounced
againſt me, any ways trouble you, ſince you perceive it wanted effect: but rejoyce at theſe Works
of God, and go and tell your Father that which you have ſeen; leſt being conſumed with immoderate
care of you, I my ſelf be depriv'd of the chiefeſt fruit of my felicity, before he come L
to my preſence, and be made partaker of the ſame. Wherefore depart you, and bringing with
you him, your Wives and Children, and all your Kindred, come back unto me: for it were inconvenient
(my dear Brethren) that you ſhould not be partakers of my felicity, eſpecially
ſince this Famine is as yet to continue for the term of five years. This ſaid, *Joſeph* embraced
his Brethren: but they were wholly confounded with tears and ſorrow, and the greater
was their repentance, in that they had ſinned againſt ſo kind a Brother. After all this,
there follow'd a Banquet. And the King underſtanding that *Joſeph*'s Brethren were arrived,
he (as if ſome good fortune had befallen him) very heartily rejoyced, and gave them
Chariots laden with Corn, and Gold, and Silver, with other Preſents, to preſent their
Father with, who, enriched with divers gifts (ſome from their Brother to his Father, M
and others to themſelves, but eſpecially to *Benjamin*) returned home into their Country.
Now when *Jacob* underſtood by his Sons in what eſtate his Son *Joſeph* was, that he
had not only eſcaped death (which he had ſo long time bewailed) but alſo that he lived
in high proſperity, and miniſtred to the King of *Egypt*, and had, in a manner, the
whole Government of the Kingdom in his hands; he eaſily believed all things that were
told him, and acknowledge the great Works of God, and his Goodneſs ſhewed unto
him, although for a time it ſeemed to be intermitted. And a little time after, he prepar'd
himſelf to go and viſit his Son *Joſeph*.

The Year of the World, 2231. *before Chriſt's Nativity,* 1726.

Ver. 16. the King rejoyceth to know that *Joſeph*'s brothers were arrived.

Hedio & Ruffinus, cap. 7. al. 4. v. 26, 27, 28.

Jacob rejoyceth to hear the promotions and honors of *Joſeph*.

CHAP. IV.

How Jacob *with all his Family went into* Egypt. N

The year of the World, 2239. *before Chriſt's Nativity,* 1725.

WHen *Jacob* arrived near the Fountain of Covenant, he offered in that place a Sacrifice
unto God; and fearing leſt his Children ſhould inhabit *Egypt*, by reaſon
of the fertility of the place, and that his poſterity, by not returning back into the
Land of *Canaan*, ſhould loſe the poſſeſſion of that which God had promiſed them; and
furthermore, doubting leſt that his Journey into *Egypt*, being by him enterprized without
conſulting the Will of God, ſhould be prejudicial to his Children; ſuſpecting likewiſe
leſt he ſhould die before he came to *Joſeph*'s preſence, he was wonderfully perplexed
in mind. Whilſt thus he ruminated, and caſt the things in his mind, he was ſurprized O
with a heavy ſleep, during which time God appeared unto him, and called him
twice by his Name; *Jacob*, aſking who it was that called him, God anſwer'd, *Doſt thou not*
know (O Jacob*) that God, who hath both protected thee, and thy Anceſtors, and ſuccoured you*

A *in all your neceſſities; who contrary to thy Fathers purpoſe, made thee Lord of his Family; and*
when as by thy ſelf thou didſt travel into Meſopotamia, *did not I bring it to paſs, that being*
matched in wedlock very happily, thou returnedſt into thy Country back again, being bleſſed
with many Children, and ſtored with much riches? Was it not I alſo that have kept thy family
in ſafety, and when it ſeemed thou hadſt loſt Joſeph. *I raiſed him to that high ſtep of dignity*
wherein now he liveth, and made him the next in dignity to the King of Egypt? *And now alſo*
I am come unto thee, to this end, that I may guide thee in thy journey, and that I may foretel
thee that thou ſhalt depart this life in the arms of Joſeph, *and that thy poſterity ſhall be*
mighty and famous for many Ages, and ſhall poſſeſs that Land, the Empire whereof I have promiſed
them. Encourag'd and made confident by this dream, he more willingly haſtned
B towards *Egypt* with his ſons, and his Family, whoſe number amounted to Threeſcore and
ten. Their names, in that they are ſomewhat hard, I ſhould not mention, were it not
to ſatisfie ſome, who contend that we are *Egyptians*, and not *Meſopotamians*. The Sons
of *Jacob* therefore are twelve in number, of whom *Joſeph* came thither long before them.
The reſt are theſe with their Sons. *Reuben* had four Sons, *Enoch*, *Phales*, *Aſſalon* and
Charmis. *Simeon* had ſix, *Jumilas*, *Jamin*, *Puthod*, *Jachen*, *Zoar* and *Zaar*. *Levi* had alſo
three, *Gelſem*, *Chaath*, and *Marari*. *Juda* had likewiſe three, *Sala*, *Phares* and *Zara*,
with two ſons of *Phares*, *Eſron*, and *Amyr*. *Iſſachar* had four, *Thulas*, *Phruſas*, *Job* and
Samaron. *Zabulon* had three, *Surad*, *Elon* and *Janel*. Theſe were the Children which
Jacob had by *Leah*, who alſo led with her *Dinah* her Daughter: The number of whom
C amounted to Thirty three. But *Rachel* had two Sons, of which the elder was called
Joſeph, who had likewiſe two, *Manaſſes*, and *Ephraim*. *Benjamin* had ten, *Boloſſus*, *Baccaris*,
Aſabel, *Gela*, *Naiman*, *Iſes*, *Aros*, *Nompthis*, *Optatis* and *Sarod*. Theſe fourteen added
to thoſe abovenamed, make up the number of Forty ſeven. And this was the legitimate
iſſue of *Jacob*. But by *Bala*, *Rachel*'s Handmaid, he had *Dan* and *Nepthalim*;
this latter had four Sons, *Elin*, *Gunnes*, *Sares* and *Hellim*. *Dan* had only one Son called
Uſis. Now if theſe be added to the abovenamed, they make up the number of Fifty
four. But *Gad* and *Aſſer* were born by *Zelpha*, *Leah*'s Handmaid; *Gad* was attended by
ſeven Sons: *Zophonis*, *Ugis*, *Sunis*, *Zabros*, *Erines*, *Erodes* and *Arnel*. *Aſſer* had one
daughter and ſix Sons, whoſe Names were *Jaanes*, *Eſſus*, *Juba*, *Baris*, *Abars*, *Melmiel*. Theſe
D fifteen being added to the aforeſaid Fifty four, make up the number Seventy, together
with *Jacob*. But *Joſeph* underſtanding that his Father was at hand (for *Juda* poſted before
to give him notice thereof) went out to meet him, and did ſo, near a Town called
Heros. *Jacob* was fill'd with ſuch extream and unexpected Joy, that he had almoſt expired;
and that of *Joſeph* was little leſs. He deſir'd his Father to march onwards by eaſie
journies, and taking with him his five Brethren, haſted unto the King, ſignifying unto
him, that his Father with all his Family were Arrived. The King no ſooner underſtood
it, but he joyfully asked *Joſeph* in what employments he took delight: Who anſwer'd
him, that his Exerciſe was in keeping of Cattel, and that he had no other Trade. This
anſwer he made, to the intent they might not be divided one from another, but that living
E all together, they might take care of their Father: Another Reaſon was, leſt emulation
ſhould happen betwixt them and the *Egyptians*, if ſo be they ſhould be Converſant
in the ſame poſſeſſion: whereas this people had little experience in the keeping of Cattel.
Now when *Jacob* was brought into the King's preſence, and had done him Reverence,
and pray'd God for the proſperity both of him and his Realm, *Pharoah* ask'd him
how old he was? And he anſwer'd, that he was an hundred and thirty years old; at
which when the King admir'd, he added, that his Anceſtors had lived far longer. Then
Pharoah appointed him and his Sons to dwell in *Heliopolis*, where alſo the King's ſhepherds
had their paſtures. But the Famine increaſed in *Egypt*, and the calamity was without remedy,
by reaſon that *Nilus* did not overflow the earth after it's uſual manner; and on
F the other ſide, God rained not upon the earth. Moreover, in that the ſterility was
foreſeen, it was more grievous eſpecially to the Commonalty, who had laid up nothing,
neither did *Joſeph* give them Corn without ready money: Which when they began to
want, they exchang'd their Cattel and Slaves for Corn; and they that had Lands, ſold a
portion thereof unto the King for their proviſion. And when by this means all theſe
poſſeſſions came into the King's hands, they went to inhabit here and there, as they
could, to the end that the King might be more aſſured of the poſſeſſion of their Land;
the Prieſts only were excepted, to whom the Lands which they had, remained intire.
Finally, this neceſſity reduced both the minds and bodies of the whole Nation into ſervitude,
after ſuch a manner, that they eſteemed no Labour or Means unſeemly, that
G might ſerve them towards their ſuſtenance. But when the Famine ceas'd, and the earth
water'd by the overflow of the River, began to recover her former fertility; *Joſeph*
viſiting every City of the Kingdom, and aſſembling the multitude in every one of them,

The year of the World, 2293 before Chriſt's Nativity. 1725

Gen. 46. 1. ad 5. God appeareth to *Jacob* about the Fountain of Covenant.

Ver. 6, 7, ad 26. *Jacob* with his Sons and Nephews depart into *Egypt*.

Jacob's Progeny.

Ver. 30. *Jacob* almoſt deceaſed for joy.

Gen. 47. 2. *Joſeph* with his five Brethren.

Ver. 3. ad 10. *Jacob* talketh with *Pharoah*, and is appointed to inhabit *Heliopolis*.

The famine in *Egypt*.

Ver. 16, 17, 20. A great profit reduced to the King by this famine.

The year of the World, 2311. *before Chriſt's Nativity,* 1653.

Joſeph commanded them to pay the fifth part of their Profits to the King. *Hedio & Ruffinus,* cap 8.

reſtored them the poſſeſſion of thoſe Lands which they had ſold to the King, and exhorted H them to manure the ſame in no worſe manner than they would do their own, on condition to pay the fifth part unto the King, which was due unto him by his Prerogative and Kingly Right. The People rejoicing at this unexpected reſtitution, earneſtly intended and proſecuted their Tillage: And by this means, not only *Joſeph's* Authority, but alſo the Peoples Hearts were not a little tied unto the King; and the Inheritance of the fifth part of the profits remained with the Kings that ſucceeded, and all their Poſterity.

Gen. 49. 33. *Jacob* died when he was 147 years old. *Gen.* 50. 13. *Jacob* is buried in *Hebron.*

But *Jacob,* after he had liv'd 17 years in *Egypt,* ended his life in the arms of his Sons, having firſt prayed God to give them Proſperity and Abundance; and propheſied, that every one of their Poſterities ſhould attain to the Poſſeſſion of a part of the Land of *Canaan,* as in proceſs of time it came to paſs. Beſides, praiſing his Son *Joſeph,* for that forgetting I the Injuries done unto him, he had beſtowed divers Benefits on his Brethren, yea, and ſuch as well beſeem'd his Benefactors, he commanded his Sons, that they ſhould admit *Joſeph's* Sons, *Ephraim* and *Manaſſes,* into their number, at ſuch time as they ſhould divide the Land of *Canaan,* as hereafter it ſhall be declar'd. Laſt of all, he pray'd them to bury him in *Hebron.* He liv'd 150 years wanting three, being ſecond to none of his Anceſtors in Piety, and obtain'd the ſame Bleſſing, in that he was a Man adorn'd with equal Vertues. *Joſeph,* by the King's permiſſion, tranſported his Fathers Body to *Hebron,* and there buried it very magnificently. But his Brothers fearing to return with him into *Egypt,* in that they ſuſpected leſt, their Father being dead, he ſhould be revenged on them, in that they had not any Friend left alive, under whoſe Favour they might hope for pardon, he K commanded them, that laying their ſuſpitions aſide, they ſhould fear no evil: And having brought them back again with him, he gave them great Poſſeſſions: Neither did he ever ceaſe to entertain them with brotherly Kindneſs. But he likewiſe died, when he had liv'd 110 years; a Man endow'd with admirable Vertue, prudent in all Affairs, and moderate in his Government: By which means it came to paſs, that neither his foreign Birth, nor his Calamities, whereof we have ſpoken, did any ways hinder him, but that he was exalted and continued in high Dignity. The reſt of his Brothers alſo, having ſpent their lives in Happineſs, died in *Egypt,* whoſe Bodies their Sons and Nephews tranſported and buried in *Hebron;* but *Joſeph's* Bones were afterwards tranſlated by the *Hebrews* into *Canaan,* at ſuch time as they departed out of *Egypt* into *Canaan;* for hereunto had he L bound them by an Oath. But being obliged to declare this, and other actions of this Nation, I will firſt of all ſhew the cauſe why they departed out of *Egypt.*

Joſeph dieth when he was 110 years old.

Gen. 50. 22, *ad* 26. *Jacob's* Bones tranſlated into *Canaan.*

CHAP. V.

Of the affliction which the Hebrews *endur'd in* Egypt, *for the ſpace of* 400 *years.*

Exod 1. The Hiſtory of the Book of *Exodus.* *Hedio & Ruffinus,* cap. 9. *Exod.* 1. 1, 2, *&c.* The Envy of the *Egyptians* towards the *Hebrews.*

Vers. 11. The *Hebrews* inſupportable ſervitude.

THE *Egyptians* are a Nation addicted to Pleaſures and Delicacy, impatient of Labour, and affecting Gain: Whence it came to paſs, that bearing hatred to the *Hebrews,* and envying their Happineſs, they were very evilly diſpoſed toward them. Foreſeeing the Race of the *Iſraelites* flouriſh and abound in Riches, which they got by their Labour M and Induſtry, they conceiv'd an Opinion that their advancement and increaſe, would be the overthrow and decreaſe of the *Egyptians;* ſo that at length they forgot the Benefits which *Joſeph* had done to them: And after the Royalty was tranſported into another Family, they committed divers Outrages againſt the *Iſraelites,* and complotted againſt them in what manner they might more grievouſly afflict them. They enjoyn'd them therefore to cut *Nilus* into divers Trenches, and to environ their City with Walls, and to build Fortifications and Banks, whereby the Inundations of the River might be diverted. They alſo employ'd our Nation in building their high and vain Pyramids, compelling them to learn divers Arts, and to accuſtom themſelves to endure Labour; and in ſuch Afflictions liv'd the *Iſraelites* for the ſpace of 400 years, the *Egyptians* ſtudying nothing elſe but to N vex them with continual Labour, and our Countrymen endeavouring always to ſurmount all theſe Difficulties. Living in this eſtate, there grew afterwards another occaſion, which inſtigated them the more to ſeek the Ruine and deſolation of our Nation. For one of the Sacred Secretaries (to whoſe Predictions thoſe kind of People do very much attribute) foretold the King, that about that time there ſhould be One born among the *Iſraelites,* that ſhould grievouſly afflict the eſtate of the *Egyptians,* and wonderfully enhance the Glory of the *Iſraelites,* and ſurpaſs all other in Vertue, and purchaſe to himſelf immortal Glory, if ſo be he ſhould attain to Man's Eſtate. Wherewith the King being greatly terrified, publiſhed an Edict, by the advice of this Secretary, that whatſoever Male-child O ſhould be born among the *Iſraelites,* it ſhould be caſt into the River to be drown'd; he commanded likewiſe the *Egyptian* Midwives diligently to obſerve the time when the *Hebrew* Women Travail'd with Child, becauſe he truſted not to the Midwives of their own Nation,

The Prophecy as touching *Moſes.*

Ver. 16. 22. *Pharaoh* commanded that all the Male-children of the *Iſraelites* ſhould be put to death.

A Nation. He Enacted alſo a Law with a penalty, that if any ſhould be ſo bold to conceal their Children, both they and all their Family ſhould be put to death. Great was their Calamity, not only becauſe they were deprived of their Children, and the Parents themſelves made the Miniſters to murther their own Children; but alſo becauſe they foreſaw hereby, the certain and infallible extirpation of their whole Nation, by reaſou that when the Children were ſlain, the Parents themſelves, not long after, were aſſured to die: thus lamented they in themſelves the extreme misfortune whereinto they were fallen. But no man whatſoever, though he complot never ſo many Stratagems, can reſiſt the Will of God. For both the Child, of whom the Sacred Secretary had fore-propheſied, was ſecretly brought up undiſcovered by the Kings Spies; and proved by the B events of his Life, that he was no falſe Prophet. *Amram*, an *Hebrew* born, and a Noble Man amongſt his Nation, fearing both the publick Peril, leſt the whole Nation ſhould be brought to nothing by the want of Iſſue; and his own private Misfortune, whoſe Wife at home was big with Child, and ready to lie down, was troubled in his Mind, and uncertain what to do. For which cauſe he made his recourſe unto God, beſeeching him that at the length he would have Mercy on that People by whom only he had been perpetually honoured; and that it would pleaſe him to bring to an end the preſent affliction, which threatned the whole Nation with utter Ruin and Deſtruction. God being moved to Mercy by his moſt humble Prayer, appeared to him in a Dream, and comforted him, commanding him to be of good Courage, telling him, That he had in Memory the C Piety of his Anceſtors, and that he would reward them for it, even as in times paſt he had been gracious to their Fore-fathers. For it was he that had increaſed their Poſterity, and multiplied them to ſo mighty a Nation, that by his favour *Abraham* departing alone out of *Meſopotamia* into *Canaan*, beſides other Felicities, had Iſſue by his Wife that was formerly barren, and left ample Poſſeſſions to his Succeſſors: to *Iſhmael*, *Arabia*; to *Chetura*'s Children, *Troglottite*; and to *Iſaac*, *Canaan*. Nor could they ever forget without Impiety and Ingratitude, the attempts alſo which were happily atchieved in War by his Aſſiſtance: that *Jacob*'s Name is renowned amongſt Foreign Nations, both in reſpect of the Felicity wherein he lived, and that which by hereditary Right he left to his Poſterity; who taking their Original from 70 Men that accompanied their Father into *Egypt*, D were now increaſed to the number of 600000: and aſſuring him that now alſo, he would take care of them all in general, and of him in particular. That this Child, for fear of whoſe Nativity, the *Egyptians* have condemned all the *Hebrews* Children to death, ſhould be born to him: that he ſhould not be diſcovered by the conſtituted Spies; and having eſcaped beyond all expectation, ſhould he be brought up, and in due time deliver the *Hebrews* from the Thraldom of the *Egyptians*, and obtain an eternal Memory for this his famous Action, not only amongſt his own Nation, but alſo amongſt Strangers: that he ſhould alſo have a Brother, that ſhould deſerve both in himſelf, and in his Poſterity, to inherit the Prieſthood for ever. After theſe things were declared in a Viſion unto *Amram*, he awak'd, and told it to his Wife *Jochabel*; and notwithſtanding the Prediction E of this Dream, their Suſpition and Fear the rather increaſed more and more; for they were not only penſive in reſpect of their Child, but alſo by reaſon that the future great good fortune that was promiſed them, ſeemed incredible. But ſoon after, the Woman being brought to Bed, gave Credit to the Oracle, having had ſo eaſie and gentle a Labor, that ſhe beguiled the Overſeers and Spies, in that ſhe felt none of thoſe Throes which commonly afflict ſuch as are in Labour: ſo that ſhe nouriſhed the Infant three Months ſecretly in her Houſe, without being in any ſort diſcovered. But afterwards, *Amram* fearing to be ſurprized, and doubting leſt he ſhould incur the King's diſpleaſure, if the matter were diſcover'd, whereby both he, and the Child ſhould be made away, and God's Promiſes ſhould be fruſtrate, he choſe rather wholly to commit the ſafety of his Son to F his Providence, ſuppoſing that if the Boy were hidden, which notwithſtanding would be hard to effect, yet it would be troubleſome unto him to live in continual peril both of his own and his Son's Safety: moreover, he thought that God would provide ſome means of Preſervation, to the intent that nothing of that which he had foretold, might be proved falſe. Having taken this Reſolution, they prepared and made a Cradle of Sedge, after the manner of a Couch, ſo great, that it was ſufficient to lay the Child in at eaſe; and having pitched it on every ſide, leſt the water ſhould pierce the ſame, they put the Child into it, and ſuffering him to float along the Stream, committed him to the Mercy of God. Whilſt in this manner it was born down by the Stream, *Mariam*, the Siſter of the young Infant, by her Mothers command, went along the Bank on the other ſide of G the River, obſerving whither at length the Basket would be carried, and where it ſhould arrive. At that time God manifeſtly declared, That nothing is atchieved by Man's Wiſdom, but that all things are brought to paſs by his admirable Providence; and that they who

The year of the World, 2373. *before Chriſt's Nativity*, 1591.

Exod. 2. 1, 2, 3.

Amaram's, *Moſes*'s Father prayeth God to be merciful to the *Hebrews*.

Exod. 2, 1, 2, 3. *ad* 10. *Moſes*'s birth.

Ver. 3. *Moſes* caſt into the Flood.

The year of the World, 2376. *before the Nativity of Chriſt*, 1588.

who for their Profit, and particular Security, ſeek the Ruin and Deſtruction of others H with never ſo much Subtilty, Care and Diligence, yet are oftentimes deceiv'd in their Expectations: And that they that ſubmit their Wills unto God's Will, are ſecured from all Wrongs by ſuch means as were never thought on, as may moſt maniſeſtly be perceived by this Child.

Ver. 5. *Thermuthis*, *Pharaoh's* Daughter cauſeth *Moſes* to be taken out of the River.

Thermuthis, the King's Daughter, walking along the River ſide, eſpied this Basket carried away by the courſe of the Stream, and preſently commanded certain Swimmers to fetch it to Land, and bring it before her: who executing her Command, ſhe opened the Basket, and beheld the Child; who, in that he was fair and well featured, did greatly delight her. Thus God ſo loved and favoured *Moſes*, that he cauſed him both to be nouriſhed and brought up by them, who, for fear leſt he ſhould be born, had decreed to I deſtroy all the reſt of the Race of the *Hebrews*. *Thermuthis* therefore commanded them to fetch her a Nurſe who might give the Child ſuck: who refuſing the ſame, as all other Nurſes did that were ſent for to ſuckle him, *Mariam*, as if by good fortune, and not of ſet purpoſe, ſhe had light into their company, began to ſpeak thus unto *Thermuthis*: *In vain* (ſaid ſhe) *O Princeſs, doſt thou ſtrive to give this Babe ſuck by any but an* Hebrew *Nurſe, for he will not accept it: for if thou call unto thee a Nurſe of the ſame Nation, and agreeable with his Nature, doubtleſs he will take the Nipple.* This Speech of hers being both heard, and plauſibly accepted, the Princeſs commanded her to bring her an *Hebrew* Woman that gave ſuck; which ſhe diligently performing, returned, and brought her Mother with her, whom none of the Aſſiſtants knew; and who preſenting her Breſt unto the Child, K he willingly took the dug; ſo that upon the Princeſs command, the ſuckling of the Child was wholly committed unto her.

Moſes whence he received his Name.

By reaſon of this accident, and for that he was caſt into the River, he was called *Moſes*; for the *Egyptians* call *water*, Mo; and *ſaved* Yſes; ſo this Name, compoſed of theſe two words, was impoſed on this Child; who afterwards (without Exceptions) became the wiſeſt Man among the *Hebrew's*, according as God had foretold:

Moſes, the 7th after *Abraham*.

He was the ſeventh after *Abraham*; for he was *Amrams* Son, and *Amram* Son unto *Cathis*, and he to *Levi*, and *Levi* to *Jacob*; who was the Son of *Iſaac*, who was the Son of *Abraham*. He had a Judgment riper than his Age; for even amongſt his childiſh Delights, he ſhewed himſelf more diſcreet than all his Equals; and whatſoever he did, it gave Teſtimony, that at ſuch time as he ſhould attain to Man's Eſtate, he would L be capable of great things. When he was but three years old, God adorned and endowed him with an admirable beauty. He was ſo fair and amiable, that there was not any, how auſtere and inhuman ſoever, but in beholding him, would be aſtoniſh'd. Yea, divers who met him, as he was carried through the Streets, turned themſelves about to behold him, and intermitted their other Affairs, only to look upon him; for the admirable beauty of this Infant, did raviſh all thoſe that ſaw him.

Ver. 10. *Moſes* the adopted Son of *Thermuthis*, Daughter unto *Pharaoh*.

Whence it came to paſs, that *Thermuthis*, in that ſhe had no other Iſſue, adopted him for her Heir; and carrying him to the King her Father, ſhe preſented him to him, ſaying, *That ſhe was careful of a Succeſſor, by reaſon God had not vouchſafed him to have any Iſſue; for* (ſaid ſhe) *I have brought up this Infant no leſs excellent in Wit, than divine in Beauty, having received him miraculouſly from the* M *River* Nilus, *and have decreed to adopt him my Child, and to eſtabliſh him as Succeſſor to thee in thy Kingdom.* This ſaid, ſhe delivered the Infant into her Father's Arms; who, after he had embraced and hugged him at his Breaſt (to give his Daughter the more content) he put his Diadem upon the Child's Head: but *Moſes* pulling it from his Head, after a childiſh manner, caſt it on the ground, and ſpurned it with his Feet; which Act of his was ſuppoſed ominous to the Realm, and dangerous for the King. Whereupon the ſacred Secretary (who had foretold, that his Nativity would be the deſtruction of the *Egyptians*) willed them to kill the Child, crying out with a loud Voice, to the King, after this manner: *O King, this Child, by whoſe death God promiſeth us Security hath already confirmed the Preſage, inſulting over thy Kingdom, and ſpurning thy Diadem: Take from the* Egyptians N *that fear which they have conceived of him, by his death; and from the* Hebrews *that hope which they build on his Courage and Life.*

Ver. 10. *Moſes* delivered from Death.

But *Thermuthis* haſtily conveyed him thence, and the King was not overforward to lay hands on him, by reaſon that God diſpoſed all things in this manner, in that he had a care of *Moſes*'s Preſervation. He was therefore very carefully brought up, and by reaſon of him, the *Hebrews* in general were repleniſhed with good hope; but by the *Egyptians*, his Education both was ſuſpected and grudged at;

Hedio & Ruffinus, cap. 10. ad 7.

yet by reaſon that if the Lad ſhould have been ſlain, there was not any one, either akin, or adopted, that could pretend to the Succeſſion of the Crown of *Egypt*, they abſtained from his ſlaughter. Being therefore thus born and brought up, when he increaſed in years, he evidently, by his Vertue, made it known unto the *Egyptians*, that he was O born to abaſe their Pride, and to exalt the *Hebrews*, by this occaſion which enſueth. The *Ethiopians*, who confine upon *Egypt*, having ſpoiled and deſtroyed the Country round about

The year of th World, 2376. *before Chriſt's Nativity*, 1588.

v. 11.

The *Egyptians* War againſt the *Ethiopians*.

A about them, ſpoiled and made pillage of all the Goods of the *Egyptians*; who, incenſed againſt them for the wrongs and injuries which they had done, levied an Army, intending to revenge them of that diſgrace which their Enemies had offered them: but in the Battel they were all put to flight, ſo that many of them were ſlain; and the reſt ſhamefully flying, returned with ignominy worſe than death, into their own Country. The *Ethiopians* proud with this good fortune, inſtantly purſued them: and ſuppoſing it a cowardly part, not to take the benefit of their preſent good fortune, and conceiving an aſſured hope of conquering *Egypt*, they enter'd the Country, and generally waſted the ſame: and having taſted of the ſweetneſs of pillage, without any temper or moderation in their Victory, they were encouraged to attempt greater matters. And whereas B they perceived, that having waſted all the Neighbour-regions, no man durſt ſally out, to encounter them in Arms, they marched forward toward *Memphis*, even to the Sea, arriving near no City that had the heart, or durſt make head againſt them. By which calamities, the *Egyptians* being much oppreſſed, they ſend one to ask counſel of the Oracle, by what means they might redreſs their miſeries; and when an anſwer was given them, *That they ſhould chooſe an* Hebrew *to aſſiſt them in the Wars*: the King commanded his Daughter to give them *Moſes*; who, together with the Empire, might govern the whole Army. She taking an Oath of the King, that no injury or violence ſhould be offered him, delivered him into his hands; eſteeming it to be a great good fortune for *Moſes*, that he was called to the ſuccour of her Country: and, on the other ſide, blaming the Prieſts, C who were not aſhamed to demand his aid and aſſiſtance, whom they had adjudged to be ſlain as their common Enemy. But *Moſes*, exhorted by *Thermuthis*, and the King, willingly took the charge upon him. Whereat the Prieſts of both Nations were very joyful: for the *Egyptians* hoped, that when by his virtue and valor he had overcome their Enemies, they afterwards might more eaſily diſpatch and murther him, by ſome treaſonable and ſiniſter means; and the *Hebrews* conceived an hope, that they might get out of *Egypt*, by reaſon that *Moſes* was the General of the Army. *Moſes* therefore making haſte, before ſuch time as the Enemies had any notice that he was diſlodged, he levied his Army, and conducted them, not along the Banks of the River, but through the main Land; wherein he made manifeſt his moſt admirable prudence. For the Journey by Land being very D dangerous, by reaſon of the multitude of Serpents (which the Country thereabouts breeds of all ſorts, and ſome of that kind, that the like thereof are not ſeen in any other place, all different in malignity, and horrible form, and ſome winged ones, who not only offend thoſe that they encounter on the earth very privily, but alſo towre very high in the Air, and hover about to hurt thoſe that are not aware of them;) he, for the ſecurity of his Army, and to the end he might march without any inconvenience, invented this marvellous and admirable ſtratagem: He cauſed two Paniers of Sedge to be made, in form of Coffers, and filled them with certain Birds called *Ibis*, who are mortal Enemies to Serpents, and before whom the Serpents flee; and ſometimes, in flying from them like Harts, they are laid hold of, and ſwallowed by them. Otherwiſe theſe Birds are E managed and made tame, and are not harmful to any but to Serpents: of whom I will now ceaſe to write any further, becauſe the *Greeks* do already know what kind of Bird it is.

The *Egyptians* require *Moſes* to be their Captain.

Moſes marcheth againſt the *Ethiopians*.

The Victory which *Moſes* and the *Egyptians* had againſt the *Ethiopians*.

When therefore he arrived in the Country of Serpents, he let flie his *Ibis* againſt the venomous Beaſts, and made uſe of them to encounter the other. And having marched in this ſort, he ſurprized the *Ethiopians*, before they ſuſpected him; and ſuddenly charging them, he overcame them in Battel, ſpoiling them of the hope they had to conquer *Egypt*: and entring the Towns of *Ethiopia*, he razed them, and made a great ſlaughter of the Inhabitants. The *Egyptian* Army having taſted this happy ſucceſs under the conduct of *Moſes*, omitted not the purſuit; eſpecially, for that they ſaw that the *Ethiopians* were well nigh conquered, or rather wholly deſtroyed: and in the end having driven them F even to *Saba*, the chief City of *Ethiopia* (which *Cambyſes* called *Meroe*, for the love which he bore unto his Siſter, who was ſo called) they beſieged them. The City was ſtrong, and very hard to be aſſailed by reaſon of the River *Nilus* which environs it round about: on the other ſide, the Rivers of *Aſtapus* and *Aſtaobora*, flow in ſo fiercely, that they could neither break the courſe of the Water, nor wade over the Stream: for the City is built in an Iſland, environed with a ſtrong Wall round about, having great Ramparts betwixt the Rivers and the Walls built, to reſiſt the inundations of the Waters: by reaſon whereof, that the City could be very hardly taken, although the oppoſite Army had found means to paſs the Water. Now, when *Moſes* was much troubled that his Army profited nothing, by reaſon that the Enemy durſt not encounter them in open field, G behold what a chance hapned: *Tharbis*, the Daughter of the King of *Ethiopia*, beholding *Moſes* as he approached with his Army near the Walls of the City, and ſeeing how valiantly he fought, and behaved himſelf, and wondring at the Exploits and Enterpriſes

Saba their Chief City beſieged.

Tharbis, the King of *Ethiopians* Daughter requireth love and marriage at *Moſes*'s hands.

The year of the World, 2400. before Chriſt's Nativity, 1564.

The *Egyptians* ſeek to betray *Moſes*.

Exod. 2. 11. *ad* 14.

which he made (which was the cauſe that the *Egyptians*, almoſt deſpairing of their H eſtates and liberty, were grown deſperate) and how the *Ethiopians* (not long before eſteemed the Conquerors, and happy in their Warlike exploits and fortunate executions) were in the greateſt extremity of danger, ſhe was ſurprized with love of him, and for that this paſſion augmented more and more in her, ſhe ſent to him ſeven of her moſt faithful Houſhold ſervants, to offer him her love. Which he accepted, on condition that ſhe ſhould deliver the City into his hands; promiſing her, by a ſolemn Oath, That when he was Maſter thereof, he would take her to Wife, without falſifying, or breach of his promiſe. The matter was no ſooner motioned, but the effect followed. Having conquered the *Ethiopians*, and given thanks to God for the Favours he had done him, *Moſes* accompliſhed the Marriage, and ſent the *Egyptians* back again into their Country. Who neverthe- I leſs conceived great hatred againſt him, the Author and cauſe of their ſafety and victories; and began ſeriouſly to conſult and adviſe amongſt themſelves, how they might deſtroy him; ſuſpecting leſt by reaſon of the happy ſucceſs he had had, ſhould begin to think of making himſelf Maſter of *Egypt*. They accuſed him therefore of Murther before the King, who already of himſelf had him in ſuſpition, as well through the hatred he bare him for his noble carriage and courage, whilſt he was General, as alſo through the fear he had conceived of the deſtruction of *Egypt*, foretold by his Prieſts, who inceſſantly incited him againſt *Moſes*: ſo that the King was upon the point to lay hands on him, and murther him.

Hedio & Ruffinus, cap. 11. al. 8.

Moſes flieth to the City of *Madian*.

A. v. 16. *ad* 19.

Moſes aſſiſteth *Raguel*'s Daughters againſt the Shepherds.

Ver. 21.

Raguel marrieth his Daughter to *Moſes*.

Hedio & Ruffinus, cap. 12.

Exod. 3. 1, 2.

God appeared to *Moſes* in the Buſh.

But he having intelligence of theſe practices, eſcaped, and fled ſecretly, flying from K his preſence through the Deſart, by which the Enemies leaſt ſuſpected his flight; and although at no place in his Journey he found Victuals to ſuſtain him, yet overcame he his penury by his patience. And arriving near a City of the *Madians* ſituate upon the ſhore of the *Red-Sea*, that was named by one of *Abraham*, and *Chetura*'s Sons, he ſat him down near a Fountain, refreſhing himſelf, and taking his eaſe after his labourious journey; for it was about Noon, and the City already appeared in his ſight. In this place an occaſion beſel, by which he both gave proof of his vertue, and found an opportunity to better his eſtate. For whereas the Region is much troubled with want of water, the Shepherds had a cuſtom, to ſtrive which of them ſhould firſt poſſeſs the Pits, for fear leſt the water would be quite conſumed by others, before they and their Cattel had quenched L their thirſt. To this Fountain therefore there came ſeven Virgins, which were Daughters of *Raguel*, otherwiſe called *Jethro*, the Prieſt (whom the Inhabitants of that place held in great eſtimation) who had the charge to attend their Father's flocks; for that is the exerciſe wherein the *Troglodites* are wont to employ their Women. Theſe haſted to draw ſufficient water for their flocks into the Troughs, expreſly made to receive the water; and when in the mean time the Shepherds came and ſurprized them, and drove away the Virgins, to the end they might be Maſters of the Water, *Moſes* judging it a ſhame to himſelf to ſuffer this outrage, drove away the Shepherds, who would have enjoyed that which appertained not unto them, and gave a juſt aſſiſtance to the diſmayed Maidens; who, as ſoon as they were returned into their Father's preſence, told him the outrage M that was done them by the Shepherds, and the help that they found by the hands of a ſtranger, beſeeching him that the courteſie which he had ſhewn unto them, might not be forgotten, but that he might receive ſome token of gratitude. The Father commending his Daughters thankfulneſs towards their Benefactor, commanded them to bring *Moſes* into his preſence, to the end he might thank him according as he deſerved. As ſoon as he was come, *Raguel* told him, That his Daughters had given him to underſtand how kindly he had aſſiſted them: and having his vertue in admiration, he ſaid, that he had not adventured himſelf, nor done kindneſs to thoſe that were without ſenſe of the courteſies that were ſhewed unto them, but unto thoſe who were capable to give him thanks; yea, ſo ready to requite him, that the greatneſs of their requital ſhould far ſurpaſs the mea- N ſure of his humanity. He therefore adopted him for his Son, and gave him his Daughter *Zephora* to Wife, and made him Superintendent and Maſter of the flocks (in which, in thoſe days, the wealth and riches of moſt Nations conſiſted.) *Moſes* having obtained this good fortune at *Jethro*'s hands (for ſuch was *Raguel*'s Sirname) he abode there with him and attended his flocks. But not long after he led his Cattel to graze near the Mountain *Sinai*, which is the higheſt of all thoſe that are in that quarter, and good for Paſturage, by reaſon of the wholſom Herbs that grow thereabouts: which notwithſtanding was not fed upon before that time, becauſe the Shepherds durſt not frequent it, in regard of an opinion of thoſe that dwelt in that Country, That God inhabited that Mountain. There happned there unto him a marvellous Prodigy, which was, that a flame of fire ſeemed O round about him in a Buſh, without offending either the green Herbs, or the Flowers, or the Boughs charged with fruit, although the flames were great and vehement. He, not a little

A little amazed at this unexpected ſpectacle, at laſt grew more and more ſo, when he heard
a voice iſſuing out of the fire, which called him by his name; charging him with bold-
neſs, in that he was not afraid to tread upon that ground, which hitherto had been fre-
quented by no Man; bidding him to depart afar off from the flame, and content him-
ſelf with that Viſion; for although that he were a vertuous Man, yet that he ought not
to be curious to make further ſearch into the ſame. The ſame voice alſo told him, That
the honour and glory which he obtained amongſt Men, was by the aſſiſtance of God:
charging him to be of a good courage, and to repair into *Egypt*, for in that place he ſhould
be Captain and Guide of the *Hebrew* Nation, and ſhould deliver the People which were
there, from the outrage and ſervitude which they ſuffered. For (ſaid the voice) they ſhall
B inhabit that happy Country wherein your Father *Abraham* dwelt, and they ſhall enjoy
all ſorts of bleſſings, under the Conduct of thee and thy prudence. Moreover, it com-
manded him, That having brought the *Hebrews* out of *Egypt*, he ſhould offer Sacrifice of
Thankſgiving, at ſuch time as he ſhould arrive again in that place. And ſuch was the
Oracle which he received out of the flame. *Moſes* altogether raviſhed at that which he
had both heard and ſeen, ſpake thus: *O Lord, it were madneſs in me, and no prudence,
if I ſhould diſtruſt thy power, which I reverence, and which I know hath been manifeſted un-
to my Predeceſſors; notwithſtanding, I ſtand in doubt, how I, who am a Man of no Eloquence,
and of leſs force, ſhould perſwade my Brethren, by my words, to forſake the Country wherein
they inhabit, to follow me into that Country whither I will conduct them. And although they*
C *ſhould be perſwaded, how can I force* Pharoah *to permit them to depart from thence, by whoſe la-
bours and travels the* Egyptians *are daily increaſed in goods and riches?* Whereupon God
commanded him to truſt in his aſſiſtance, and to be of good courage, and promiſed that
if he had need of eloquence, he would beſtow upon him the faculty of perſuaſion; or
if he were driven to act any thing, that he would redouble his forces; commanding,
That in confirmation of thoſe promiſes he had made him, he ſhould let fall his Staff up-
on the ground: which having done, a Dragon began to creep upon the ground, and in
turning and rowling himſelf, lifted up his Creſt on high, making ſemblance, to defend
himſelf againſt thoſe that ſhould aſſail him, and then a little while after became a Staff
again. Afterwards he commanded him to put his hand into his Boſom, and no ſooner
D had he obeyed, but he drew it out altogether white, and in colour reſembling Chalk:
and a little while after, it recovered its ordinary colour. Moreover, he further willed
him to draw water out of the next Well, and to pour it on the ground, and he ſaw it
turned into a bloody colour. Amazed at theſe accidents, he was commanded to be
of good courage, and aſſured that he ſhould have great aſſiſtance. Moreover, that he
ſhould uſe theſe ſigns before all Men, to the end, (ſaith God) that all may believe, that
being ſent by me, thou doeſt all this according to my Commandment. Furthermore, I
enjoyn thee, That without any further delay, thou haſte into *Egypt*; and that thou tra-
vel day and night, without loſing time, without delaying any more, to ſuccour the poor
Hebrews, grievouſly afflicted in *Egypt*. *Moſes* having no cauſe to diſtruſt that which God
E had promiſed him, and being confirmed by theſe things, whereof he was both an eye-
witneſs and hearer, he prayed God, that if there were any occaſion to expreſs the like
power in *Egypt*, he would vouchſafe to further the effect: beſeeching him further, that
he would not conceal his name from him, to whom he had participated the hearing of his
voice, and the ſight of his preſence: that it might pleaſe him therefore to declare unto
him his name, to the end, that when he ſhould offer Sacrifice unto him, he might call up-
on the ſame. God declared unto him his name, which before time had been concealed
amongſt Men, and of which alſo it is not lawful for me to ſpeak. *Moſes* wrought theſe
ſigns not only at that time, but alſo when or wheresoever he thought it requiſite: by all
which he gave further credit to the fire which had appeared unto him, and aſſured him-
F ſelf, that God would be his favourable Defender, that he would deliver his Brethren, and
involve the *Egyptians* in great calamities. And after that he underſtood, that *Pharoah*
King of *Egypt* was dead (during whoſe life, he fled from thence) he requeſted *Raguel*,
to give him leave to depart into *Egypt*, for the profit of thoſe of his Nation; and taking
with him *Sephora* (who was *Raguel*'s Daughter, and his Married Wife) and *Gerſon* and
Eleazar, his Children, which he had by her, he departed into *Egypt*. Now this name of
Gerſon, in the *Hebrew* Tongue, ſignifieth *Foreign*: and *Eleazar* ſignifieth *favoured by God*;
in memory, that *Moſes* had eſcaped from amongſt the *Egyptians*, by the aſſiſtance of the
God of his Fathers. And as he approached near the Mountains, *Aaron*, his Brother, by
the commandment of God, came forth to meet him; to whom he declared all that had
G hapned unto him in the Mountain, and that God had given him in charge. And as they
paſſed onward of their way, the Men of great eſtimation among the *Hebrews* (having
intelligence of his coming) came out to meet him, before whom *Moſes* made uſe of the
above-

The year of the World, 2454. before Chriſt's Nativity, 1510.

God convinceth *Moſes* and the *Iſraelites* by Miracles, to the end they might put truſt in his Promiſes.

C. 4. *v.* 2, 3. *Moſes*'s Rod is turned into a Serpent.

V. 6. *Moſes*'s hand is made white.

Ver. 9. *Moſes* poureth water on the Earth, and it turneth to Blood.

A. v. 10. *ad* 25. *Moſes* is ſent into *Egypt*, to deliver the *Iſraelites*.

Hedio & Ruffinus, cap. 13 al. 10.

Cap. 4. *v.* 20. *Moſes* departeth from *Madian*, to go into *Egypt*.

Moſes's two Sons, *Gerſon* and *Eleazar*.

The year of the World, 2454. *before Chriſt's Nativity,* 1510.

Moſes entertained by the *Hebrews,* ſheweth them his Miracles.

Exod. 5. v. 1, 2. *Moſes* perſuadeth the King of *Egypt* to diſmiſs the *Iſraelites.*

Exod. 7. 9. *Moſes* ſheweth *Pharoah* his Miracles.

abovefaid power of doing Miracles, by reaſon he could not perſuade them by words: H and they being aſtoniſhed at that which they had ſeen him do beyond their expectation, grew confident, and conceived a good hope of all things, ſeeing that God had a care of their ſafety. When he perceived that the *Hebrews* were ready to obey him, and that they proteſted to follow him in all that he ſhould command them, through the earneſt deſire they had to be at liberty; he preſented himſelf before the King, who had newly undertaken the Government, and ſhewed him the great benefits he had done unto the *Egyptians,* at ſuch time as they were deſpiſed by the *Ethiopians,* who had ſpoiled all their Country, and how he had ſpared no travel, but ſuſtained all the charge of the War, as if it had been waged for his own proper Nation. On the other ſide, he opened unto him the dangers which he had unjuſtly ſuffered for his recompence. He afterwards diſcour- I ſed unto him that which had befallen him near the Fountain of *Sinai,* and the talk which God had in that place with him; and the ſigns in particular which had been ſhew'd unto him, in confirmation of thoſe things which were promiſed, exhorting the King not to miſtruſt or reſiſt the Will of God. The King hearing this, began to mock him: but *Moſes* made him ſee, in effect, the ſigns which he had ſhewed near the Mountain of *Sinai.* But the King, inſtead of being mov'd therewith, waxed angry, and grievouſly reviled him; accuſing him, for that in times paſt he fled away, for fear to be ſlain in *Egypt,* and at this preſent returned thither, under a ſubtile pretext, cloaking his Craft with Magick and Inchantment, the more to affright him. And at the ſame inſtant he called into his preſence the Prieſts of *Egypt,* to let him ſee thoſe ſigns, and to make it manifeſt, that the *Egyptians* K were skill'd in thoſe Sciences; and that he alone was not Maſter in thoſe things, the which he boaſted to perform by God's power, but that they were deceits and ſhadows of marvels, to deceive the multitude. Whereupon the Prieſts caſt down their Rods, and they became Serpents. *Moſes* being moved herewith, ſaid, O *King, I deſpiſe not the wiſdom of the* Egyptians; *but I proteſt, that that which I have done, doth ſo far ſurpaſs all their Magick and Art, as there is difference between Divine and humane things. I will therefore ſhew you, that that which I do, is not by Inchantment, nor with a falſe appearance of verity, but by the providence and power of God.* This ſaid, he caſt his Rod on the ground, commanding it to change it ſelf into a Serpent: whereupon it obeyed, and wandring here and there, it devoured all the Rods of the *Egyptians,* which ſeemed to be ſo many Serpents; L and that done, *Moſes* took his Staff into his hand again, and it reaſſumed its priſtine form; but the King being never the more aſtoniſhed (but the rather incenſed at that which was done) ſaid, *That this wiſdom and ſubtilty of* Moſes, *which he uſed in diſgrace of the* Egyptians, *ſhould profit him nothing.* He commanded therefore the Overſeer of the Works, who had the Government of the *Hebrews,* that he ſhould remit nothing of their labour, but that he ſhould oppreſs them with more tedious and grievous Tasks than they were wont to be put unto: whereupon (where he was wont to allow them ſtraw, to make their Tyle with) he forebare, after that time, to give them that allowance; and taking them in the day-time to follow their work, he appointed them by night to ſeek their Straw, doubling thereby the weight of their former Labour. Notwithſtanding all M this, *Moſes* would neither deſiſt from his purpoſe, in regard of the King's threatning, or the continual cry of his Country-men, neither was he in any ſort diſmayed thereat; but with a confident and undaunted mind, he reſolutely proceeded to reſtore his Countrymen to their deſired liberty. He therefore once again addreſs'd to the King, perſuading him to diſmiſs the *Hebrews,* to the end they might repair to Mount *Sinai,* and Sacrifice to God in that place: *For no leſs* (ſaith he) *hath he commanded, neither can any reſiſt his Will. That whilſt God was yet favourable to him, his own intereſt oblig'd him to grant the people the liberty which he demanded. That if he deny'd the ſame, he could not accuſe him as the cauſe of the Calamities which he ſhould draw upon himſelf by his diſobedience, when he ſhould ſee himſelf without Children, the Air, the Earth, and all the other Elements become Enemies to him,* N *and Miniſters of the Divine Vengeance. That nevertheleſs the People of the* Hebrews *ſhould* (*in deſpite of their reſiſtance*) *depart out of their Country; but the* Egyptians *ſhould not eſcape the puniſhment of their hardneſs of heart.* The King deſpiſed theſe words of *Moſes,* and would not be prevailed upon, wherefore moſt grievous Plagues fell upon the Land of *Egypt*; all which I will particularly ſet down, by reaſon that at that time the *Egyptians* ſuffered thoſe things, which never before hapned to any other People; and likewiſe that I may manifeſt, that *Moſes* erred not in any of his Predictions: and beſides, for that it is expedient for Men to learn and do thoſe things which are agreeable to God's Will, for fear leſt he being provoked and incenſed againſt them, ſhould puniſh them for their inju- O ſtice. For firſt of all, by the commandment of God, the River of *Nilus* was turned into Blood, neither was it impoſſible for them to drink of it (notwithſtanding they had no other Fountain of water) neither was the water only coloured like Blood, but when any

V. 12. *Moſes* Rod devoureth the Rods of the *Egyptians.*

Exod. 5. 5. *ad* 19. *Pharoah* enjoineth the *Hebrews* to more grievous Tasks.

Exod. 6. 6. *Moſes* once more perſuadeth the King to diſmiſs the *Hebrews.*

The firſt Plague of the *Egyptians,* Water turned into Blood. *Exod.* 7. 10.

A any one drank thereof, it cauſed in him divers pains and gripings. Such was the Water
to the *Egyptians*, but to the *Hebrews* it ſeemed good and ſweet in taſte, without any
ways changing the Nature thereof. Hereupon the King (not knowing what to do,
and ſeeing this ſtrange accident, and being afraid, in behalf of his Subjects) permitted
the *Hebrews* to depart. But no ſooner was this Plague ceaſed, but he preſently changed
his Mind, and would not permit them liberty to go away. For which cauſe, God (ſeeing
his Ingratitude, and that he would not be warned, notwithſtanding he had delivered
him from the former Calamity) inflicted another Plague upon the *Egyptians*. He ſent
an infinite number of Frogs among them, which cover'd the whole Country; and the
River was ſo ſtored with them, that they that drew Water to drink, found it altogether
B infected with the Putrefaction of them, dying and rotting in the Waters; ſo that the
whole Country was full of filthy Mud, by reaſon of the Frogs that died on the ſame.
They corrupted alſo their Meats, entring into their Houſes, amidſt their Meat and Drink,
and creeping in their Chambers; from whence an odious ſtench exhaled, by reaſon of the
multitude of Frogs that lay dead. Now when the *Egyptians* ſaw themſelves ſo ſore
preſſed with theſe Evils, the King commanded *Moſes* to depart with the *Hebrews*, whither
he pleas'd. And as ſoon as he had ſpoken this, the multitude of Frogs vaniſhed, and
appeared no more, neither on the Earth, nor in the Water, but they returned to their accuſtomed
Nature. No ſooner was the Earth delivered from this Curſe, but *Pharoah* forgot
the cauſe thereof, and retained the *Hebrews* ſtill: and (as if he deſir'd to experiment
C yet greater Miſeries) he denied them that Liberty which before he had granted them, rather
out of fear than good will. For this cauſe, God once again puniſhed his falſhood,
by ſending him another Plague: for a multitude of Lice ſwarmed on the bodies of the
Egyptians, by which the poor men were miſerably devoured; neither could they exterminate
that Race either by Bathings or Unctions. The King troubled with this Calamity,
and fearing the ruin of his People, and bethinking him of the ſhameful end thereof,
was conſtrained to permit the People to depart: but (after the Plague was appeaſed)
he required, that they ſhould leave their Wives and Children behind them for
Pledges, till they return: and by this means he provoked God's Wrath more heavily
againſt him, in that he ſuppoſed to delude his Providence, as if it had not been God,
D who (in the *Hebrews* behalf) had puniſhed them, but *Moſes*, that had Plagued the *Egyptians*.
For God filled their Country with divers ſorts of Inſects (the like whereof,
before that time, had not been ſeen there) which cover'd the Earth, that it became deſolate
and untilled, and many Perſons dy'd by them; and thoſe that remain'd alive, they
were infected with the Poyſon exhaling from the number of dead and ſick Bodies. But
notwithſtanding all theſe, the King ſtill continued obſtinate in his Wickedneſs, and Diſobedience
unto God; permitting only, that the Women and Men ſhould depart, and
that their Children ſhould be left behind them; but God deſiſted not to puniſh his
Wickedneſs by divers moſt grievous Plagues, far more tedious than the former, yea, ſuch
as were diſperſed over all the People.

The year of the World, 2454. *before Chriſt's Nativity*, 1510.

Exod. 9. 6. Another Plague of Frogs.

Chap. 8. 16. The third Plague of Lice.

Ver. 24. The fourth Plague, venomous Beaſts.

E For their Bodies were grievouſly tormented with Ulcers, and corrupted inwardly; and
after this ſort, the greater part of the *Egyptians* periſhed. But the King being not melted,
nor mollified by this Plague. God rained down Hail upon them (which never before
that time was ſeen in *Egypt*; and further ſo great, or rather greater than that which falleth
to the Northward, near the Pole Artique) though it was a conſiderable time of
Spring, and ſpoiled all their Fruit. After which, an Army of Graſhoppers devoured all
thoſe Buds and Fruits which were unhurt by the Hail; ſo that all the hope which the
Egyptians had of their Harveſt, was utterly overthrown. Theſe Afflictions had been ſufficient
to perſuade a man of the meaneſt Wit (except a Reprobate) to grow wiſe, and
make uſe of that which was moſt profitable for him. But *Pharoah* knowing the cauſe of
F the ſame, enforced himſelf to reſiſt God, not only through Imprudence, but Malice; ſo
that he voluntarily deſtroy'd his poor Subjects. He therefore commanded *Moſes*, to lead
away the *Hebrews* with their Wives; but that they ſhould leave their Subſtance behind
them for a Prey to the *Egyptians*, to recompence them for what they had loſt. *Moſes*
anſwered, *That he demanded an unjuſt thing, ſince that hereby they would not have wherewith
to offer Sacrifice to God.* Now while the time paſs'd in theſe Conſultations, a moſt diſmall
darkneſs overſpread the Land of *Egypt*, by reaſon of which, many periſh'd after ſundry
manners, and others fear'd to run the ſame fate, living in the moſt diſconſolate condition
imaginable. This darkneſs being diſperſed, after three days, and ſo many nights, *Moſes*
ſeeing that *Pharoah* would not repent, nor let the People of *Iſrael* depart, came unto
G him, and ſpake after this manner: *As long as you ſhall reſiſt the Ordinance of God (who
commandeth you to ſuffer the* Hebrews *to depart) there is no means, whereby you may be excepted
from theſe miſchiefs in doing that which you do.* The King, enraged at theſe words,

C. 9. 3. The fifth Plague, the Plague.

Ver. 10. The ſixth Plague, Botches.

Ver. 23. The ſeventh Plague, Hail.

C. 10. 14. The eighth Plague, Graſhoppers.

C. 10. *v.* 22. The ninth Plague, Darkneſs.

The year of the World, 2454. before Chriſt's Nativity, 1510.

Ver. 28. *Pharoah* driveth away *Moſes.*

Exod. 12. 2. *Zanthicus* amongſt the *Macedons*, is *April*, as *Suidas* teſtifieth.

The *Hebrews* Paſſover ſignifieth a paſſage.

C. 12. 29. The tenth Plague, the firſt begotten amongſt the *Egyptians*, both men and beaſts die.

33. The *Iſraelites* depart out of *Egypt.*

The feaſt of the *Azymes.* The number of the Children of *Iſrael.*

threatned him to cut off his Head, if once more he durſt appear in his Preſence, to motion to him any ſuch matter. *Moſes* anſwered him, That he would no more ſpeak unto him touching this matter; but that ſhortly both himſelf, and the chiefeſt amongſt the *Egyptians*, would entreat him and the *Hebrews* to depart; which ſaid, he forſook his Preſence. But God intending to expreſs that he meant yet once more to plague the *Egyptians*, and to conſtrain them to deliver the *Hebrews*, commanded *Moſes* to declare unto the People that they ſhould have their Sacrifice in a readineſs, on the Thirteenth day of the Month *Xanthicus*, to celebrate the ſame the Fourteenth of the ſaid Month (by the *Egyptians* called *Pharmuth*, and by the *Hebrews Niſan*, and *Xanthicus* by the *Macedonians*;) and that he ſhould lead forth all the *Hebrews*, carrying with them all their Goods. Whereupon he who had the *Hebrews* already in a readineſs to depart, and had diſtributed them by Families, kept them in one place, and in the ſame order; but when the Fourteenth day was come, all of them (ready to depart) offer'd Sacrifice, and with the Blood of the Lamb purged their Houſes, beſprinkling them with branches of Hyſſop. And after they had ſupt, they burnt the fleſh that remained, as being at the point to depart. Whereupon even at this day we retain the ſaid Cuſtom to ſacrifice in like ſort, and do call this Solemnity *Paſcha*, which is as much as to ſay, the *paſſage*; by reaſon that on that day God leaving and over-paſſing the *Hebrews* without harm, ſtruck the *Egyptians* with ſickneſs; for a Plague in the night-time cut off all the firſt begotten in *Egypt*; whereupon Multitudes that dwelt round about the Palace, aſſembled themſelves in the Preſence of the King, and beſought him to let the *Hebrews* go: for which cauſe *Pharoah* calling *Moſes*, gave order that they ſhould depart the Country, ſuppoſing that as ſoon as they were gone, *Egypt* would be no more afflicted with ſuch like Plagues. Moreover, they honoured the *Hebrews* with Preſents, partly to the end they ſhould depart with the more expedition, partly for the Neighbourhood and Acquaintance ſake which they had one with another. And as they departed, the *Egyptians* wept, and repented them of the evil uſage they had ſhewed them; but they took their way towards *Latopolis*, at that time deſart, and in which place afterwards *Babylon* was built, at ſuch time as *Cambyſes* deſtroyed *Egypt*. The third day they came unto *Beelzephon* near the Red Sea; and for that they wanted Victuals in this Deſart, they tempered their Meal with Water, and kneaded it as well as they could, and bak'd Cakes, with which they ſuſtained themſelves for the ſpace of thirty days; for they had brought no more Proviſion out of *Egypt*, than enough to ſerve them for that time; at the end of which they were in want of Food, although they had liv'd very ſparingly, rather feeding for Neceſſity, than eating to Satiety. For which cauſe, in Memory of that want, we celebrate a Feaſt for the ſpace of Eight days, which we call the Feaſt of *Azymes*, that is to ſay, of *Unleavened Bread*. But it is not eaſie to number the Multitude of them that came out of *Egypt*, if we conſider the Women and Children; but thoſe that were of full Age, and fit to bear Arms, were in number Six hundred thouſand.

A

CHAP. VI.

The Hebrews *depart out of* Egypt, *under the conduct of* Moſes.

The Year of the World, 2454, before Chriſt's Nativity, 1510.

THUS the *Iſraelites* departed out of *Egypt* the 14 day of the Month *Xanthicus*, 430 years after *Abraham* our Father came into *Canaan*, and in the 215 year after *Jacob* went down into *Egypt*, and in the 80*th* year of *Moſes* Age, who had *Aaron* to his Brother, three years elder than himſelf; they carried alſo with them the Bones of *Joſeph*, according as he had commanded his Sons. But the *Egyptians* repented that they had ſuffer'd the *Hebrews* to depart: The King alſo was very much mov'd; ſuppoſing, that which was fallen B upon them, had hapned by *Moſes*'s Inchantments; and it was concluded to purſue them. They therefore arm'd, and furniſh'd themſelves with all their abiliments, of War, intending to purſue them, with the intent to bring them back, if they overtook them; for they ſaid, that God would no more be diſpleas'd againſt them, for that already they had given them leave to depart. They hoped likewiſe very eaſily to bring them under ſubjection, becauſe they were all of them diſarm'd, and wearied with Travel. And having inquir'd which way they held, they haſted to follow them, although they knew the Region was very hard to Travel in; not only for thoſe that were to march in Troops, but alſo for thoſe that were to journey one by one. Now *Moſes* conducted them this way, to the end, that if the *Egyptians* ſhould repent of their diſmiſſion, and haſten to purſue them, they might receive the C reward of their wickedneſs, and the breach of their promiſe. He choſe this way likewiſe, leaſt the *Philiſtines* ſhould underſtand their departure, by reaſon they were diſpleas'd againſt the *Hebrews*, upon an ancient grudge which they bear them; and *Paleſtine* confines and borders upon *Egypt*; Wherefore he led them not by the way that directly leadeth thither, but he intended to bring them into *Canaan*, by conducting them far about, and thorough many calamities; to the end, that afterwards he might lead them to *Mount Sinai*, there to offer Sacrifice, according to God's commandment. As ſoon as the *Egyptians* overtook the *Iſraelites*, they prepar'd themſelves to fight, truſting to the number which they had: For with them, there ſerved 600 Chariots, with 50000 Horſemen, and 200000 armed Footmen. They alſo ſtopped the paſſages where they thought the *Hebrews* might eſcape, encloſing D them betwixt unacceſſible Rocks, and the Sea: On which place there abutteth a Mountain, unfrequented, by reaſon of the dangerouſneſs of the way; and by this means they excluded them from all hope of eſcape or flight: For on the one ſide they were ſhut in by the Mountain, that extended it ſelf even to the Sea: And on the other ſide, by their Camp, pitched and embattelled before their faces, to cut them off from the Champion, if ſo be they intended to flie that way. Seeing therefore that they were in no ſecurity, but were hemmed in by the ſtraitneſs of the place, and by reaſon of want of Proviſion, could not endure a Siege, nor yet find any ways to flie from their Enemies; neither, although they greatly deſir'd to fight, had they means to defend themſelves, becauſe they were diſarm'd. Finally, perceiving that there was no hope of ſafety left them, but only by their abject E ſubmiſſion, they began to accuſe *Moſes*; forgetting thoſe Prodigies which God had done to ſet them at liberty: And their incredulity proceeded ſo far, that they were upon the point to ſtone *Moſes*, and voluntarily to yield themſelves ſubject to their former Thraldom. For they were much mov'd by the Tears of their Wives and Children, who expected nothing but death, ſeeing themſelves begirt with Rocks, Seas, and Soldiers, and left deſtitute of all hope of flight. But although the multitude were exaſperated againſt *Moſes*, yet ceaſed he not to take care of them, and to have recourſe to God; recounting to them what he had ſaid in times paſt, touching their deliverance; and aſſuring them, that after ſo many Miracles, God would not ſuffer them to be ſubjected or overthrown by their Enemies. And ſtanding up in the midſt of them, he ſaid, *If your affairs had hitherto been* F *managed by Men only, it were not amiſs in you to diſtruſt them, leſt hereafter they ſhould not bring them to their determined and your deſired iſſue. But in that at this time you diſtruſt the Providence of God, this ſheweth you to be without ſenſe, or underſtanding; conſidering it is he that hath made you ſee all thoſe things which he promiſed you by me, concerning your deliverance, even at that time when you your ſelves expected it not: you rather ought to hope that God will help and aſſiſt you in theſe difficulties, who hath brought to paſs, that you are now in this ſtrait, to the end that when he ſhall have delivered you from theſe extremities, from which neither you your ſelves, nor your Enemies ſuppoſe you can eſcape, he may ſhew his power and Providence in your behalf: For God is not accuſtomed to yield his favourable aſſiſtance, when the dangers are only eaſie and ſupportable; but in thoſe wherein all human hope is loſt and extinct. Therefore reſt your ſelves,* G *your fortunes upon ſuch a Helper, who can make great things ſmall, and the ſtrongeſt feeble. Fear not the force and power of the* Egyptians; *and though you have the Sea and Mountains before you, which permit you not to flie from them, deſpair not of your lives, For God (if he pleaſe) can turn the Mountains into Plains, and change the Sea into dry Land.*

Exod. 14. 6, 7, 9. The time of their departure out of *Egypt*.

Hedio & Ruffinus, cap. 14. The *Egyptians* purſue the *Hebrews*.

Why *Moſes* conducted them thorough *Paleſtine*.

The *Iſraelites* are incompaſſed by the *Egyptian* multitudes, and depart to the *Red-Sea*.

Exod. 14. 16

Ver. 11, 12. The perplexity of the *Iſraelites* being encloſed by the *Egyptians*.

Ver. 13. *Moſes* exhorteth the People to put their truſt in God.

Ver. 13. When God is moſt ready to help us.

CHAP.

CHAP. VII.

The Hebrews *are purſued by the* Egyptians, *the Red Sea divideth it ſelf, and giveth paſſage to the* Hebrews, *but overwhelmeth the* Egyptian *Army.*

The year of the World, 2454. *before Chriſt's Nativity,* 1510.

Exod. 14, 15.

THIS ſaid, he conducted the *Hebrews* towards the Sea, in the ſight of the *Egyptians*; who being very much wearied with purſuit and travel, thought beſt to forbear the Combat, till the next day. But when *Moſes* was arriv'd upon the bank of the Sea, he took his Rod, and called upon God, and implored his aid and ſuccour in theſe words: *O Lord, Thou too well knoweſt, that it is impoſſible for us by human force or policy, to eſcape theſe extremities: But thou art he only that canſt ſave this company, who have forſaken* Egypt, *following thy Commandment. And ſince of our ſelves we have not any hope or means, we only recommend our ſelves unto thy Providence, being aſſur'd that by that means only we can be delivered from the purſuit and fury of the* Egyptians: *Send us therefore ſpeedily thine aſſiſtance, to the end that thy Power may be known in our weakneſs. Relieve, encourage and hearten thy People, aſſuring them of their ſafety, who through their diſtruſt have ſinned againſt thee: We are environed with difficulties, which notwithſtanding thou canſt make eaſie, For the Sea is thine, and this Mountain that incloſeth us; which ſhall open, and the Sea divide it ſelf, if thou commandeſt. We may likewiſe flee thorough the Air, if it pleaſe thy Power to deliver us in that manner.*

Moſes's Prayer unto God.

Ver. 21. The *Red-Sea* divideth it ſelf.

Having made this Requeſt unto God after this manner, he ſtrook the Red Sea with his Rod; which ſuddenly dividing it ſelf at the ſtroke, and retiring backwards, left a dry paſſage thorough the midſt thereof, for the *Hebrews* to eſcape, *Moſes* ſeeing how God had heard his Prayers, and how the Sea had left its Channel, he firſt of all entered into the ſame, and commanded the *Hebrews* to follow him, marching thorough that way, which God had by his Divine Power provided for them, willing them to rejoyce at the danger which attended their Enemies, and to give God thanks for the unexpected ſuccours he had ſent them: Whereupon they were not negligent, but marched boldly forward.

Ver. 22, 27. The *Hebrews* paſs thorough the *Red-Sea*, the *Egyptians* are drowned therein.

At firſt, the *Egyptians* ſuppoſed them mad, and that they caſt themſelves headlong into manifeſt perdition: But when they perceiv'd that they were entred a good way without hurt, and that they encountred no danger or let, they diſlodg'd, and follow'd them, believing the Sea would have given them paſſage alſo; and having ſet their Horſe in the Vantguard, they entered into the Sea. But the *Egyptians* having ſpent ſome time in arming themſelves, the *Hebrews* in the mean while got to the oppoſite ſhore, without any diſturbance; which made their Enemies more bold, ſuppoſing that no evil ſhould happen unto them. But they knew not that God had made this path expreſly for the *Hebrews*; but entred the ſame, as if it had been a common beaten way, forgetting that it was made to ſave the *Hebrews* from danger, and not themſelves, who ſought to deſtroy them. But as ſoon as all the *Egyptian* Army was entred, the Sea returned to his old courſe, and with winds and waves overwhelmed the *Egyptians*. The ſhowres from Heaven fell upon them, vehement Thunders ratled from the Air, intermixt with flaſhings and lightnings. In brief, there was nothing that by the wrath of God could be inflicted upon men, which at that time hapned not unto them. For beſides all that which hath been ſpoken, an obſcure and dark Night ſurpriz'd them, in ſuch ſort, as they were all of them drowned, and there remained not one of them to bear back the tidings of their misfortune.

Exod. 15. 1. The *Iſraelites* with *Moſes* ſing Songs for their deliverance.

The Seas of *Pamphylia* divided it ſelf, for *Alexander*'s Soldiers to paſs there thorough.

The wind and tide drive the *Egyptians* arms into the *Hebrews* Camp.

The *Hebrews* could not contain themſelves, for the joy they conceiv'd at this their unexpected deliverance, and the total ruin of their Enemies: when they ſaw that they who deſign'd to make them ſlaves again *per force*, were exterminated, and that God had been ſo viſibly aſſiſtant unto them. When they had eſcap'd this danger, and perceived that their Enemies were puniſhed after ſuch a manner, as the like puniſhment had never been heard of amongſt Men; they all of them, during the whole Night, ſung Hymns and Songs of Thankſgiving. *Moſes* likewiſe compos'd a Song in Verſe, containing the Praiſes of God, and a Thankſgiving for the favour he had done unto them. All theſe things have I particularly declared, according as I have found them written in Holy Scriptures. Neither ought any man to marvel at this ſo wonderful a Diſcourſe, that thorough the Sea there ſhould be a paſſage found, to ſave ſo many perſons in times paſt, and they rude and ſimple, whether it were done by the Will of God, or it chanced of it ſelf; ſince not long time ago, God ſo thinking it good, the Sea of *Pamphylia* divided it ſelf, to give way to *Alexander* the King of *Macedon*'s Soldiers, having no other paſſage to deſtroy the Empire of the *Perſians*. The next day the *Egyptian*'s Arms, carried by force of the Stream, were caſt aſhore where the Army of the *Hebrews* was encamped, which when *Moſes* perceiv'd that it was done by the Providence of God, to the intent they might not be diſarmed, he gather'd them together, and furniſh'd the *Hebrews* therewith; and afterwards led them to Mount *Sinai* to Sacrifice to God, and to give him thanks for their deliverance, in the behalf of the People, according as he himſelf had before commanded.

THE

The Third Book of the HISTORY of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The Contents of the Chapters of the Third Book.

1. *How* Moſes *Conducted the People out of* Egypt *to Mount* Sinai.
2. *Of the Slaughter of the* Amalekites, *and their Confederates; and of the Prey which the* Iſraelites *attained thereby.*
3. Raguel's *Counſel unto his Son-in-law*, Moſes.
4. Moſes *aſcending the Mountain* Sinai, *bringeth down the Tables of the Ten Commandments, which he had received at God's hands to the People.*
5. *Of the Tabernacle made by* Moſes *in the Deſart, reſembling a portable Temple.*
6. *Of the Ark wherein* Moſes *incloſed the Tables of the Law.*
7. *Of the Golden Table aad Candleſtick, and of the Altars of the Tabernacle.*
8. *Of the Apparel both of the High Prieſts and their Inferiours.*
9. *Of* Aaron's *Prieſthood, and of that which was ordained as touching the Feaſts and Sacrifices.*
10. *The Laws of Sacrifices and Purifications.*
11. *The Laws and Cuſtoms of War.*
12. *Sedition againſt* Moſes, *by reaſon of the want of Victuals: and the puniſhment of the Seditious.*
13. *Of the Spies, who having ſeen and ſearched the Country of* Canaan, *and the returning back again to the* Iſraelites, *amazed them with fear.*

CHAP. I.

How Moſes *Conducted the People out of* Egypt *to Mount* Sinai.

THE joy which the *Iſraelites* had to ſee themſelves thus deliver'd by the help of Almighty God, was not a little diminiſh'd, by the wearineſs and tediouſneſs of the difficulties which they endured in their travel towards the Mountain of *Sinai*: by reaſon that the Country was a Deſart, and uninhabitable, deſtitute of Victuals and Water; and not only barren of what ſerves for the ſuſtenance of Men, but alſo every where wanting Paſturage and Proviſion for Cattel; ſo that they were conſtrain'd to bear with them the water which they had drawn before they entred the Deſart, according as their Captain and Conductor had commanded them: which being ſpent, they dig'd Pits, out of which they drew water with great difficulty, by reaſon of the hardneſs of the Ground: and further, the water which they found in thoſe places was bitter, and no ways fit to drink; and, which was worſe, very little in quantity. Travelling onwards of their Journey after this manner a long time, they arriv'd about Evening in a Certain place, which by reaſon the Waters were brackiſh, they called *Marah*, that is to ſay, *Bitterneſs*. There, wearied with Travel, and their Proviſion failing them, they began to be pinch'd with neceſſity, ſo that they reſolv'd to ſtay in that place; and the rather, in that they found a certain Pit there, which although it were ſufficient to ſatisfie ſo great an Army, yet for that they found it in that Country, it yielded them no little conſolation. For they were given to underſtand, that if they travelled onwards, they ſhould find no Water; and for the Water of that Pit, it was ſo bitter and unfit for drinking, that it neither was agreeable to the taſte, nor ſupportable for their very Cattel. Whereupon *Moſes* ſeeing them ſo diſcomforted, and not knowing how to ſatisfie them, in that he had not to deal with an Army or Enemy, whom he might repell with Valour; but that hunger and thirſt alone reduc'd all this great multitude of Men, Women and Children, to great diſtreſs; he was greatly perplex'd, and reſented in himſelf the calamity of them all, as if it had been all his own: for all of them had their recourſe unto him, and to no Man elſe; the Women beg'd for their Children, and the Husbands intreated for their Wives, beſeeching him to take compaſſion of their diſtreſs, and to furniſh them with ſome means to eſcape their Miſery. He addreſſed himſelf therefore in moſt humble manner to Almighty God, praying that it would pleaſe him to amend the evil quality of the Water, and to make it potable. Which grace and favour he no ſooner obtain'd, but he took a piece of Wood, which he cleft in two, and caſt into the Pit: giving the *Hebrews* to underſtand, that God had heard their Prayers, and that he had promis'd to give them the Water they deſir'd, if ſo be they would obey him, and with alacrity and diligence per-

The year of the World, 2454. *before Chriſt's Nativity*, 1510.

The *Iſraelites* in the Deſart are Diſtreſſed for want of Water. *V.* 1, 2, 3.

Marah ſignifieth Bitterneſs. Exod. 15. 23.

Ver. 15. *Moſes* beſeecheth God to change the bitter waters into ſweet.

The Year of the World, 2454. *before Chriſt's Nativity*, 1510.

Exod. 16. 1. The *Iſraelites* came to *Elim*, where they began to murmur againſt *Moſes*, for want of Suſtenance.

form that which ſhould be commanded them. And when they were inquiſitive what they ought to do, to the intent the water might be changed; he enjoined every one of them that was of beſt ſtrength and ability amongſt them, to draw water; giving them to underſtand, that ſo ſoon as they had drawn out great ſtore of water from the Pit, the reſt that ſhould remain, would be very good and convenient to be drunk. They obey'd, and the water agitated and purify'd by often drawing, became potable, and refreſh'd the weary Multitude. Hereupon diſlodging from that place, they came to *Helim*, a Country that afar off ſeem'd very pleaſant, by reaſon that it was planted with Palm-trees: but the nearer they approached it, the more tedious they ſound it (for there were no more than Seventy Palm-Trees in that place, and they not very tall, or well-grown, by reaſon of the drineſs and barrenneſs of the Soil.) They found alſo twelve Springs there, which were ſo ſmall, that they did not flow, but only drop. Whereupon falling to dig up the Sand, they could light of no Veins of Water; and if perhaps any little appear'd, it was ſo troubled by the Sand, that it became unfit to be taſted: neither did the Trees bear any ſtore of Fruit, by reaſon of the want of Water. For which cauſe, the whole Multitude began to murmur againſt their Guide, aſcribing all the cauſe of their Calamities and Miſeries unto him. For having marched for the ſpace of thirty days, they had conſum'd all the Proviſion which they brought with them; and conceiving that there was no remedy, they were wholly overwhelm'd with deſpair. Conſidering therefore only the evil which was before their Eyes, and forgetting the Marvels which God, by the Miniſtry of *Moſes*, had made them both ſee and partake, they conceiv'd Indignation againſt him, and were ready to ſtone him to death, as if he had been the Author of that Calamity which oppreſſed them. But he perceiving the Multitude ſo enrag'd, and incenſed againſt him, ſtrengthned himſelf in God; and warranted by the teſtimony of a good Conſcience, and the uprightneſs of his Actions, he came out into the midſt of thoſe who revil'd him, and had gather'd Stones to caſt at him. And for that he was adorn'd with a ſingular Grace and Majeſtick Countenance, and endued with pleaſing Eloquence, he began to appeaſe their Wrath; exhorting them to bear their preſent Difficulties, by remembring their forepaſſed bleſſings; and not to permit the Travel which they endur'd at that time, to drive out of their remembrance the Graces and Favours which they had receiv'd at God's Hands.

Exod. 16. 3. Exod. 15. 1. to 22. *Moſes* exhorteth the People to remember thoſe benefits they had received at God's hands. *Moſes* reckoneth up unto the People all the benefits which God had done unto them.

He willed them likewiſe diligently to expect their deliverance from that Extremity, by the Providence of God, who (as it ſeem'd) made trial of their Patience and Gratitude; or whether they kept in remembrance thoſe things which had happed unto them; or whether forgetting their forepaſſed Pleaſures, they would ſuffer themſelves to be ſwallowed with their preſent Miſery. He willed them therefore to take heed, leſt through their Impatience and Ingratitude, they ſhould be found unworthy of God's favour, if they neglected his Will, by whoſe direction they were brought out of *Egypt*, and threatned and hated him, who was God's Miniſter; eſpecially ſince hitherto they could no ways complain of him in any thing which he had undertaken to execute by the Commandment of God. Then reckon'd he up particularly unto them, how the *Egyptians* were plagued and deſtroyed, whil'ſt contrary to God's Will, they endeavour'd to detain them: how the ſame River, which of it ſelf was bloody and unprofitable to drink of, to themſelves became both ſweet and potable: likewiſe, how the Sea retir'd it ſelf, and further'd both their flight and paſſage, wherein they ſaw themſelves ſecure and free from danger; and contrariwiſe, their Enemies deſtroy'd, overthrown and drowned: and how, even until that day, being diſarm'd, they were by God's Providence both furniſh'd and fortified abundantly. Moreover, how often God had deliver'd them from apparent death and danger, beſides all Mens Opinion; who always Omnipotent, gave them at that time not the leaſt cauſe to deſpair of his aſſiſtance. For which cauſe, they ought to ſuffer all things patiently, and to imagine with themſelves, that the ſuccour, although deferred, was never too late, which was receiv'd before ſuch time as the danger had prevail'd: and ſo to think, that God contemn'd not their Perils, but made trial of their Fortitude and Conſtancy, to ſee whether they were able and willing to endure the want of Meat and Drink; or rather, whether after the manner of brute Beaſts, they had rather return to the yoke of ſervitude, to be fed only to be made the better able to endure labour. As for himſelf, he nothing fear'd his Life (becauſe that being unjuſtly ſlain, no evil could happen unto him) but that he was careful of their ſafety, leſt lifting up their hands to ſtone him, they ſhould oppoſe themſelves againſt God and his Commands. Thus pacify'd he them, and aſſwag'd the fury they had conceiv'd to endanger his Life; and ſo much prevail'd he, that they repented of that Enterprize whereby they ſought to deſtroy him.

Moſes imploreth God's help.

And for that he knew that they had ſome reaſon to be thus mov'd, he addreſs'd himſelf to Prayer and Supplication; and aſcending a certain Rock, he deſir'd God's help to relieve their Infirmities, Wants and Affliction (in whoſe hands only the Salvation

of

A of the People conſiſted :) beſeeching him in Mercy to forgive the People, being exaſperated with extream Miſeries, and by reaſon thereof diſtracted and withdrawn from their duty. Whereupon God promiſ'd him to have care of the People, promiſing him to ſend them a ſpeedy and preſent deliverance. Which when *Moſes* underſtood, he came down to the Multitude ; who perceiving Joy in his Countenance, by reaſon of thoſe Promiſes which he had receiv'd from God, exchang'd their doleſom Lamentations into Gladneſs. He therefore ſtanding up in the midſt of them, told them, that he brought unto them a moſt ſpeedy Remedy for their Neceſſity. And not long after, a number of Quails (which about the gulf of *Arabia* multiply and encreaſe more than any ſort of Birds) flew croſs the Sea; and being wearied in their flight, came and fell amidſt the Camp of the B *Hebrews* ; who caught them, as a Proviſion prepar'd for them by God, and ſent to relieve their Famine. Whereupon *Moſes* once more addreſſed himſelf to call upon God, yielding him thanks for the preſent and future good he had promiſ'd him. The People being after this manner fed and refreſhed, were ſoon after ſupplied with a new kind of Food. For as *Moſes* ſtretched out his hands, and pray'd to God, a dew deſcended from Heaven, which thickned betwixt his hands : and for that he ſuppos'd it to be another kind of ſuſtenance ſent them by God, he taſted the ſame, and found it very pleaſant. Then addreſſing to the People, who knew not what it was, but thought it to be Snow which fell in that place, according to the ſeaſon of the year, he told them, that it was no ordinary dew falling from Heaven, as they ſuppos'd, but that God had ſent it them, for C the Preſervation and Nourtriture of their Bodies: and having eaten thereof before them, he gave them of it, to the end he might ſtrengthen their belief ; who taſting the ſame in like manner as he had done, were greatly refreſh'd with the ſuſtenance : for in Sweetneſs and Pleaſure, it equal'd *Honey* ; in Odor, *Bdellium* ; and in Form and Greatneſs the Grain of *Coriander* ; whereupon every one gather'd of it. And *Moſes* commanded that every one of them ſhould particularly gather every day but the meaſure of an *Aſſaron*, which is the tenth part of an *Epha* ; which was done, leſt the weaker ſhould want, whil'ſt the ſtronger, through avarice, gather'd more than ſuffic'd them. And if any one, contrary to the command, gather'd more than was permitted, although he toiled and travelled more than any of them, yet was his Portion no ways encreas'd by that means. D For whatſoever (beſide the appointed meaſure of an *Aſſaron*) remained till the next Morning, was of no value, but became bitter and full of Worms. So divine and admirable was this kind of Food, and of that nature, that whoſo had ſufficient thereof, needed no ſort of Suſtenance. Moreover, even in theſe our days, there falls in that Country a dew like that, which God, in favour of *Moſes*, ſent for the Peoples Suſtenance. The *Hebrews* call it *Manna* ; for in our Tongue, *Man* is an Interrogation, ſignifying, *What is that* ? Thus liv'd they joyfully, being ſuſtain'd by this kind of Meat ſent them from Heaven, and us'd the ſame for the ſpace of forty years, during the time they were in the Deſart. But afterwards when they were diſlodg'd from that place, and encamped near to *Raphidom*, they were extreamly troubled with Thirſt ; for upon their firſt arrival, they found E ſome few Springs, but afterwards they found the Land wholly deſtitute of Water. They therefore once more were incens'd againſt *Moſes*. But he withdrawing himſelf apart from the fury of the People, betook himſelf to God in Prayer ; beſeeching him, that as he had given them Food in their Neceſſity, he would now alſo give them Drink, ſince they were ready to periſh with Thirſt ; and praying him to provide them Drink alſo, otherwiſe their Meat was unprofitable to them. God preſently granted his Prayer ; promiſing *Moſes*, that he would give him a Fountain, and abundance of Water, from that place from whence he leaſt expected it. To which end, he commanded him to ſtrike with his Rod the Rock which was there hard by, and promiſ'd to make the water come forth immediately, ſo that the People ſhould have ſufficient without taking pains to F ſeek for it. Which command when *Moſes* had receiv'd, he return'd to the People, who expected him, and had their Eyes fix'd upon him, with great impatience, as he deſcended from the Rock, where he had made his Prayer. No ſooner was he arriv'd, but he told them that God would deliver them from the neceſſity wherein they were, and would graciouſly grant them an unexpected relief, by cauſing a ſtream ſuddenly to break from that Rock. But they being amaz'd at that which they heard, and doubting, leſt tyred with Thirſt, and ſpent with Journeys, they ſhould be enforced to hew and cleave the Rock ; *Moſes* ſtruck the ſame in ſuch ſort with his Rod, that it divided aſunder, and there iſſu'd out moſt clear and pure water in great abundance. The People were greatly aſtoniſh'd at G this ſo ſtrange accident, and no leſs rejoyced. They fell to drink of the Water, and found it very ſweet and pleaſant, as being a miraculous Water, and a Preſent of the Goodneſs, Divine Bounty and Power of God. For this cauſe they highly eſteem'd *Moſes*, ſeeing that God had honour'd him in this ſort ; and they acknowledged God's Provi-

The year of the World, 2454. *before Chriſt's Nativity*, 1510.

Chap. 16. 13. God ſendeth Quails into the *Hebrews* Army.

God feedeth the *Iſraelites* with Manna. *Ver.* 14.

Ver. 16. A Commandment, how much Manna ſhould be gathered.

Manna, what it ſignifieth. *Exod.* 17. 1. The *Iſraelites* fed forty years ſpace on Manna. The *Iſraelites* arrive at *Raphidom*, and are troubled with Thirſt. 3.

Moſes ſtriketh the Rock with his Rod and there iſſueth water.

dence, offering Sacrifices, and humbly thanking him for the care he had over them. The Holy Scripture which is kept in the Temple, teſtifies that God foretold *Moſes*, that Water ſhould in this ſort iſſue from the Rock.

CHAP. II.

How the Amalekites *and their Aſſociates were overcome, and how great a Prey the* Iſraelites *obtained thereby.*

The year of the World, 2454. before Chriſt's Nativity, 1510.

BUT when the Renown of the *Hebrews* was become great, and ſpread abroad in all parts, it came to paſs, that the Neighbouring Nations were in very great fear of them: whereupon (ſending Ambaſſages the one unto the other) they mutually conſpir'd to expel, and, if poſſible, utterly extirpate the whole People.

Hedio & Ruffinus, chap. 2. *Exod.* 17. 8,9. The *Amalekites* War againſt the *Iſraelites.*

Amongſt the reſt, thoſe of the Country of *Cobol*, and the City *Petra*, who are call'd *Amalekites*, (a Nation very Warlike, and more active than the reſt) were the chief Agents in this Expedition: whoſe Kings both encourag'd one another, and ſtir'd up the Neighbour Nations to the *Iſraelites* deſtruction, telling them, that a Foreign Army, flying from the Thraldom of the *Egyptians*, had invaded their Country, whoſe multitudes were not a little to be ſuſpected: counſelling them (before they had gather'd head, and recover'd more means, and a Country to dwell in, and grew more confident, by their forbearance) to charge them firſt, rather than to expect their increaſe, and ſo to oppreſs them; eſteeming it a better point of Wiſdom, to repreſs their Inſolence and Forwardneſs in the Deſart, than to expect whil'ſt they were poſſeſs'd of ſtrong and rich Cities. For this (ſaid they) is the part of wiſe men, to reſiſt the beginnings of power of their Adverſaries, and not to expect, till by daily Exploits they more and more increaſe; and rather to provide to prevent, than deliver themſelves from Peril. After theſe Ambaſſages, it was decreed by general Council, That they ſhould endeavour to invade and aſſault the *Hebrews*. Theſe determinations and deſigns of theirs, troubled *Moſes* very much, for that he expected no Hoſtility. When therefore he perceiv'd that the People were affrighted and amaz'd, to ſee themſelves (being wholly unprovided) to be charg'd by ſo ſtrong and well furniſh'd an Army, he re-comforted them, and will'd them to bethink themſelves of God's Promiſes, who by his power had ſet them at Liberty; aſſuring them, that they ſhould overcome all thoſe that made head againſt them, to deſtroy them; wiſhing them to think, that though they were inferiour to their Enemies in Weapons, Wealth and Munition, and the like; yet ſince they had God to their friend, and ready to fight for them againſt their Enemy, they ought to be of good courage, as being furniſh'd with more than human Supplies. Alledging further, that they were not ignorant how great an Aſſiſter God was, having had ſo often tryal of his goodneſs in their greateſt dangers, as an Enemy to their Enemies and favourable to their Proceedings: which favour of his he moſt manifeſtly expreſs'd, by his miraculous deliverance of them from Hunger and Thirſt; by procuring them free eſcape, when they were ſhut in by the Sea and Mountains: And that which ſhould moſt animate them to the Fight and Victory, was, That if they came off victorious, they ſhould want nothing that appertain'd to a more commodious and peaceable Life. *Moſes* thus having encourag'd the People by his words, call'd unto him the chiefeſt of the Tribes, and every one of them that had the charge of them, both in private and publick Aſſembly, commanding the younger to obey the elder, and the Elders to be obedient to their General. Hereupon the People contemn'd their danger, and were deſirous of Fight, hoping that this Conflict would prove the end of their Calamities. For which cauſe, they earneſtly deſir'd *Moſes* to lead them forth againſt the Enemy, and not to dull the Alacrity of the Souldiers by any untimely delay. Whereupon (chuſing out among the whole multitude ſuch as were moſt fit for War) he appointed the Son of *Naveus* the Ephramite, to lead them, a Man Valiant in Arms, and prudent in Counſel, and of great Piety, as having been train'd up therein by *Moſes* his Maſter. He alſo in ſuch ſort deſpiſed certain Bands, that he might not be cut off from Water: he left ſo many as might guard the Camp and weaker Company. Thus ſtood they all Night long in Arms, expecting only the Signal of their General, and the Order of their Captains, to attack their Enemies. On the other ſide *Moſes* ſlept not, but inſtructed *Joſuah* how he ſhould conduct the Army. And as ſoon as the day appear'd, he encourag'd *Joſuah* to ſhew himſelf ſuch an one in that Battel, as both the Place wherewith he was honour'd, and the Cauſe for which they fought, requir'd; wiſhing him, by his Proweſs and good Conduct, to give Life and Courage to his Souldiers that follow'd him. He likewiſe exhorted the chiefeſt of the *Hebrews* in particular, and in general heartned and emboldned all others that entred the Battel.

Ver. 9, 10. *Moſes* encourageth the People to expect nothing but Victory.

Ver. 9. *Joſuah* made Captain over the *Iſraelites.*

And

The year of the World, 2454. before Chriſt's Nativity, 1510.

A After he had thus diſpos'd the Army, and given all neceſſary Orders, he, committing the Army to God's Protection, and *Joſuah*'s Conduct, retir'd upon a Mountain. Then encountred the Armies on both ſides, and every one fought moſt valiantly; neither wanted there encouragement on either ſide. And as long as *Moſes* lifted up his hands, the *Hebrews* had the better againſt the *Amalekites*. But for that he was unable continually to ſupport the ſame (and becauſe he obſerv'd, that as often as he held down his hands, ſo long the Enemies drove the *Iſraelites* to retreat) he willed his Brother *Aaron* and *Uron* his Siſter *Maries* Husband, to ſtand on each ſide of him, and ſuſtain his hands. Which when they had perform'd, the *Hebrews* by main force overcame the *Amalekites*; ſo that all of them had been ſlain, if the Chaſe had continu'd, and had not been cut off B by the approach of the Night. Thus our Anceſtors obtain'd a moſt happy and advantageous Victory: For beſides the glory they got in having overcome ſo potent Enemies, and caſt a terror into the hearts of the Nations round about, to whom they have ever ſince been formidable, they became Maſters of the Enemies Camp, and both in general and in particular got Riches; whereas before that time they had not neceſſary means to maintain themſelves. And this Victory of theirs, was the cauſe of their very great good fortune, not only for the preſent, but alſo for the time to come: For not only had they their Enemies bodies under their Subjection, but alſo their Spirits, ſo as they were fear'd by all the Nations round about. And they multiplied both in Strength and Riches; for there was a great quantity of Gold and Silver taken in the Camp. Divers C Veſſels likewiſe, and Tables of Braſs were found therein: likewiſe great quantity of Tiſſue-work, and excellent Furniture for War. Moreover, they had all their Baggage, Tents, Harneſs and Horſes, and generally, the whole Proviſion of an Army became their Prey. Thus ended this Battel. The ſucceſs whereof ſo exalted the courage of the *Iſraelites*, that they thought henceforward nothing would be unpoſſible to them. The next day, *Moſes* cauſed the Enemies that were ſlain, to be rifled, and the ſcatter'd Arms of thoſe that fled to be gather'd up. He honour'd them alſo, that had bravely demeaned themſelves in the Battel, and praiſed the Captain *Joſuah* in publick; whoſe honour was confirm'd by the applauſe of the whole Army. There was not one *Hebrew* that periſhed that day: though ſo many of the Enemies were there put to the Sword, as their D number cannot be expreſs'd. He offer'd likewiſe a Sacrifice of Thankſgiving unto God, and erected an Altar unto him, and dedicated it *To God, the Victor*. He propheſied moreover, that all the *Amalekites* ſhould be utterly extinguiſhed, ſo that none of them ſhould be left alive, in that they had aſſaulted the *Hebrews*, and that in the Deſart, and at ſuch time as they were in Affliction. After which, he made a Feaſt for the General, to teſtifie the joy he had for his Victory. This Iſſue had this Battel, which was the firſt that they fought after their departure out of *Egypt*. But as ſoon as *Moſes* had celebrated a Feaſt in Memory of the Victory, to the end he might give the *Hebrews* ſome refreſhment after the Battel, he cauſed them to march in array; for now the Arms gotten from the Enemies, being given to thoſe that wanted, there were more armed Souldiers than before. E Thus paſſing onwards by little and little, they arriv'd the third Month after their departure out of *Egypt*, near to the Mountain of *Sinai*, where (as before is declar'd) *Moſes* ſaw the Viſion in the Buſh, with other Wonders.

Ver. 13. The *Iſraelites* recover a great prey in the Camp of the *Amalekites*. The diſtribution of the Spoils and Prey.

The prediction of the utter ruin of the *Amalekites*.

The *Iſraelites* come to the mountain of *Sinai*.

CHAP. III.

What Counſel Raguel *gave to his Son-in-law*, Moſes.

F WHEN *Raguel*, *Moſes*'s Father-in-law, underſtood of this his good ſucceſs, he came with great Joy to *Moſes*, with purpoſe to ſalute him, his Daughter *Zephora*, and her Children: who (greatly rejoycing at his arrival) offer'd a Sacrifice to God, and feaſted the People, near the Buſh that could not be conſum'd by Fire; and in the Banquet, the People were ranked according to the Order and Place of every Family. But *Aaron* with *Raguel*, and all the Multitude ſung Praiſes to God, aſcribing to him both the means and manner of their Liberty. They alſo ſpake much in honour of *Moſes*, by whoſe Vertue all things had ſo fortunate an Iſſue: and *Raguel* particularly celebrated the honour of the People, and *Moſes* their Governour, by whoſe Prudence ſo many good and valiant Men were guided. The next day, *Raguel* ſeeing *Moſes* oppreſſed with the multitude of buſineſs (by reaſon that he decided all their differences that were brought to him; as G all were out of an Opinion of his Ability and Integrity, ſo that even they that were condemned by him, endur'd the Verdict patiently, knowing that their Cauſe was by him decided rather by the rule of Juſtice, than by Intereſt or Affection) he for that time kept

Hedio & Ruffinus, chap. 3. *Exod.* 18, 1, 2. *Raguel* cometh to *Moſes* to the Deſart of *Sinai*.

Hedio & Ruffinus, chap. 4

The year of the World, 2454. *before Chriſt's Nativity,* 1510.

Exod. 18. 13, 14. *ad* 24. *Raguel*, otherwiſe called *Jethro, Moſes's* Father-in-law, councelleth him to chooſe Judges amongſt the *Iſraelites.*

ſilence (being loth to hinder them, who pretended to receive benefit by the Juſtice of H his Son-in-law.) But when he found him at convenient leiſure, he took him apart, and told him privately what he ought to do; counſelling him to diſcharge himſelf of that trouble, concerning Affairs of ſo little Conſequence, and to reſerve only to himſelf thoſe of the greateſt Importance, and which concern'd the publick eſtate of them all. There being divers Perſons amongſt the *Hebrews* to be found, capable and ſufficient to hear and determine the ordinary Pleas; but for thoſe which regard the general good of the People, he alone was fit to undergo the burthen of them. *Knowing therefore* (ſaid he) *thy Vertue, and how worthily thou haſt behaved thy ſelf toward the People, being the Miniſter of God, for their Safety; ſuffer them to determine amongſt themſelves thoſe differences that ariſe amongſt them, and reſerve thy ſelf wholly to intend the ſervice of God, to the end thou* I *may'ſt more eaſily aſſiſt the People in their important Neceſſities. If therefore thou giveſt credit to my counſel in human Affairs, thou ſhalt muſter thy whole Army, and eſtabliſh Chieftains, that ſhall command over ten thouſands, and thouſands, and five hundreds, and over fifties; and ſhalt ordain Governours over them, who dividing them by thirties, twenties and tens, may conduct and rule them. And let ſome be appointed amongſt them, who may receive Titles, according to the number and Names of thoſe they commanded; who being approved by the whole Company, to be of good Fame and upright Conſcience, may hear and determine all their Differences. And if any Controverſie ſhall fall out amongſt any of them in Authority, they ſhall refer the deciding of that difficulty to thee. By this means neither ſhall any of the* Hebrews *be defrauded of his right, and thou thy ſelf ſerving God without Moleſtation, may'ſt* K *render him more and more favourable unto thine Army.*

Hedio & Ruffinus, chap. 5. *Ver.* 24. *Moſes* alloweth his Father-in-Laws advice.

This Counſel of *Raguel* highly pleaſed *Moſes*, ſo that he order'd all things according to his Advice; not concealing the Author of it, nor attributing it to himſelf, but declaring publickly to all Men, that his Father-in-law was the Inventor thereof. He hath likewiſe written in his Books that *Raguel* was the Author of this Government: accounting it no leſs honour, to attribute Praiſe to thoſe that deſerve it, than Shame to uſurp upon another Mans Merit; ſo that hereby you may conjecture his Virtue: of which, hereafter, in many places we have more to ſay. *Moſes* afterwards aſſembling all the People, told them that he ſhould aſcend the Mountain of *Sinai*, to talk with God; to the end, that he might afterwards return to them, and impart to them whatſoever good things he L ſhould receive from him on their behalf. He likewiſe commanded them to pitch their Tents about the Mountain, and to have it in reverence, by reaſon of the Preſence of God.

CHAP. IV.

Exod. 19.

Moſes *aſcends the Mountain, and receives the Tables of the Ten Commandments from God, and gives them to the People.*

M

Hedio & Ruffinus, chap. 6. *Moſes* aſcendeth the Mountain of *Sinai*. *Exod.* 19. 2, 3. 4. 14. &c.

THIS ſaid, he aſcended the Mountain *Sinai* (which is the higheſt, beyond compariſon, of all that Country; and which, by reaſon of its ſteep and inacceſſible ragged Rocks, is not only unfrequented by Men, but alſo cannot be beheld, without ſome fear.) Beſides, it being reported, that God commonly dwells on the ſame, it is held ſacred by the Inhabitants, and dreadful and inacceſſible to all that behold it. But the *Hebrews*, according to the Commandment of the Prophet, removing their Tents, pitched them at the foot of the Hill, being full of hope of the Favours which he had promiſed them to obtain of God for them. And in the mean ſpace, while they expected their Guide, they kept Holy-day, and feaſted, and purifi'd themſelves for the ſpace of three days, with all ſorts of Purification, and abſtinence from the Company of their Wives, as N *Moſes* had commanded them. They beſought God alſo, that he would favourably receive *Moſes*, and by his means bleſs them with the favours of which he had given them hope. They banqueted alſo in great Pomp, and their Wives and Children were richly attired. Now, on the third day, before Sun-riſing, a Cloud cover'd all the *Hebrews* Camp (a thing before-time unſeen by them) and environ'd all the place where they had pitched their Pavilions. And though all the reſt of the Country had a clear and untroubled Sky, yet thereabout violent Winds were rais'd, which hideouſly roared, and a tempeſtuous Rain ſucceeded them; and Thunderclaps dreadful to hear, and Lightnings horrible to behold, ſignifi'd that God was there preſent. Let thoſe that read this, judge O therefore, as it ſhall pleaſe them; as for my ſelf, it is not any ways lawful for me to depart in any ſort from that which is written in Holy Scripture. That which the *Hebrews* both heard and ſaw, being ſtrange and unaccuſtomed to them, troubled them greatly.

Horrible Lightnings about the Mountain of *Sinai*, v. 16.

Further-

The year of the World, 2455. *before Chriſt's Nativity,* 1510.

A Furthermore, the report that was publiſh'd touching the mountain. That God dwelt on the ſame, marvellouſly amaz'd their ſpirits. They therefore ſad and penſive, contain'd themſelves within their Tents, thinking that *Moſes* was deſtroy'd by the wrath of God, and expecting no leſs miſery themſelves. But whilſt they were thus troubled in mind, *Moſes* preſented himſelf to them (with a countenance full of pleaſing majeſty, and looks ſo contented, that they teſtified the inward ſatisfaction of his mind) whom they no ſooner beheld, but ſuddenly all their fear vaniſh'd, and in place thereof a hope of ſome great good ſucceeded; and withal, the Air, upon his arrival, recover'd its former clearneſs and ſerenity. Hereupon he ſummon'd the People to a ſolemn and general Aſſembly, to the end he might report, and they hear, what Commandments God had given them by
B him. No ſooner were they aſſembled, but he (from an high place, from which all the People might both ſee and hear him) ſtood up, and ſpake after this manner:

Ver. 25. *Moſes*'s Oration to the *Iſraelites.*

Know (ſaith he) *you* Hebrews, *that Almighty God, as he hath never deſpiſed my Prayers hitherto, ſo at this time alſo hath he entertained me very graciouſly: and behold he hath vouchſafed to honour your Camp with his Preſence, and to preſcribe to you by me, the moſt happy manner of living that can be imagin'd. I conjure you therefore by him, and by the many admirable works which he hath done for you, to hear with the reſpect you owe to him, that which he hath commanded me to tell you, without ſticking at the meanneſs of the Perſon whom he hath employ'd for this purpoſe. Do not conſider that 'tis but a Man that ſpeaks to you; but reflect rather upon the Advantages which you ſhall receive, by obſerving the Commandments which I*
C *bring to you in the Name of God; and reverence the Majeſty of him who hath not diſdained to make uſe of me for procuring you ſo great Happineſs. For it is not* Moſes *the Son of* Amram *and* Jocabel *that is going to give you thoſe admirable Precepts, but he it is that conſtrained* Nilus *to flow with Blood, and that through divers Plagues tamed the pride of the* Egyptians: *it is he that gave you paſſage thorow the midſt of the Sea: it is he that furniſh'd you with Meat prepared from Heaven, when you were in Extremity: it is he that made Water ſpring out of the Rock, to quench your Thirſts: it is he that put* Adam *into Poſſeſſion and Fruition both of the Fruits of the Earth, and the Fiſhes of the Sea: by him,* Noah *eſcaped from the Deluge: by him, our Fore-father* Abraham, *of a wandring Pilgrim, became an Inhabiter of the Land of* Canaan: *by him,* Iſaac *was born, at ſuch time as his Father and Mother were old:*
D *by him,* Jacob *became the Father of his Sons ſo accompliſh'd in all ſorts of Vertue: by him* Joſeph *became Lord over all the Forces of the* Egyptians: *he it is that graciouſly imparteth theſe words unto you, by me his Meſſenger. Let therefore theſe wholſom Laws of his be holy and inviolable amongſt you, and more dear to you than either your Wives and Children: for in obſerving the ſame, you ſhall lead a happy Life, enjoy a fruitful Country, a calm Sea, and a numerous Iſſue, and be always dreadful to your Enemies: for I have talked Face to Face with God, and have heard his immortal Voice; ſo dearly beloved are you unto him, and ſo careful is he of the Proſperity of your Nation.* This ſaid, he conducted the People (both Men, Women and Children) to the end they might hear God talk unto them, and teach them what to do, leſt the Law ſhould have been of leſs regard, if it had been preſented
E to their Underſtandings by a human Tongue. They all of them therefore heard his Voice deſcending from the Mountain, ſo that every one underſtood the Precepts which *Moſes* gave them afterwards written in the two Tables of the Law. I may not relate the very words of them, but I will expreſs the Senſe.

The People of *Iſrael* hear God ſpeaking unto them from the Mountain of *Sinai.* **Exod. 20. 1. ad 17.**

The Ten Commandments *Exod.* 20. *Deut.* 5.

F Commandment
1. *That there is but one God, who is only to be worſhipped.*
2. *That no Image of any Creature is to be adored.*
3. *That no Man ought to ſwear raſhly by the Name of God.*
4. *That the ſeventh day is not to be prophaned by any work.*
5. *That Father and Mother ought to be honoured.*
6. *That we ought to abſtain from Murther.*
7. *That Adultery is not to be committed.*
8. *That no man ought to ſteal.*
9. *That falſe witneſs muſt not be born.*
10. *That no man ought to covet any thing that belongs to his Neighbour.*

When the Multitude with great Joy had heard God himſelf ſpeak to them (according as *Moſes* had foretold them) he diſmiſſed them, and each one departed to his Tent. But ſome few days after they preſented themſelves before his *Pavilion*, beſeeching him to obtain of God ſuch Laws, as might ſerve for Government, and regulating the Commonwealth.
G He promis'd them to do it, and perform'd it in ſome time after, as in due place it ſhall be expreſs'd. But the greater part of the Laws I defer till another time, meaning to write a particular Book upon that Subject. Some time after, *Moſes* once more aſcended

The year of the World, 2454. *before Chriſt's Nativity*, 1510.

Exod. 24. 18. *Moſes* remained on the Mountain 40 days and 40 nights.

Exod. 24. 28. Deutr. 9. 9. *Moſes* faſted 40 days and nights.

cended the Mountain of *Sinai* (having premoniſh'd the People thereof) and aſcended H
the ſame in their ſight: but when the time ſeem'd tedious unto them (for he was abſent
from them forty days) they were in great fear, leſt ſome evil had hapned unto him:
ſeveral ſpoke variouſly concerning it. They that lov'd him not, ſaid that he was devour'd
of wild Beaſts. Others, that he was taken up unto God: but they of the wiſer
ſort among them, who took no pleaſure to hear any of theſe ſuppoſitions, contain'd themſelves;
being equally affected in reſpect of both the opinions: for that the one ſeem'd
not inconſiſtant with human condition, and the other had ſome correſpondence with the
vertues of the man: ſo that they endur'd his fortune with an equal mind, and lamented
their own miſhap, in that they were depriv'd of ſuch a Governour and Patron as he was,
whoſe like they thought it impoſſible to find: neither did their care ſuffer them to hope, I
neither depriv'd of hope could they chuſe but complain: neither durſt they remove
their Tents, in that he had commanded them to expect his return. At length (when forty
days and forty nights were paſt) he returned to them: having (during that time) taſted
no human ſuſtenance: and by his arrival the whole Hoſt was repleniſh'd with great
joy; whom he certifi'd that God's Providence was always aſſiſting them, and that during
the time of thoſe days, he had learn'd the means how they ſhould live civilly, orderly
and bleſſedly, telling them, that God commanded them to make him a Tabernacle,
whereunto he would deſcend as often as it pleas'd him, which alſo in their Travel
they might carry about with them: ſo that they ſhould have no more need to aſcend
unto *Sinai*, but he himſelf would deſcend into that Tabernacle to hear their Prayers. K
He told them likewiſe the meaſure, and order of the ſaid Tabernacle, and that there
wanted nothing, but that they preſently addreſſed themſelves to the building thereof.

Moſes's two Tables.

Exod. 35. 23, &c. The *Iſraelites* with great joy addreſs themſelves to the building of the Tabernacle.

Exod. 36. 1, 2, 3.

This ſaid, he ſhew'd them the two Tables, containing the Ten Commandments written
therein (in each of them five) by the hand of God. The People (rejoycing at
that which they had heard and ſeen) ceas'd not to beſtir themſelves to their uttermoſt,
for the building of the Tabernacle: ſo that they brought in Silver, Gold, Braſs and ſtore
of Wood fit for Building, and which would not be worm-eaten; the hair of Goats, and
the Skins of Sheep; the one died azure, and the other white; Wools of the ſame
colour, fine Linnen, Stones inchaſed in Gold, wherewith men are accuſtom'd to deck
themſelves, with great quantity of Perfumes. Such was the manner of the Tabernacle, L
which was made like to a portable and moving Temple: this ſtuff being thus gather'd
together, and collected with ſo great affection (according to each man's utmoſt ability)
Moſes appointed Workmaſters, according to the Commandment of God, but ſuch, as the
like could not have been choſen, although the matter had been commited to the Peoples
ſuffrages; their Names are now likewiſe extant in the Volumes of the Sacred Scriptures;
Beſeleel of the Tribe of *Juda*, the Son of *Uron*, and of *Mary Moſes*'s Siſter: and
Eliab the Son of *Iſamach*, of the Tribe of *Dan*. The People ſhew'd themſelves ſo forward
for the finiſhing of this Work, that *Moſes* was compell'd to reſtrain them, cauſing it
to be proclaim'd, That they had ſufficiently contributed for the work already; for the
Workmaſters certifi'd him no leſs. They therefore addreſs'd themſelves to finiſh the M
Tabernacle, being particularly inſtructed by *Moſes* of the meaſure and greatneſs thereof,
and how many Veſſels they ought to have, according to the model which God had given
Moſes. The Women alſo ſtrove with Emulation to exceed each other in making the
Veſtures of the Prieſts, and other things which were convenient for that work, to the
end to honour the Service of God.

Beſeleel and *Eliab* are Workmaſters of the Tabernacle.

The People are reſtrained by Edict from bringing any more offerings toward the building of the Tabernacle.

Ver. 6.

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CHAP. V.

Of the Tabernacle made by Moſes *in the Deſart, reſembling a portable Temple.*

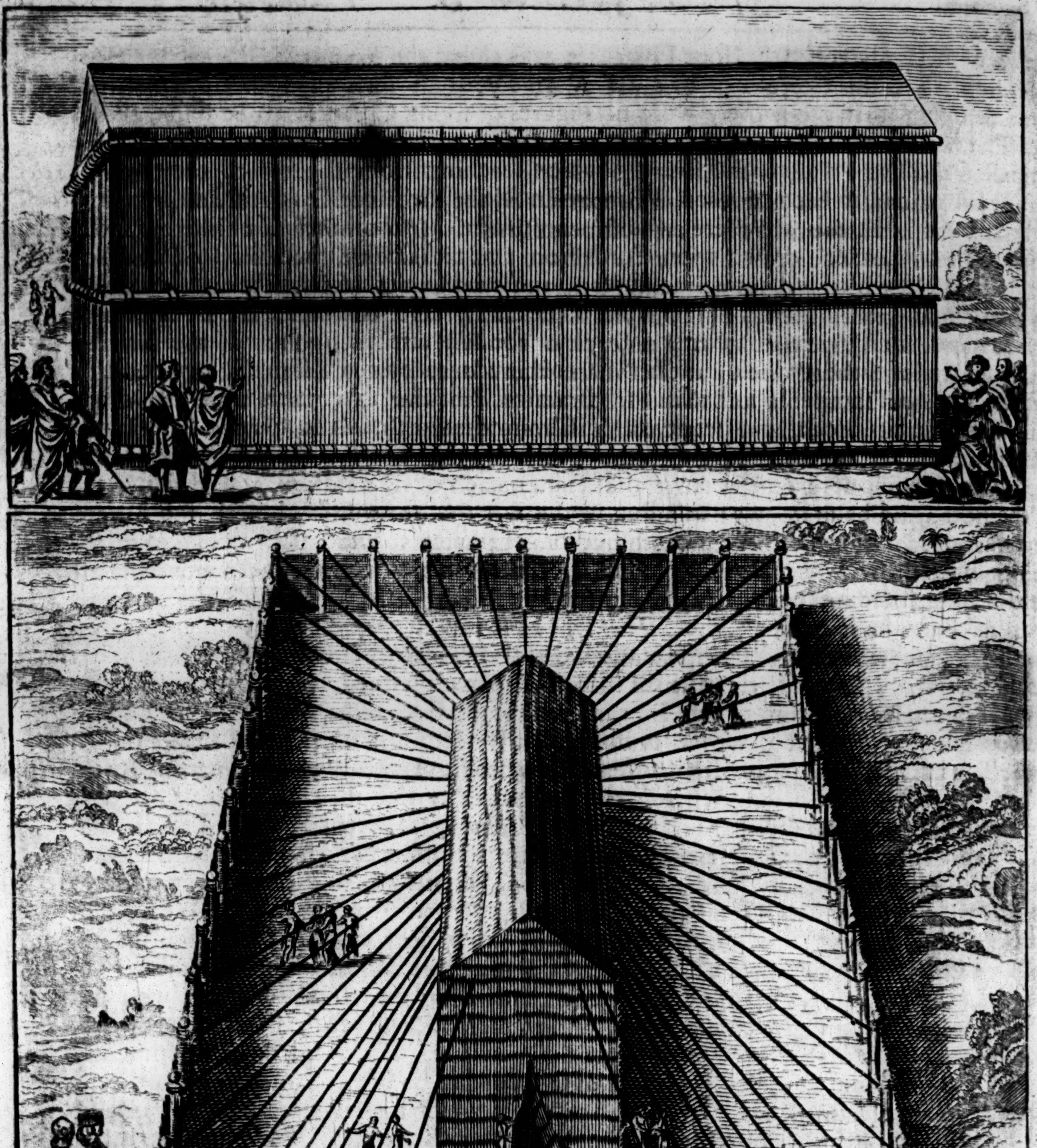
The year of the World, 2455. before Chriſt's Nativity, 1509.

Exod. 36. *a v.* 8. *ad finem. Hedio & Ruffinus*, chap. 7.

Moſes erecteth a Tabernacle in the Deſart. The firſt Court of the Temple.

NOW when all things were thus prepar'd, and the Veſſels of Gold and Braſs, the ſundry Ornaments and Pontifical Veſtments finiſht, *Moſes* commanded them to Feaſt, and Sacrifice, each one according to his ability, and ſet forward the building of the Tabernacle. Firſt of all therefore he meaſur'd the outward Court, which in breadth contain'd fifty, and in length an hundred Cubits, in ſuch manner as followeth. He raiſed twenty B Columns or Pillars, five Cubits high on each of the longer ſides, and ten on the ſhorter; in the backſide to every one of theſe Pillars, there were faſtned Rings of Silver; their Corniſhes were alſo Silver, and the Baſes Braſs guilded, the lower parts of which reſembled the point of a Spear, the better to fix them in the Earth. Thorow the Rings there paſs'd certain Cords of five Cubits length, which on the one ſide faſtned on the ground with brazen Nails of a Cubits length, did faſten each of the Pillars, and defended the Tabernacle againſt the force of Winds. Then was there a curtain of very fine Linnen drawn about the ſame, which hanging from the Chapters to the Baſes, and incloſing all the place, ſeem'd to differ in nothing from a Wall. And after this manner were the three ſides of the incloſure ſurrounded. But the fourth ſide, being of fifty Cubits, was the C Front of the whole Frame; the Door whereof was twenty Cubits wide, having on both ſides double Pillars; and theſe alſo were of Braſs cover'd with Silver, except the Baſes; and more inward, there ſtood three Pillars well faſtned, which were alſo hung round about with a Curtain of fine Linnen; but at the Gate there hung a Veil of twenty Cubits long, and five deep, woven of Purple and Violet, fine Linnen embroyder'd with divers Figures, but none of any living creature: Within the gates there was a brazen Ewer, with a foot of the ſame metal, wherein the Prieſts might waſh their hands and feet. After this manner was the incloſure of the Court; in the midſt hereof he plac'd the Tabernacle, turning it toward the Eaſt, that the riſing Sun might ſhine upon it: the length thereof was thirty Cubits, and the bredth twelve; one of the Walls thereof lookt towards D the South, another towards the North, but the hinder part was towards the Weſt; and it was as high as long; and on each ſide there were twenty wooden Planks fourſquare, and joyn'd together four Fingers thick, and a Cubit and an half broad, lined both within and without, with plates of Gold; and every Board had two Hinges, which were put thorow the two Baſes that were of Silver, and in their Sockets receiv'd the Hinges of the Boards; the planks of the Weſt-Wall were ſix in number, and guilded both within and without; all of them ſo cloſed together, as it ſeem'd to be but one Wall. But on both ſides there were certain Boards cloſe joyn'd together, which in breadth contain'd one Cubit and an half, and in thickneſs, the third part of an hands breadth, and ſo made up thirty Cubits; but ſix Boards made up the nine Cubits of the hinder Wall, to which were E joyn'd other two Boards half a Cubit broad, which they plac'd in the Corners inſtead of whole ones: Every Board had Rings of Gold faſtned to the outer Front thereof, rivetted in order, and anſwering one another on every ſide. Thorow theſe Rings were put certain Bars which were cover'd with Gold, every one five Cubits long, which joyn'd the Boards together: And the end of every Bar was put into the beginning of the other, after the manner of a Box. And on the backſide of the Walls of the Tabernacle, there was one rank of Bars plac'd long ways, paſſing thorow all the Planks, in which by Hooks or Haſps, the ſides of it were held together and rivetted and faſtned one within the other; by which means the Tabernacle was ſecur'd from the force of Winds, and kept ſteddy and unmoveable. Within, the length thereof was divided into three parts: Next to one part F thereof, containing ten Cubits, on the inſide, were plac'd four Pillars made of the ſame work and matter, planted on like Baſes, and diſtant one from the other by equal ſpaces overthwart, beyond theſe was the ſecret place. The reſt of the Tabernacle was for all the Prieſts; and this tripartite diviſion of the Tabernacle, reſembled the nature of the World; for the third part (which was contain'd within the four Pillars, to which the Prieſts had not acceſs) did, in a manner, repreſent Heaven, the Seat of God: but the ſpace of twenty Cubits (which was only permitted to the Prieſt, and was unacceſſible to others) reſembled the Sea and Land. In the Front where the entrance was, they plac'd five Pillars upon brazen Baſes; after theſe, the Curtains were ſpread about the Tabernacle, woven of Silk; and embroyder'd with Purple, G Violet and Scarlet Colours; the firſt of theſe was ſpread ten Cubits every way, and was drawn about the Pillars, which ſeparated the Adyt from the other ſpace, and from the ſight of men; and all this Temple was call'd Holy. As for the Adyt, that

The Tabernacle.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A that was ſituate beyond the four Pillars, it was called the *Sanctum Sanctorum*, or Holy of Holieſt; and this Curtain or Vail was adorn'd with all ſorts of Flowers which the Earth bringeth forth; but there were no Figures of living Creatures to be found therein. The ſecond Vail equalled the firſt in greatneſs, workmanſhip and colour, and incompaſſed the five Pillars of the Entry; which reaching from the top to the midſt of them, and faſtned to each of them by a certain Ring, gave acceſs to the Prieſts that entred the ſame. To this was there annex'd on the outſide, another Vail of like highneſs, and woven of Linnen, drawn upon Cords from the one ſide to the other, by means of certain Rings; which was ſometimes ſpread, and other times (eſpecially on the Holy-days) unſpread, leſt it ſhould hinder the Peoples ſight: On the other days (eſpecially B ſuch as were cloudy) it was ſpread, and ſerv'd for a coverture to defend the painted Vail from the Weather, which cuſtom hath continued ſince the building of the Temple, that the like Vail ſhould be ſpread in the Entrance. Beſides this, there were ten other Vails, four Cubits broad, and twenty eight Cubits long, with certain Golden Hooks, enchaſed the one within the other, to the end to conjoyn them, ſo that they ſeemed to be one; which being ſpread, did cover the Tabernacle in the upper part, and the Walls on the ſides, and behind, not extending to the Earth by a foot. Moreover, there were eleven other Hangings of equal breadth, but longer; namely, every one of them of thirty Cubits, woven, with as great Art, of Hairs, as the other of Wool; which covering all the reſt, and extending to the Earth, reſembling the form of a Bed-Chamber; the eleventh C ſerv'd to cover the Entrance. Theſe alſo were cover'd with certain Skins ſewed together which protected the ſame againſt the injuries of the Weather. For which cauſe to them that beheld it from far, it ſeemed a thing moſt worthy of admiration. For the Colours of the Tabernacle did in no other ſort ſhine, than as if a Man ſhould have beheld the Heavens. But the Vails of Hair and Skins hung after ſuch a manner about the Entrance of the Tabernacle, that they ſerv'd to reſiſt the force and outrages of Storms and Tempeſts.

The Year of the World, 2455; before Christ's Nativity, 1509.

The Sanctuary.

The ſignification of the diviſion of the Tabernacle.

CHAP. VI.

Of the Ark, wherein Moſes *placed the Table of the Law.*

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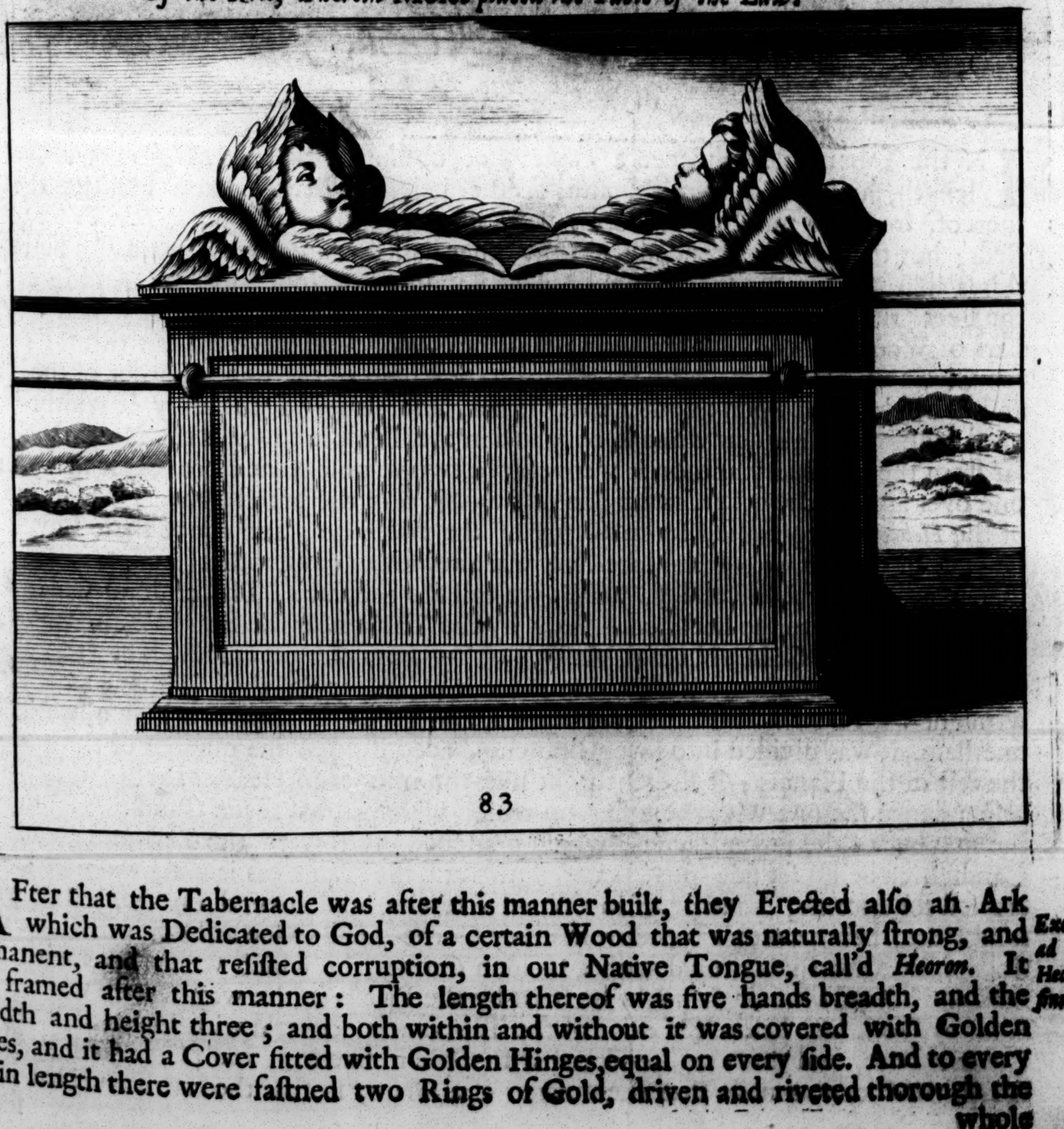


After that the Tabernacle was after this manner built, they Erected alſo an Ark which was Dedicated to God, of a certain Wood that was naturally ſtrong, and G permanent, and that reſiſted corruption, in our Native Tongue, call'd *Heoron*. It was framed after this manner: The length thereof was five hands breadth, and the breadth and height three; and both within and without it was covered with Golden Plates, and it had a Cover fitted with Golden Hinges, equal on every ſide. And to every ſide in length there were faſtned two Rings of Gold, driven and riveted thorough the whole

Exod. 37. 1, *ad* 6. *Hedio & Ruffinus, cap.* 8.

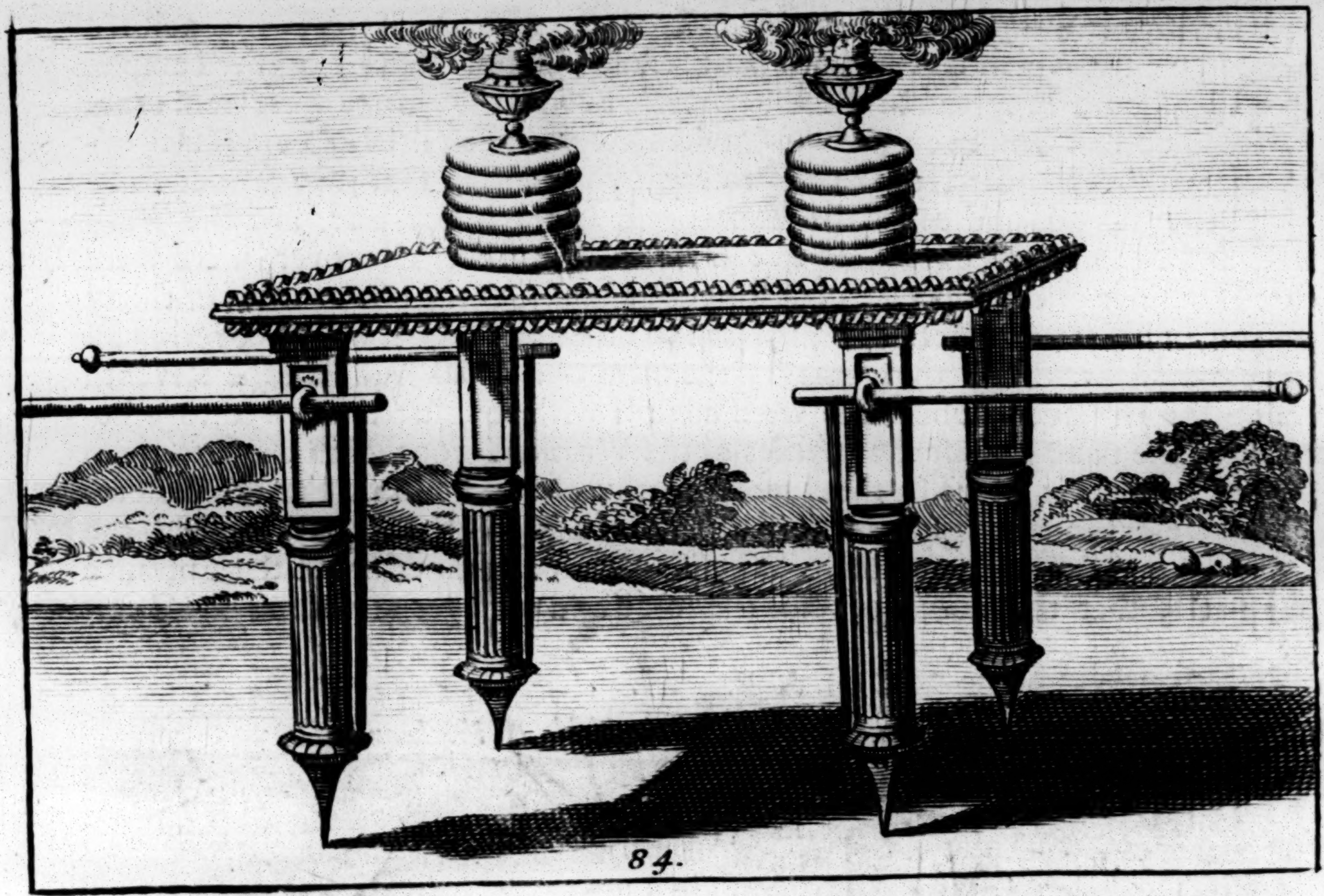
The year of the World, 2455. before Chriſt's Nativity, 1509.

Cherubins. The Tables of the Law are placed in the Ark.

whole Wood,and thorough them certain Bars of Gold were thruſt,that whenſoever there H
were need, it might be carried any ways: For never was it born on Beaſts backs, but the
Prieſts bare it on their ſhoulders. On the Cover thereof there were two Figures of Cherubins,having
Wings, according as *Moſes* ſaw them near the Throne of God; for no Man
before him ever had any knowledge of them. In this Ark he placed the Tables, containing
the Ten Commandments, in each Table five, two and an half in one Column, and
two and an half in the other; and this Ark he plac'd within the Sanctuary.

CHAP. VII.

Of the Table, and Candleſtick of Gold, and of the Altar of the Tabernacle.



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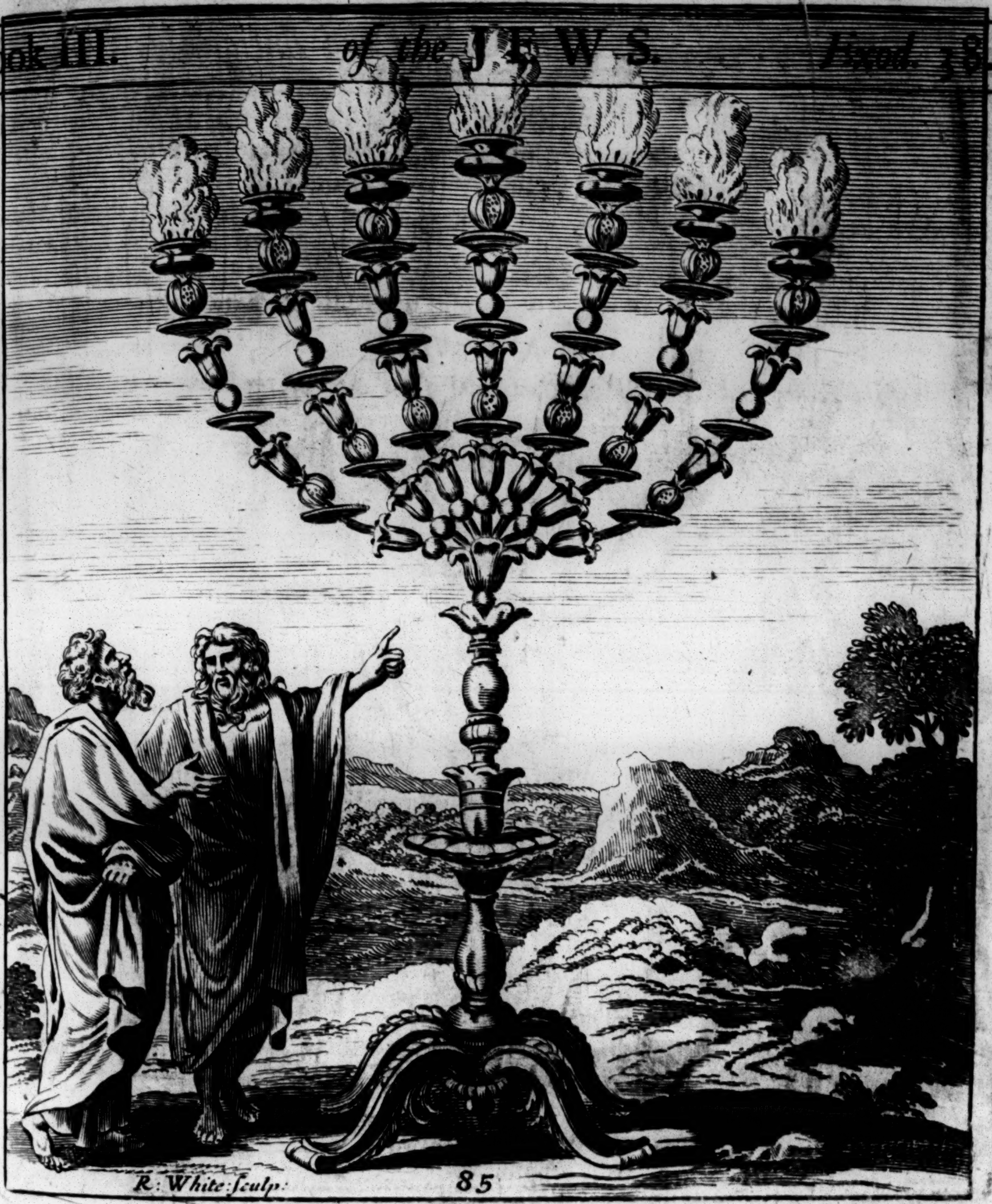
Hedio & Ruffinus, cap 9. The Table, Exod. 27. a v. 10. *ad finem.*

Hedio & Ruffinus, cap. 10. The Golden Candleſtick.

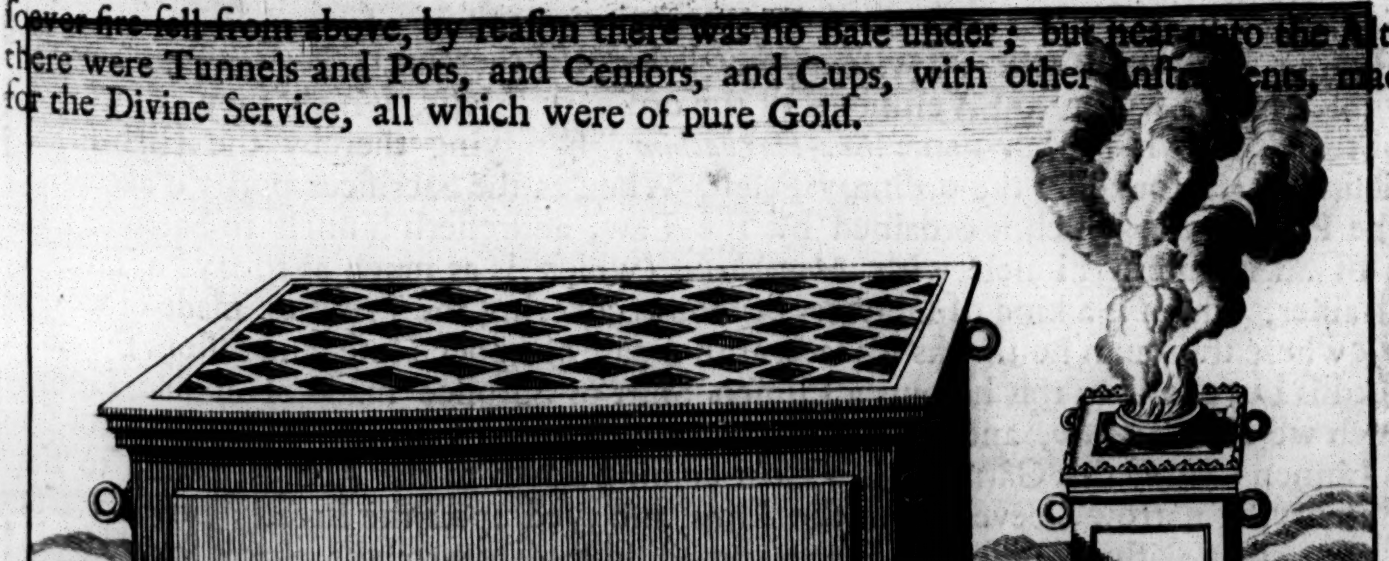
The Altar of Incenſe.

Exod. 38. 1, *ad* 8.

IN the Tabernacle he placed a Table, not unlike to that at *Delphos*, two Cubits in
length, and one in breadth, and of the height of three hand breaths, the Feet
thereof, from the midſt downwards, were like thoſe Feet which the *Doriens* ſet to their
Beds; but that which aſcended from the other half upwards, was ſquare. The body of
this Table was ſurrounded with a Border, ſtanding out four Fingers: And in every of
the Feet, there were Rings faſtned about the top of the Foot, through which were put
Bars of Wood, Gilded, and framed of moſt firm Wood, which were not thruſt thorough
the Circle on both ſides, but with a Button took hold of the upper Border of the Table, M
and beneath reſted upon another upright Bar, and ſo ſerv'd to carry it whitherſoever
need required. This was wont to be plac'd in the Temple towards the North-Wall, not
far from the Sanctuary:and on it were placed twelve unleavened Loaves,ſet ſix by ſix,the
one over againſt the other, and made of two *Aſſars* of the pureſt Wheat, which meaſure
of the *Hebrews*, contained ſeven *Cotylas* of the *Athenians*; and above theſe Loves, two
Golden Pots filled with Frankincenſe; but after ſeven days, other Loaves were ſet in
their place on the Feſtival day, which we call the Sabbath. The cauſe of which Ceremony
ſhall hereafter be declared. Hard by the Table near the South-Wall, was placed
a Candleſtick of Gold (but not Maſſie) of an hundred pound Weight (this Weight
the *Hebrews* call *Cinchares*, the *Grecians* name it a Talent in their Tongue) and it was N
wrought with Bowls, Lillies, Pomegranates, and little Cups; then ariſing upwards from
one Baſe, it was divided into ſeven Branches, according to the number of the Sun, and
the reſt of the Planets; it ſtretched out likewiſe into ſeven Heads, having orderly correſpondence
the one with the other, on which were planted ſeven Candles, according to
the number of the ſeven Planets, which branched out toward the Eaſt and South, the
Candleſtick being ſet ſide-long. Between this and the Table (as is ſaid) was a little Altar
erected for Incenſe, made of laſting Wood likewiſe, and cover'd on every ſide with a
ſolid Plate, being a Cubit broad from every Corner, and twice as high, on which there
ſtood a little hearth environ'd with a Golden Crown, in which were Rings with their
Bars and Staves,whereby it might be born by the Prieſts in the way. There was another O
Altar of Wood alſo before the door of the Tabernacle, cover'd with Plates of Braſs, five
Cubits ſquare, and three high, decked with Gold in like ſort, and plated with Braſs, the
hearth whereof was made after the manner of a Grate, ſo that the Earth received whatſoever



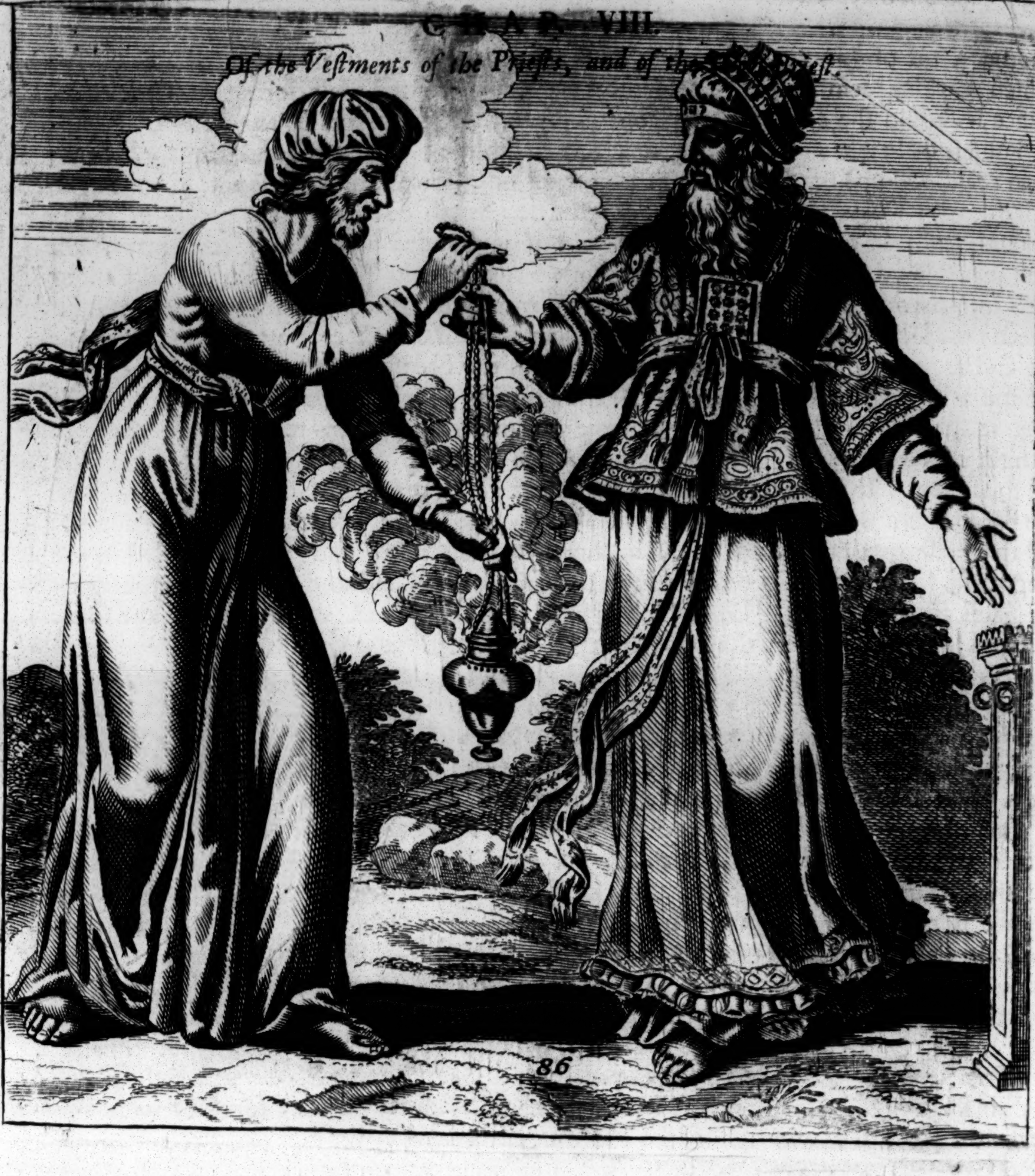
ſoever fire fell from above, by reaſon there was no Baſe under; but near unto the Altar there were Tunnels and Pots, and Cenſors, and Cups, with other Inſtruments, made for the Divine Service, all which were of pure Gold.



The year of the World, 2455. before the Navity of Chriſt, 1509.

CHAP. VIII.

Of the Veſtments of the Prieſts, and of the High-Prieſt.



Hedio & Ruffinus, cap. 11. *Exod.* 39. 1, *ad* 32. The Prieſts Veſtures.

Manachaſſes.

Chetonem.

Abaneth.

Maſſabaſſanes.

Maſnaemphetes.

SUCH was the Tabernacle with all that belongeth thereunto. Now it remaineth to
diſcourſe as well of the Veſtments of the ordinary Prieſts, which they call *Chanees*,
as of the Prieſt whom they name *Sar-Hazbachim*, ſignifying thereby the High-Prieſt. M
And firſt of all, touching the ordinary Prieſt. When as the Sacrificer purify'd according
to the Purification which is ordained by the Law, addreſſeth himſelf to Sacrifice: he
firſt of all inveſteth himſelf with *Manachaſſes* (which is as much as to ſay, a Truſs or
Reſtrainer, which is a kind of Drawers or Slops, covering the Privities, made of woven
Silk) where thorough he thruſts his feet, as in a pair of upper Hoſe, and faſtens the ſame
about his Loyns: over this he puts a Linnen Shirt or Surplice made of double Linnen
(which we call *Chetonem*, and the word ſignifieth a Linnen Garment or Surplice, for we
call Linnen *Cheton*) this Garment is a Coat coming down to the Ankles bound to the
Body, having narrow Sleeves about the Arms, and tyed upon the Breaſt a little beneath
the Arm-holes, with a Girdle four Fingers broad, ſo looſely wrought, that it ſeem'd like a N
Serpents Skin. It was likewiſe adorn'd with red, purple Hyacinthine, and ſilken Flowers,
but the ground only ſilk, which being twice doubled about the Breaſt, extendeth
down to the Ankles at ſuch time as he deſiſteth from Sacrifice (and this they ſeemed to
wear in way of Ornament) but when he is to miniſter in Sacrifice, then (leſt blown
up by the Wind, it ſhould hinder his work) he caſts it on his left ſhoulder. This Girdle
Moſes call'd *Abaneth*, and we, by a word borrow'd from the *Babylonians*, name it *Emian*.
This Coat was in no manner plaited, and in the neck hath a broad opening, faſtned
about the two Shoulders with Claſps, from the edge of the Collar to the Breaſt, and the
midſt of the back: this call'd they *Maſſabaſſanes*. But on his Head he weareth a Hat
(not made with a high Crown, neither comprehending the whole Head, but ſomewhat O
more than the half:) this is call'd *Maſnaemphetes*; it reſembleth a Crown, and is of woven
Linnen oftentimes doubled and ſowed, which in the upper part is cover'd with
another

A another Coif of Linen, deſcending to the Front, hiding thoſe ſeams of the Crown
which were unſeemly to be beheld: this is Curiouſly fitted, leſt during the time of Sacrifice
it ſhould ſlip off. Such in general were the Ornaments of the Prieſts.

The Year of the World, 2455. before Chriſt's Nativity, 1509.

The High-Prieſt's ornament *Methir*.

The High-Prieſt alſo uſeth the very ſame (omitting none of thoſe things which we
have reckoned up) but beſide the reſt, he puts on a Violet-coloured Coat, extending in
length to his Heels (we call it *Methir*) this he girdeth to him with a girdle of divers
colours, (not unlike the former) but that it is ſtudded with Gold: the skirt of the
Veſt is bordered with Fringes, to which are tied certain Pomegranates, and Golden
Bells intermix'd; ſo that between two Pomegranates, there is placed a Bell, and between
two Bells one Pomegrante. This Coat is all of one piece, without ſeam, open in
B the Collar, not athwart, but long-ways, from the Breaſt to the middeſt of the Back.
To it is a Riband or Hem faſtned, leſt the opening ſhould be perceived; it is likewiſe
open in that place where the Hands ſhould be put out. Beſides theſe veſtures, he hath
C. 39. 2. Ephod.
a third, called an *Ephod* (reſembling the *Grecian* Garment call'd *Epomis*, and made after
this manner.) It is woven of divers colours, intermixed with Gold; in the midſt of
the Breaſt there is a ſpace left open (the Sleeves, and all the reſt are in ſuch ſort compoſed
that it ſeemeth to be a Coat;) in this void ſpace there is a piece enchaſed of the
length of a ſpan, embroidered with the ſame Colours, Gold and Flowers, as the *Ephod*
is. This piece is called *Eſſen*, which ſignifieth *Rational* (and wholly filleth the ſpace
v. 5. *Eſſen ſeu Logion.*
that was left void by them that wove the *Ephod.* And it is joyned with the *Ephod*, and
C to every Corner thereof, with Buckles of God, which are tied with a Lace of *Hyacinth*,
applied to tie them together with theſe Buckles. And to the end the ſpace between the
Buckles be not ſlack, the opening is filled with a *Hyacinthine Riband:* but on either
ſhoulder are two *Sardonyx* Stones enchaſed in Gold (inſtead of Buttons) to tie the
Hood or *Ephod*; in theſe are ingraven the names of *Jacob*'s Sons, in Hebrew Characters,
in either Stone ſix: ſo that the elder of them were placed on the right ſhoulder.
Moreover twelve precious Stones diſtinguiſh the *Eſſen* or *Rational* it ſelf, of excellent
greatneſs and beauty, which for their ineſtimable price could not be bought by any
private Man. They were enchaſed three and three in four ranks in certain Crowns
of Gold, to the end they might not fall out: in the firſt order was a *Sardonyx*, a *Topaz*,
D and a *Smaradg:* in the ſecond a *Carbuncle*, *Jaſpis*, and a *Saphire:* in the third, a *Lincurius*,
an *Amethyſt*, and an *Agate:* in the fourth, a *Chryſolite*, an *Onyx*, and a *Beril* Stone. In theſe
v. 10, 11, &c.
were the names of *Jacob*'s Sons ingraven, whom we eſteem for the firſt Authors of
our Tribes; every Stone being honoured with a ſeveral name according to the order
of their Birth. But whereas theſe Rings (whereof before we have ſpoken) were too
weak to ſuſtain the weight of the Precious Stones, they faſtned two greater in the
top of the *Rational* toward the neck, being eminent above the texture, which might
receive the Golden Chains which met at the top of the ſhoulders to be faſtned with the
little Chains, the end whereof was crooked, and conveighed certain Pipes, put thorow
the Rings, and were more prominent than the brim behind the *Ephod*, to faſten the
E *Rational*, to the end it ſhould neither ſway this way nor that way. To the ſame *Rational*
alſo was there a Girdle ſewed, diſtinguiſhed with the ſaid Colours and Gold; which compaſſing
the whole, and again knit upon the ſeam, was ſuffered to hang downwards. And
as touching the Fringes, they were faſtned to hollow loops of Gold from the one end to
the other. Now his Hat was ſuch as the other Prieſts uſed, on which there ſtood another
ſewed thereto, and flouriſhed with *Hyacinthine:* this was invironed with a Golden
Crown, in which there were divers Cups of Gold made after ſuch ſort as may be ſeen
in that Herb which we call *Daccar*, and the *Grecian* Herbaliſts, *Henbane.* And leſt any
v. 30. **The High-Prieſts triple golden crown.**
Man that hath not heretofore ſeen the ſame, ſhould be ignorant of the nature thereof,
I have thought good to ſet down the deſcription in this place. This Herb is of the
F height of three ſpans, hath a root like a Turnep or Navew, and Leaves that reſemble
Smallage or Rocquet; out of the ſtem it putteth forth a certain bud cleaving to the
branches of it, inveſted with a Coat, which it caſteth off when the Fruit waxeth ripe.
This bud is as big as the joynt a of little Finger, having a circumference like unto a Cup;
which I will deſcribe more plainly, that the ignorant may the better comprehend it.
In the lower part thereof, about the bottom, it reſembleth in roundneſs a half bowl:
and according as it groweth up, it is ſtreightned, until being again dilated in the extremity
or brim, it ends in a Partition, not much unlike to a Pomegranate cut in the middeſt,
to which there is annexed and groweth a round Cover, as if turned and framed on
purpoſe, having theſe eminent Clefts (as I ſaid) like to the middeſt of a Pomegranate,
G reſembling the pointed and ſharp Thorns, and pricking Blades. Now it containeth a
certain fruit under the Cover and the whole Cup is like to the Seed of the Herb *Sideritis*;
Sideritis.
its Flower is not much unlike that which ſpringeth from the Poppey. This Miter cover'd

The Year of the World, 2455. *before Chriſt's Nativity*, 1509.

the back part of the head, and the two temples, for theſe Cups came not near the front H or brow. For on the ſame there was as it were a plate of Gold, on which the Name of God was engraven. Such were the Ornaments of the High-Prieſt.

v. 51. The ſignification of the Fabrick of the Tabernacle, and the Prieſts Ornament. *v. 6. ad* 14. *Exod.* 28. *à v.* 17. *ad* 21.

I cannot therefore but greatly wonder at the ſtrange and cauſeleſs malice which other Nations have conceived againſt us, as if we were injurious againſt the Divine Majeſty, which (they ſay) they ſo much honour. For, if a Man mark the compoſition of the Tabernacle, and examine the habit of the High-Prieſt, and conſider all the Sacred Veſſels which we uſe in celebrating the Divine Service, he ſhall find, that our Lawgiver was a Man of a Divine Spirit, and that we without any cauſe are injured by other Nations. For, if without partiality a Man will duly examine it, he ſhall find, that all things have been done to repreſent and figure the World. For the Tabernacle is of thirty Cubits, divided into three parts; whereof two are left for the Sacrifice, as places I prophane, and common, ſignifying the Land and Sea, wherein all ſorts of Creatures are converſant; but the third part is ſequeſtred, and reſerved for God alone, in like ſort, as the Heaven is unacceſſible by Men. The Table on which the twelve Loaves were placed, ſignifieth the Year divided into twelve Months. The Candleſtick, made of ſeventy pieces, ſignifieth the twelve Signs, thorow which every one of the ſeven Planets paſs: the ſeven Lamps that were therein, repreſent the ſeven Planets. The Veils made of four ſeveral kinds of ſtuff, reſemble the four Elements: for the Linen ſeems to repreſent the Earth, from whence it was drawn and derived: the *Purple* reſembles the Sea, becauſe the *Purple* colour is made of the blood of a Shell-fiſh, called K *Murex*: the *Hyacinth*, ſignifieth the Air: and the *Scarlet*, denoteth the Fire. The *Tunick* likewiſe of the High-Prieſt typifies the Earth, for it is made of Linen. The *Hyacinth* which enclines to *Azure*, ſhews the Heaven; the *Pomegranates* reſemble the Lightning, as the *Bells* the noiſe of the Thunder. The *Surcot* ſheweth, that the whole World is compoſed of four Elements, reſembled by its four colours, to which Gold is annexed (as I interpret it) for that Light is annexed to all things; *Eſſen* alſo is planted in the middle thereof, in ſuch ſort, as the Earth obtaineth the middle place of the World. Likewiſe the Girdle wherewith he is girt, reſembleth the Sea, which enfoldeth and begirteth all things. The *two Sardonyx Stones* (ſet as Buttons or Loops in the High-Prieſt's Garment) ſignifie the Sun and Moon. The number of the Gems allude to the number L of the Months, or the twelve Houſes, or the equal number of parts of that Circle which the *Grecians* call the *Zodiack*. The *Thira* or *Mitre* likewiſe hath an alluſion to Heaven, by reaſon of its *Azure* or *Hyacinthine* colour; for otherwiſe the Name of God might not be placed therein: and the *Triple* Crown of Gold, by its brightneſs, repreſents his glory and Soveraign Majeſty. Let this ſuffice for the preſent; for that which we will diſcourſe hereafter, will furniſh us with ſufficient and ample matter to ſhew and ſet out the Wiſdom of our Lawgiver.

CHAP. IX.

Exod. 28. 29.

Of Aaron's *Prieſthood, and the Laws which appertain to the Feaſts and Sacrifices.* M

Hedio & Ruffinus chap. 12. *Exod.* 28. *v.* 1, 2, 3. 29. 1. *ad* 28. God elected *Aaron*, *Moſes's* Brother, for High-Prieſt.

After theſe things were thus order'd, and it remained only to conſecrate the Tabernacle, God appeared to *Moſes*, commanding him to eſtabliſh *Aaron*, his Brother, High-Prieſt (who, in reſpect of his vertue, deſerved that Title of Honour above all the reſt.) For which cauſe *Moſes* (aſſembling the Congregation) diſcourſed unto them his vertues, and diſcovered his good affection, and reckoned up unto them, how many dangers he had ſuffer'd in their behalf. Every one approved this choice, declaring the forward zeal and love they always bare unto him. Whereupon he ſpake unto them after this manner: The work is now brought unto ſuch an end as it hath pleaſed God, and hath been poſſible for us: and for that you know we are to receive him into N this Tabernacle, we ought above all things to have a ſpecial care in the Election of ſuch an one, who is to make ſacrifice and ſupplication for us. Touching my ſelf, if the matter depended on my private choice, I ſhould eſteem no Man more worthy than my ſelf to execute this Function, both for that naturally Men love themſelves, and for that I am well aſſured, how many travels I have ſupported for your ſake. But God himſelf hath judged *Aaron* worthy of this honour, and hath choſen him for his High-Prieſt, in that he excelleth all other in equity and juſtice; commanding, that he ſhould be inveſted with the Sacred Robes, and take charge of the Altars and Sacrifices. He ſhall make Prayers for you unto God, who will hear them willingly; by reaſon that he hath care of your Race, and will receive them, proceeding from a perſon whom he himſelf O hath elected. Theſe words of his were grateful unto the People, and they all approved the Election which God had made. For *Aaron* was more capable of that honour than any

other

A other, both by reaſon of his race, and in regard of the gift of Prophecy which he had
receiv'd, and alſo for the eminent vertue of his Brother. He had at that time four Sons,
Nadab, *Abihu*, *Eleazar*, and *Ithamar*, But whatſoever remained of thoſe things which
were gathered for the building of the Tabernacle, was imployed to make Veils to
cover the Tabernacle, Candleſtick, Altar, and the other Inſtruments, to the end that
in their travel they might not be ſoiled either by rain or duſt. And having once
more aſſembled the People together, he commanded them to offer every one of them
half a *Sicle*; (the *Sicle* is a kind of *Hebrew Coin*, that is as much in value as *four Athenian
Drchms*) whereunto they obeyed willingly ; The number of them that offered, was
ſix hundred five thouſand five hundred and fifty. And they that brought this Money
B were ſuch as were of a free condition, and betwixt the years of twenty and fifty ; and
that which was received, was imployed in the neceſſaries of the Temple. Then did
he purifie the Tabernacle, and the Prieſts in this manner. He took the weight of five
hundred *Sicles* of choſen *Myrrh*, and the like quantity of *Ireos* ; of *Cinamon*, and of
Calamus (which is a moſt Odoriferous Drug) the half of the ſaid weight ; and he
cauſed all theſe to be beaten and infuſed into a *Hin* of *Oil* of *Olive*; (this *Hin* is one of
our Meaſures, containing two *Chaos* of *Athens*) all which he mixed and boyled toge-
ther, according to the Art of Perfumers, and he made thereof a moſt Odoriferous Oynt-
ment; which he took, and anointed the Prieſts therewith, and all that which belonged
to the Tabernacle, to the intent to purifie them : offering many and ſundry ſorts of
Perfumes, of great price, upon the Altar of Gold, (whereof I forbear to ſpeak any fur-
C ther, for fear I ſhould grow tedious to the Readers.) Twice a day before Sun-riſe and
Sun-ſet, they were to burn Incenſe, and ſupply the Lamps of this purifi'd *Oyl*; whereof
three were to burn every day upon the ſacred Candleſtick, in honour of God, and the
reſt were lighted in the Evening. Amongſt them that wrought and finiſhed theſe things,
Beſeleel and *Eliah* were the moſt excellent and expert Workmen ; for whatſoever had
been enterprized by others, they in their Art poliſhed and perfected. And they found
out many new things, of their own invention : yet was *Beſeleel* judged the moſt ex-
cellent of the two.

The year of the World, 2455. *before Chriſt's Nativity*, 1509.

Aarons Sons. *Exod.* 36. 1.

Sicle.

The number of the *Iſraelites*, betwixt twenty and fifty years of age.

The Holy Oyntment.

The Sacrifices.

v. 2. *Beſeleel.*

All the time imployed in this work, was ſeven Months ; and at that time was the Year
D accompliſhed, which began at their departure out of *Egypt*. In the beginning of the ſe-
cond Year, in the Month which the *Macedonians* call *Xantichus*, and the *Hebrews Niſan*,
upon the new Moon, they dedicated the Tabernacle, with all things belonging there-
unto, according as I have made mention. And God preſently teſtified, that both their
Gifts and Works were acceptable in his ſight ; by his preſence honouring the Tabernacle
after this manner : The Sky being elſewhere clear and fair, over the Tabernacle alone
there was a Cloud ; not wholly thick, like a Winter ſtorm ; nor yet ſo thin, that a Man
could ſee thorow the ſame; from whence there deſcended a Dew, that gave teſtimony
of God's preſence unto them that had Faith. *Moſes* having recompenced all the Work-
Maſters with ſuch rewards as appertained unto them by deſert, offer'd Sacrifice accord-
E ing as God had commanded him, in the Door or Porch of the Tabernacle, a Bull, and
a Ram, and a Kid for their ſins; (but with what ceremony theſe things are done, I will
declare, when I treat of Sacrifices, as alſo what Offerings are to be burnt by fire, and
according to the Law are allowed to be fed upon) and with the blood of the ſlaugh-
tered Beaſts he ſprinkled the Veſtment of *Aaron*, and purified both him and his Children
with Fountain Water and the precious Oyntment, to the end they might be ſanctified
to God. And for ſeven days ſpace he conſecrated both them, and their Veſtments, and
the Tabernacle, with thoſe things which appertained thereunto, with the Oyl above-
mentioned, with the Blood of Bulls, and Rams ſlain every other day, after their kind.
But on the eighth day he proclaimed a Holy-day and Feſtival to all the People, and de-
F creed, that every one of them ſhould particularly Sacrifice, according to his ability ;
and they with emulation (ſtriving to exceed one another) obeyed him, and offered up
their Sacrifices, according as it was commanded them.

Exo 40 1, 2 3. The Tabernacle was dedicated on the firſt day of *April*, the ſecond year after their departure out of *Egypt*, the year after the Creation of the World 2455. before Chriſts birth 1509.

The dedication of the Tabernacle, and the Prieſts. *Lev.* 18. *per totum.*

Whilſt thus the Sacrifices were upon the Altar, ſuddenly their iſſued a fire from
them which kindled of it ſelf; the flame whereof reſembled the Light or brightneſs
of Lightning, and conſumed all that was upon the Altar. At that time, there hapned
an affliction to *Aaron*, the greateſt that could befal a Father, yet he ſupported it with a
conſtant and generous mind : for he was a Man of much Conſtancy, and ſuch an one as
knew, that nothing could befal him without the preſcience and providence of God.
Of his four Sons, the two eldeſt, *Nadab* and *Abihu*, bringing other Sacrifices to the Altar
G than thoſe that were appointed by *Moſes*, were burnt by the violent flame that iſſued
from the Altar, ſcorching both their Breaſts and Faces, in ſuch ſort that they dyed
without poſſibility of being ſuccoured. *Moſes* commanded their Father and Brothers

Lev 9. 24. The ſacrifice is conſumed of it ſelf.

The year of the World, 2455. *before Chriſt's Nativity,* 1509.

Nadab and *Abihu, Aaron's* Sons, burned. *Levit.* 10. 1, 2, 3, 4. *Numb.* 3. 3, 4

to take their bodies, and carry them out of the Camp, and bury them decently: All H the People wept, and were very much amazed at this their Death, ſo ſtrange and unexpected. But *Moſes* forbad both the Father and his Sons to lament; to the end they might make it appear, that being honoured with the dignity of Prieſthood, they were more ſenſible of God's honour, than of their own misfortune. But as touching *Moſes*, he refuſed all honours which were offered him by the People, neither applied he himſelf unto any other thing but to the ſervice of God. He went up to the Mountain of *Sinai*, and entred into the Tabernacle to take Counſel of God concerning thoſe things whereof he needed to be informed. He demeaned himſelf like a private Man, not only in his Apparel, but in all other things, continuing a familiar and modeſt courſe of life, and challenging no privilege above any Man, but only in thoſe things which pertained to I the adminiſtration of the Commonwealth.

He reduc'd into writing the Laws and Ordinances touching Policy, in due performance whereof, if they liv'd, they ſhould be both agreeable to God, and live in Union and Peace amongſt themſelves. And all this he eſtabliſhed, following thoſe directions which God inſtructed him in. But now will I return and bend my ſtile to ſpeak of that which I omitted in the Ornaments of the High-Prieſt; for this Apparel of theirs leaveth not any occaſion to falſe Prophets to execute their wicked impoſtures: and if there be any ſuch as dare intermeddle with that which appertaineth to God's Majeſty, this habit maketh them know, that God never honoured their Sacrifices with his preſence, but he gave viſible ſigns thereof not only to the *Hebrews*, but to all thoſe ſtrangers K who by any occurrence might be Eye-witneſſes of the ſame. For of thoſe Stones which the High-Prieſt bare on his Shoulders (which were *Sardonyxes*, whoſe nature is ſo well known to all men, that it were unneceſſary to ſpeak of it) that which was faſtned on his right ſhoulder, ſhined very clearly at ſuch time as God was preſent at the Sacrifice, and caſt its rays afar off, that it might be perceived by thoſe that beheld the ſame, contrary to its nature and cuſtom: which truly deſerveth admiration amongſt all Men, except thoſe who through contempt of Religion, do hunt after an opinion of Wiſdom. But that which I will now ſpeak of, is more to be admired at, which is, that by the twelve Stones which the High-Prieſt bare, Enchaſed in his Rational, in the midſt of his Breaſt, God was wont to fore ſignifie Victory to thoſe that were prepared L for Battel. For ſuch brightneſs lightned out of them, even before ſuch time as the Army did diſlodge or enter Skirmiſh, that it was manifeſtly known to the People, that God was preſent and ready to aſſiſt them: for which cauſe the *Greeks* that have no averſion for our myſteries, and are convinced by their own Eyes of the truth of this miracle, call it *Logion, i.e.* Oracle, which we term *Eſſen*. This Rational and the Stone *Sardonyx* gave over to ſhine two hundred years before I began to write theſe Antiquities, by reaſon of God's wrath which he had conceived againſt us for the breach of his Laws (of which at another time I will more fitly treat, and at this time continue and proſecute my intended diſcourſe and purpoſe.) After the Tabernacle had been thus conſecrated, and that which appertained to the Prieſts was ſet in order, the People tranſ- M ſported with joy that God dwelt with them in his Tabernacle, began to Sacrifice, and to ſing Hymns of Praiſes, as to him that had driven far from them all fear of evil, and from whom they expected in time to come, far better and more proſperous things, and both in general and in particular they offered gifts unto God according to their Tribes: and the Governours of the Tribes (aſſembling themſelves together two by to) prepared a Chariot and a Yoke of Oxen, ſo that there were ſix Chariots to bear the Tabernacle by the way. Furthermore, every one of them offered a Vial of the weight of ſeventy Sicles, and a Cenſor containing ten Dariques, and a Coffer or Baſin, weighing a hundred and thirty Sicles. The Cenſor was filled with Odoriferous Perfumes, and the Coffer and Vial ſerved to hold the Meal and Oyl which they were wont to uſe at the Altar, at ſuch N time as they offered Sacrifice. They offer'd likewiſe a Calf and a Ram, with a Lamb of one year old, for a Burnt-ſacrifice; and a Goat for a Sin-offering. All the other Governours likewiſe brought every one of them their Sacrifice called *Salutary*, for every day two Oxen and five Rams, with a Lamb and a Goat of a year old, and ſacrificed them during the term of twelve days, every one his day. But *Moſes* aſcended no more to the Mountain of *Sinai*, but entred into the Tabernacle, where he was inſtructed by God of that which he had to do, and what Laws he ought to make, which are ſo good and laudable, as they ought not to be attributed to humane wiſdom: So that our Anceſtors obſerv'd them ſo religiouſly during ſome Ages, that they thought that neither the pleaſures of Peace, nor the diſtreſſes of War could render them excuſable if they O violated the ſame. But I will now ceaſe to ſpeak of theſe Laws, being reſolved to compoſe another Treatiſe touching them.

A miracle of the Stones in the High Prieſt's veſtment.

The ſacrifices and gifts of the Princes of the Tribes.

Moſes asketh counſel of God in the Tabernacle.

A

CHAP. V.

The Ordinances of Sacrifices and Purifications, Levit. 1.

The Year of the World, 2455. *before Chriſt's Nativity,* 1509.

Hedio & Ruffinus, cap. 13. *ad* 21.

Two kinds of Sacrifices. *Holocautoma*; *Lev.* 1. *ad* 10.

I Will here mention only ſome few Laws touching Purifications and Sacrifices (in that we have begun to ſpeak of Sacrifices.) The Sacrifices are of two ſorts: ſome particular, others publick; and theſe are made after two different manners; for in the one, all is conſumed which is upon the Altar, which for that cauſe are called *Holocauſts,* that is to ſay, *Burned.* The other are of *thankſgiving,* and they are made with Banquets of thoſe that ſacrifice. But firſt of all I will ſpeak of the firſt kind. B The particular perſon that offers a Burnt-offering, brings an Ox, a Lamb, and a Goat of one year old, (yet it is lawful to kill Oxen that are older.) But all thoſe Creatures which muſt be conſumed by Fire, ought to be Males; and after their Throats are cut, the Prieſts beſprinkle the Altar round about with the Blood; then dreſs the Beaſt and cut it in pieces, and powder it with Salt, and lay it on the Altar already Charged with cleft Wood, already kindled: after they have well cleanſed the feet and entrails, they lay them with the reſt; and the Prieſt takes the Skins. Such is the manner of a Burnt-offering or *Holocauſt.* They that offer Sacrifices of Thankſgiving, kill likewiſe ſuch ſort of Beaſts without ſpot, and more than a year old, both Male and Female; and after they have cut their Throats, they ſprinkle the Blood on the Altar; C then take they the Reins, the Caul, and all the Fat, with the lobe of the Liver, and the tail of the Lamb, and lay it on the Altar; but the Breaſt and the left Leg is left to the Prieſts: and as touching the reſt of the Fleſh, the Prieſts banquet therewith for the ſpace of two days; and if then there remain any thing thereof, it is burned. The ſame Cuſtom and Ceremony likewiſe is obſerved in the Sacrifice for Sins: but thoſe that are not of ability to offer the greater Offerings, offer two Pigeons, or two Turtles, the one of which the Prieſts have to feaſt withal, and the other is conſumed with fire. We will treat more expreſly of the Sacrifice of ſuch Beaſts, at ſuch time as we ſhall diſcourſe of Sacrifices. For he that hath ſinned through ignorance, offereth a Lamb, and a She-Goat at the ſame time. The Prieſt beſprinkles the Altar with the D Blood thereof, not in ſuch manner as is ſaid before, but the Horns of the Altar only; and on the Altar they offer the Kidneys, and the reſt of the fat, with the lobe of the Liver: the Prieſts carry away the Skins, and eat the fleſh within the Temple the very ſame day; becauſe the Law permitteth them not to reſerve any thing till the next Morning. He that hath ſinned voluntarily, but ſecretly offereth a Lamb, according as the Law commandeth, the fleſh whereof is in like ſort eaten by the Prieſt the ſame day. But if the Governours offer for their Sins, they ſacrifice in like manner as private Men do, and are different from them, in that they bring a Bull, or a Male Kid. The Law alſo ordaineth, that in Sacrifices both private and publick, there ſhould be fine Flower brought for a Lamb, the meaſure of an *Aſſer*; for a Ram, the meaſure of two; for a E Bull, three; which Flower is firſt of all mingled and wrought with Oyl, and ſet upon the Altar to be ſanctified. They that ſacrifice, likewiſe do bring Oyl, the half part of a *Hin* for a Bull; for a Ram, the third part of the ſame meaſure; and for a Lamb, the fourth part: This *Hin* is an *Hebrew* meaſure, which containeth two Attique *Choas.* They bring alſo the like meaſure of Wine as of Oyl, and pour out the Wine about the Altar. And if any one to accompliſh a Vow, without ſacrificing, offer up fine Flower, he putteth the Firſt-fruits upon the Altar, that is to ſay, one handful, and the reſt is taken by the Prieſts for their maintenance, either fryed by kneeding it in Oyl, or making Cakes thereof: but whatſoever the Prieſt offereth, all that muſt be burned. The Law likewiſe forbiddeth to offer the Young of any Beaſt whatſoever with its Dam, F if it hath not fed eight days at leaſt. There are alſo other Sacrifices made for deliverance from Sickneſs, or for other cauſes; in which Sacrifice they imploy Wine to make Cakes, which are eaten with the fleſh of the Beaſts; of which it is not lawful to reſerve any thing againſt the next Morning when the Prieſts have taken that portion which belongeth to, and ſufficeth them. The Law commandeth, that on the common Purſe there be every day killed a Lamb of a year old, the one in the Morning, the other at the ſhutting up of the Evening: and on the the Seventh day, which is called the Sabbath, that two be offered in that manner as hath been declared. And on the new Moon, beſides their daily Offerings, they ſecrifice two Oxen, ſeven yearling Lambs, and a Wether and a Kid, for the abolition of thoſe ſins which are committed through G forgetfulneſs. On the ſeventh Month (which the *Macedonians* call *Hyperbereteon*) beſides the abovenamed, they ſacrifice a Bull, one Mutton, ſeven Lambs and a Kid for a Sin-offering. The tenth day of the ſame Month, according to the Moon, they faſt till the Evening; and

A ſacrifice of thankſgiving; *Lev.* 4 5.

The ſacrifice for ſin.

The ſacrifice of him that hath ſinned wittingly. *Lev.* 4. 9.

The Cuſtom obſerved in ſacrifices.

Num. 28. *v.* 3, 4.

v. 19. The Sacrifice of the month of *October.*

The Year of the World, 2455. *before Chriſt's Nativity*, 1509.

The Feaſt of Tabernacles. *Exod*. 29. *Levit*. 23. *Deut*. 2 31.

Exo. 12. *v*. 16. *Lev*. 23. *v*. 5, 6. The *Eaſter* was the 14th. of *April*.

Lev. 2 14. *ad finem*. The firſt-fruits.

The Sacrifice of *Pentecoſt*.

What is obſerved in every feaſt and ſacrifice.

The Bread of Prepoſition.

Lev 8. *Num*. 3.

and on the ſame day they ſacrifice a Bull, two Muttons, ſeven Lambs, and a Goat, for H
a Sin-offering; beſides which, they bring two Kids, one of which is ſent alive out of the
limits of the Camp into the Deſart (on whom all the evil may fall, if ſo be any threatned
to the People) the other is carried without the Camp, into a clean place, where it is
burned with the Skin, without reſerving any thing thereof. In like manner they burn
a Bull, which is not allowed out of the common charge, but at the proper coſt of the
Prieſt. This Bull being opened and ſlain, and the blood thereof (with that of the
Goat) being carried into the Tabernacle, he ſprinkleth the Cover thereof with his
finger ſeven times, and the Pavement as often, and the Tabernacle and the Altar of Gold,
and all the reſt about the great Altar, which is abroad in the Court. After this, they
ſet on the Altar the Reins and the fat, with the lobe of the Liver, and the Prieſt offereth
unto God a Mutton for a Burnt-offering. The fifteenth day of the ſaid Month I
(at ſuch time as it draweth towards Winter) he commanded them to pitch Tents every
one for his Family, againſt the approaching cold Weather which that Seaſon is
wont to bring; and that when they ſhould enjoy their Countrey, and enter that City
which they ſhould hold for their Metropolitan, (by reaſon of the Temple which
ſhould be there builded) they ſhould celebrate a Feaſt during eight days ſpace, in offering
Burnt-offerings and Sacrifices to God: and that in witneſs of their thankſgiving,
they ſhould bear in their hands a branch of Mirtle, and of Willow, tied together with
Wooll, and a Bough of Palm likewiſe, to which a Citron was to be faſtened: and
that the firſt day they ſhould ſacrifice thirteen Oxen, and fourteen Lambs, and two K
Sheep, with a Goat, for a Sin-offering. Thoſe days that enſued, they ſacrificed likewiſe
a like number of Lambs, and Wethers, with a Kid; and in rebating day by day
the number of Oxen, they come back to the ſeventh. The eighth day they ceaſe from
work. On this day (as we have ſaid) they ſacrifice a Calf, a Ram and ſeven Lambs,
and a Kid, for a Sin-offering. Theſe are the Ceremonies of the Tabernacles, which
have been always obſerv'd by thoſe of our Nation. In the Month *Xantique* (which
we called *Niſan*) which is the firſt Month of the Year, the fourteenth day after the
new Moon, the Sun being in *Aries*, (for at that time were we delivered out of *Egypt*)
he ordained, that every Year we ſhould renew the Sacrifice, which we call the Paſſover,
and which (as I ſaid) was declared the ſame time that we departed out of *Egypt*. L
We celebrate this Feaſt according to our Tribes, without reſerving any thing of that
which is offered, till the next day; which is the fifteenth day of the Month, and the
firſt of the Feaſt of Unleavened-Bread, which followeth that of the Paſſover; and during
ſeven days, it is unlawful to eat any leavened Bread: and every day are ſlain two
Bulls, one Ram, and ſeven Lambs, which are all conſumed with fire; to which there
is added a Kid, for a Sin-offering, which the Prieſts eat. The ſecond day of this Feaſt
of unleavened Bread (which is the ſixteenth of the Month) they begin to enjoy the
Fruits that are reaped, and till that time untouched. And for that it is very convenient,
that God ſhould be honoured with the Firſt-fruits, from whom we receive ſuch
abundance; they offer the Firſt-fruits of Barley after this manner: After they have M
dryed a handful of the Ears, they beat or thraſh it, and cleanſe the Barley from the
Chaff, and offer an *Aſſar* of the ſame upon the Altar to God; and after they have
caſt a handful of the ſame on the Altar, they leave the reſt for the Prieſts uſe, and
from that time forward it is lawful for them to reap as well in publick as in private.
With theſe Firſt-fruits, they ſacrifice to God a Lamb for a Burnt-offering. Seven
Weeks after the Feaſt of the Paſſover, that is forty nine days, on the fiftieth (which
the *Hebrews* call *Aſſartha*, that is to ſay, *fulneſs of favours*, and the *Greeks Pentecoſte*)
they offer to God leavened Bread, made of Wheat-flower, of the quantity of two
Aſſars, and Sacrifice two Lambs, which are only offered up to God, and afterwards
are prepared for the Prieſts Dinner, and it is not lawful for them to reſerve any thing N
thereof till the next day. But the Burnt-offerings are three Calves, two Wethers,
and fourteen Lambs; beſides two Kids, for a Sin-offering. There is not any Feaſt
wherein they offer not a Burnt-offering, and deſiſt not from all manual labour; but
in every one of theſe there is ordained a certain ſort of Sacrifice which they ought to
do: and it is firſt ordered, that they reſt from their labours, and after Sacrifice fall to
banquet. On the common charge they offer unleavened Bread, of twenty four
Aſſars of Flower: and thoſe Loaves they bake two by two the day before the Sabbath;
and the day of the Sabbath, in the Morning, they bring it, and ſet it on the Sacred Table,
oppoſing ſix to ſix, the one againſt the other; and by them are placed two Diſhes full
of Incenſe: and theſe things remain after this manner till the next Sabbath, and then O
ſet they new in the place of the firſt, which are given to the Prieſts for their maintenance.
The Incenſe is caſt into the ſacred fire, in which the Burnt-offerings are conſumed

A ſumed, and in place thereof there is new Incenſe put. The High Prieſt alſo ſacrificeth on his own charge, a *Gomer* of Flower mingled with Oyl, and a little baked by fire; and this doth he twice every day, and bringeth to the fire half an *Aſſar* of Flower in the Morning, and the other half in the Evening. But I will treat hereof more expreſly hereafter, having for the preſent ſufficiently ſpoken already.

The year of the World, 2455. *before Chriſt's Nativity,* 1509.

Moſes ſeparated the Tribe of *Levi*, and exempted them from the reſt, to the end they might be conſecrated to God: and he purified them with Fountain-Water, and purged them with ſolemn Sacrifice, and committed the Tabernacle to their charge, with all the holy things pertaining thereunto, and all the reſt which had been made for the cover of the Tabernacle, to the end they might be Miniſters unto the Prieſts, their Superiors, B who were already conſecrated unto God. After this, he diſtinguiſhed the Beaſts alſo; namely, thoſe that were to be eaten, from thoſe that were to be abſtained from, (of which we will ſpeak at ſuch time as occaſion is offered us; and will bring proofs, and the reaſon which induced him to ordain, that ſome were proper to feed upon, and for what cauſe he would that we ſhould abſtain from others.) He hath generally forbidden all uſe of blood in Meats, eſteeming the blood to be the ſoul and ſpirit of Beaſts. He hath alſo generally prohibited to eat the fleſh of thoſe Beaſts that die of themſelves; likewiſe the Caul and Fat of Goats, of Sheep and Oxen. He ſeparated them likewiſe from the Company and Converſation of Men, who were Leprous, and ſuch as were troubled with the Flux of their Seed. And as touching Women that have their Purgations, he ſequeſtred them for the ſpace of ſeven days, after which it was lawful for them to C converſe with Men. The like decreed he of thoſe that had aſſiſted at the burial of a dead Man, whom he permitted not to converſe with the other till ſeven days were expired. It was alſo decreed by Law, that he that had a Flux of Seed beyond ſeven days, ſhould ſacrifice two Wethers, one of which ſhould be ſacrific'd, and the other given to the Prieſts. Alſo that he that hath unnatural pollution, ſhould waſh himſelf with Cold Water. The like muſt Husbands do after they have had uſe of their Wives. He likewiſe order'd that the Leprous ſhould be ſeparated for ever, not permitting them to frequent any Man's Company, but eſteeming them as little differing from the dead: And if any one by his Prayers made unto God was delivered from this Diſeaſe, and his D Skin reduced to its native colour, ſuch an one preſented himſelf before God with divers Oblations and Sacrifices; of which, we will ſpeak hereafter. Whence it appears how ridiculous a Fable it is, that *Moſes* fled out of *Egypt*, becauſe he was a Leper, and that all the *Hebrews* whom he conducted with him, and brought into the Land of *Canaan*, were troubled with that Diſeaſe. For if that were true, *Moſes* would not have made theſe Ordinances to his ſhame: and if any other had propoſed them, he would have oppoſed himſelf againſt them; eſpecially, ſince among divers other Nations there are Lepers, who are held in great honour, and who are ſo far from diſdain and contempt, that they have been made Generals of Armies, and elected for Governours of Common-wealths, having liberty to enter the Temples, and to be preſent at the Sacrifices. E What therefore hindred *Moſes* (if he had been infected with this Malady) to make ſuch Laws, and ordain ſuch Statutes among thoſe people, who honoured and obeyed him, whereby ſuch as were therewith infected, might be preferred? By which it is manifeſt, that thoſe things that are objected againſt him, are rather of malice than probability. But *Moſes* being clean from ſuch ſickneſs, and converſing among his Countrymen which were untainted, made theſe Ordinances for them that were ſick, having regard to the honour of God. But of theſe things let each Man cenſure as beſt liketh him.

The Tribe of *Levi* ſacred to God.
Lev. 8. per totum.

Unclean things.
Lev. 13. 12, 14 and 15. *per totum.*

What men are unclean.
Levit. 14. 1, *ad* 8.

Gonorrhæa.
Of Lepers.

Againſt them that object againſt *Moſes* and his Followers, that they fled out of *Egypt* for Leproſie.

He forbad Women to enter into the Temple ſoon after their Deliverance, or to aſſiſt at the Sacrifice, until forty days were expired (if they had been brought a Bed of a Son;) but if it were a Daughter, he appointed that the number of the days ſhould be F doubled; and that when they ſhould enter, they ſhould preſent their Offerings to God, whereof one part was conſecrated, and the other belonged to the Prieſts. And if any one ſuſpected that his Wife had committed Adultery, he brought an *Aſſar* of Barly Meal and caſt an handful thereof upon the Altar, and the reſt was reſerved for the maintenance of the Prieſt; and then the Prieſt placing the Woman in the Porch which is right over againſt the Tabernacle, and taking the Cover from her Head, writeth the name of God upon a Parchment, and maketh her ſwear that ſhe hath not violated her Faith to her Husband; and wiſh if ſhe had tranſgreſſed the bounds of Chaſtity, that her right thigh might be put out of joint, her Belly burſt, and death follow thereupon: but if her Husband had been inconſiderately drawn into that ſuſpicion through exceſs of love, then it G pleaſed God at the end of ten Months to give her a Son. And after ſuch an Oath miniſtred unto her, the Prieſt dippeth in water the Parchment on which the name of God was written, and then taking ſome of the Earth of the Temple, according as he findeth it, and

Hedio & Ruffinus, chap. 14.
The Laws of Women that are brought a-bed.

Num. 5. v. 15. *ad finem.*
The Laws of adultery and jealouſie.

The year of the World, 2455. before Chriſt's Nativity, 1509.

Of adultery and inceſt. *Exod.* 22. *Deut.* 17. *Levit.* 18 20, 21, 29.

and having mingled the ſame, giveth it to the Woman to drink; and if ſhe had been H unjuſtly accuſed, ſhe became with Child, and brought forth happily: but if ſhe had falſified her Faith to her Husband, and forſworn her ſelf before God, then died ſhe a ſhameful death, in the manner above mentioned. You ſee what Laws *Moſes* provided for the Sacrifices and Purifications; he furthermore made theſe Laws which enſue. He generally forbad Adultery, judging it to be a great felicity, if Men demeaned themſelves honeſtly in Marriage: and that both in Politick Eſtates, and Private Families, it was a thing moſt profitable, that Children ſhould be born in lawful Matrimony.

He condemn'd alſo as a horrid crime, for a Man to have the uſe of his Mother, or his Father's Wife, his Aunt, or his Siſter, or his Son's Wife: and deteſteth it as a moſt heinous and hideous offence. He prohibiteth alſo the uſe of a Woman when ſhe hath her Monthly I Sickneſs; alſo the lying with Beaſts or Boys, by reaſon that ſuch affections are abominable; and againſt the tranſgreſſors of theſe Laws he eſtabliſhed Capital puniſhments. He willed alſo that the Prieſts ſhould be more chaſt than the reſt, for he not only forbad them that which he prohibited others; but moreover he enjoined them not to marry Women that had been caſt off, or Slaves, or Priſoners, or Victuallers and Taverners, forſaken by their Husbands for any occaſion whatſoever. And touching the High-Prieſt,

Lev. 21. 7 8 9. What Wife the High-prieſt might marry with.

he permitted him not to match with a Widow, (although it were lawful for the other Prieſts) and granted him only liberty to take a Virgin to his Wife, and to keep her. The ſaid High-Prieſt is alſo forbidden to approach a dead Man (although the other Prieſts are not forbidden to approach their Brothers, Fathers, and Mothers, and Children deceaſed) K requiring that they ſhould be ſincere and true in all their words and actions.

He likewiſe ordained that the Prieſt which had any bodily defect, ſhould be maintained by the other Prieſts, but in the mean time that he ſhould not approach the Altar, nor enter into the Temple; willing that not only they ſhould be pure in that which concerned the Divine Service, but alſo that they ſhould ſtudy and endeavour to be ſo in all the actions of their life, to the end that no Man might reproach them. For which cauſe, when they wore the Habit of Prieſts, beſides their general obligation to be always pure and ſober, they were forbidden to drink Wine; and they were to offer up entire Sacrifices, and no ways maimed. Theſe Statutes did *Moſes* make in the Deſart, and cauſ'd to be obſerv'd during his life. Afterwards he made others alſo, which both the L

Lev. 25. *v.* 2. *ad* 8. The Law of every ſeventh year.

People might practice in that place; and then alſo when they ſhould poſſeſs the Land of *Canaan.* He gave reſt unto the Earth every ſeventh Year; ſo that it was neither tilled nor planted (in like manner as he had commanded them to reſt from their labours on the ſeventh day of the Week) and he ordained, that the Fruits which the earth of it ſelf brought forth, ſhould be common to all thoſe that would make uſe thereof, as well to thoſe of the Country, as Strangers, without any forbidding, or reſervation. He likewiſe decreed that the ſame ſhould be done after ſeven times ſeven years, and that the

The year of *Jubilee.* *Levit.* 25. *à v.* 8. *ad* 14.

year following, which is the fiftieth Year, and which the *Hebrews* call *Jubilee*, i.e. *Liberty*, the Debtors ſhould be acquitted by their Creditors, and the Bond-men made free, meaning thoſe that having offended againſt ſome Law had been puniſhed with Servitude, M and not put to death; and to thoſe, who from the beginning had been poſſeſſors of Lands, the ſame were reſtored in this manner following. The *Jubilee* being at hand (which word ſignifieth *Liberty*) both he that ſold, and he that bought the Land, met together, and caſt up the account of the profits and expences that had been reaped and beſtowed on the Land: and if it were found that the profits exceeded the expences, he that ſold the Land repoſſeſſed it: but if the charges exceeded the value of the profits, he paid the ſurpluſage to the Buyer, and retained the Land to himſelf. And if the profits and expences were equal, the reſtitution was made to him that had the ancient inheritance. He ratified likewiſe the ſame Law in Houſes that were bought in Villages or Cities. For if he that ſold, counted down the Money he had received before the Year were finiſhed, N he compelled the Purchaſer to reſtore him his Houſe; but if he ſtayed till the Year were fully finiſhed, the poſſeſſion and free purchaſe remained unto him that bought it. *Moſes* received all theſe Laws from God, upon the Mountain of *Sinai*, and he gave them in writing to the *Hebrews*, that they might obſerve the ſame.

CHAP. XI.

Hedio & Ruffinus, *cap.* 15. al. 12.

The Laws and Cuſtoms of War.

Num. 1. 2, 3. *Moſes* numbreth up the people.

After that theſe Laws had been after this manner provided, *Moſes* addreſſed himſelf to O the affairs and Laws of War (foreſeeing thoſe which his People were to undergo.) He therefore commanded the Princes of the Tribes (the Tribe of *Levi* only excepted) to

A to take a preciſe view and muſter of thoſe Men that were able to bear Arms (for the *Levites* were Sacred, and exempt from thoſe Functions) and the ſearch being made, there were found 603650 fighting Men, betwixt the years of twenty and fifty. But in the place of *Levi*, he put the Tribe of *Manaſſes* the Son of *Joſeph*, and *Ephraim* in the place of his Father *Joſeph*: According as *Jacob* had intreated *Joſeph* to give him his Sons, that he might adopt them (as hath been before declared.) When they pitched the Tabernacle, it was planted in the midſt of the Camp, guarded and defended with the Tribes, which were encamped three by three on every ſide. There were certain ways or paths likewiſe laid out between them, and a Market-place, and Shops for all ſorts of Merchandize diſpoſed by order, and Workmen and Artizens of all Occupations, travelling in their Shops; ſo that to look upon it, it reſembled a City.

The year of the World, 2455. before Chriſt's Nativity, 1509.

The diſpoſition of the Army.

B The Prieſts firſt were placed next the Tabernacle, and after them the *Levites* (for there was a view alſo made of them, accounting all the Males exceeding the Age of thirty days; and they were found to be 23880.) During all the time that the Cloud before-mention'd cover'd the Tabernacle, as a token of God's preſence, the People remain'd always in the ſame places; and if it departed from the ſame, then remov'd they likewiſe. *Moſes* invented alſo a certain kind of Trumpet made of Silver, after this manner. In length it was almoſt a Cubit, and it was like the narrow Whiſtle of a Fiſe, but a little thicker; it had but one hole at which it was to be blown, and the end thereof was like a little Bell, in form of an ordinary Trumpet. They call it in the *Hebrew* Tongue *Aſoſra*. There C were two of them, whereof the one ſerv'd to call the People to Publick Aſſemblies; and the other, to ſummon the Princes of the Tribes, when they were to conſult about Affairs of State; and if both of them were ſounded, then all in general gather'd together. When the Tabernacle was remov'd, this manner was obſerv'd; as ſoon as the firſt Charge was ſounded, they that were incamped towards the Eaſt, diſlodged; at the ſecond Charge, they to the Southward, diſincamped; then was the Tabernacle unpitched, and carried in the midſt, ſix of the Tribes marching before, and ſix after: The *Levites* were all about the Tabernacle. And when they ſounded the third time, the three Tribes toward the Weſt removed: And at the fourth ſounding, thoſe on the North follow'd them. They made uſe alſo of all theſe Trumpets in the Divine Service, both on the Sabbath and other days. D Then alſo was the firſt Paſſover Celebrated by our Foreſathers with ſolemn Offerings after their departure out of *Egypt*, they being in the Deſart.

A cloud on the Tabernacle. *Numb.* 9. 15.

Numb. 10. 2. Two Trumpets made of Silver.

CHAP. XII.

Sedition againſt Moſes, *through the ſcarcity of Victuals. And the puniſhment of the Rebellious.*

NOT long after this, they remov'd their Camp from the Mountain of *Sinai*: And after certain Encampings (of which we will ſpeak) they came to a place which E is call'd *Iſeremoth*: There the People once more began to murmur, and to revive their Seditions, and lay the fault of their laborious Pilgrimage upon *Moſes*; charging him, That by his perſwaſion, they had left a fertile Country; and now not only were deſtitute of the plenty thereof, but alſo inſtead of hoped felicity, forc'd to wander here and there in extream miſery, ſo that they had not ſo much as Water to drink; and that if Manna likewiſe ſhould fail them, they muſt all inevitably periſh for want of ſuſtenance. Hereunto added they divers Contumelies, which were every where caſt upon him, tho' a man of ſo great deſert and conſequence. Mean while there aroſe one amongſt the People, who (admoniſhing them of the forepaſs'd benefits receiv'd by the hands of *Moſes*) counſell'd them to be of good courage; aſſuring them, that at that time they ſhould not be fruſtrate either of that hope, or help, which they expected at God's hands. But the People were the rather incenſed by theſe words, and more and more whetted their Spleens againſt the Prophet: Who ſeeing them ſo deſperate, exhorted them to be of a good courage: promiſing them, that although by injurious ſpeeches he had undeſervedly been offended by them, yet he would obtain of God for them ſtore of Fleſh, not for one day only, but alſo for many. But they being incredulous, and ſome one amongſt them demanding, how he could make Proviſion for ſo many thouſand men? *God* (ſaith he) *and I, although we be evil ſpoken of by you, yet will we never deſiſt to be careful for you, and that ſhall you ſhortly perceive.* Scarce had he ſpoken this, but that all the Camp was filled with Quails, of which every one took as many as he would. Yet God, not long after puniſhed the inſolency and mutiny of the *Hebrews*, by the death of no ſmall number: From whence at this day the place hath its name, which for that cauſe was impoſed thereon, and it is called *Cabrothaba*; that is to ſay, *The Sepulchres of Concupiſcence.*

Hedio & *Ruffinus*, cap. 16. *Numb.* 11. 1, 2. Sedition againſt *Moſes*.

Ver. 4. The *Iſraelites* obtain Quails in the Deſart. *Pſal.* 78. 24.

The Graves of Concupiſcence.

CHAP.

The year of the World, 2455. before Chriſt's Nativity, 1509.

H

CHAP. XIII.

Of the Spies that were ſent to ſearch the Land of Canaan: *And how returning to the* Iſraelites, *they diſcourag'd them with fear.*

Helio & Ruffinus, cap. 17. *Numb.* 13. 1, *ad* 24.

BUT after *Moſes* had led them out of that place, and brought them into a Country not ſo apt for habitation, not far from the Borders of the *Canaanites*, call'd *Pharon*; he called the People to a Council, and ſtanding up in the midſt of them, ſpake after this manner:

God (ſaith he) *having decreed to grant you two great Benefits, Liberty, and the Poſſeſſion of a* I *happy Country, hath made you already enjoy the one, and will ſhortly make you Maſters of the other. For we are upon the Borders of* Canaan; *from whence both the Cities and Kings are ſo far from driving us, that the whole Nation being united together, is not of power to expell us. Let us therefore addreſs our ſelves very confidently to attempt the matter; For neither without fight, will they reſign the Title of their Country unto us; nor without great conflicts, can we obtain the Palm of Victory. Let us therefore ſend out certain Spies, to diſcover the Forces of the Country, and how great their power is: But above all things, let us be at unity one with another, and let us honour God, who aſſiſteth us in all dangers, and fighteth for us.*

Moſes ſendeth Spies to ſearch the Land of *Canaan*.

After *Moſes* had ſpoken this, the People (applauding his Counſels) choſe Twelve out of the Nobleſt Families of the Tribes, to go and view the Country; out of every K Tribe one; who beginning from the parts extending towards *Egypt*, viſited all the Country of the *Canaanites*, until they came to the City of *Amath*, and the Mountain of *Libanus*. And having conſider'd both the Land, and the nature of the Inhabitants, they return'd home again, having ſpent forty days in this Journey. Moreover, they brought with them ſuch fruits as the Country yielded; and by the beauty thereof, and by the abundance of riches (which they reported to be in that Country) they encourag'd the hearts of the People to fight valiantly: But on the other ſide, they diſmay'd them with the difficulty of the Conqueſt, ſaying, that there were certain great Rivers unpaſſable, both for their wideneſs and depth; that there were therein alſo unacceſſible Mountains and Cities, fortify'd both with Walls and Bulwarks. Moreover, they told them, L that in *Hebron* they ſaw a race of Giants; and that they had ſeen nothing ſo terrible ſince their departure out of *Egypt*. Thus the fear of theſe Meſſengers, brought the reſt of the multitude into a dangerous conſternation and perplexity: Who conjecturing by their diſcourſe, that it was impoſſible to conquer the Land, diſſolving the Aſſembly, returned each to their Houſes, lamenting with their Wives and Children, ſaying, That God had only in words promis'd many things, but that they ſaw no effects of them. Moreover, they blam'd *Moſes*, and revil'd both him and his Brother *Aaron*, the High-Prieſt. And thus ſpent they all the Night in diſquiet, venting their diſcontents both againſt the one and the other. But on the morrow they re-aſſembled their Council tumultuouſly, with intention to ſtone *Moſes* and his Brother, and then return back again to M *Egypt*, from whence they came. But two of the diſcoverers (namely *Joſuah* the Son of *Nave*, of the Tribe of *Ephraim*, and *Caleb* of the Tribe of *Judah*) ſeeing this diſorder, and fearing the conſequences of it, they went into the midſt of them, and appeas'd the multitude: *Praying them to be of good hope, and not to accuſe Almighty God of unfaithfulneſs, by yielding certain ſlight belief to ſome, who ſpreading vain rumours of the affairs of* Canaan, *and terrified the credulous multitude; but rather, follow them, who both would be the Actors and Conductors alſo of them in the Conqueſt of the Country: And that neither the greatneſs of the Mountains, nor the depth of the Rivers, could hinder them, that like Valiant men were prepared to attempt, eſpecially God being their Guide, and ready to fight for them in that Battel. March forward therefore* (ſaid they) *and laying aſide all fear* (*and be-* N *ing aſſured of the Divine Succours*) *follow us with a bold courage whitherſoever we lead you.*

C. 13. 24. The Spies drive fear into the *Iſraelites*.

C. 14. 1, 2. The murmur of the people againſt *Moſes*.

Ver. 6. *Joſuah* and *Caleb* appeaſe the People.

Helio & Ruffinus, cap. 18.

With theſe words labour'd they to appeaſe the tumultuous multitude. In the mean while, *Moſes* and *Aaron* falling proſtrate on their Faces, beſought God, not for their own ſafety, but that it would pleaſe him to reſtore the deſpairing multitude to a better mind, who were troubled with ſo many preſent neceſſities, and vain apprehenſions of the future. Whereupon ſuddenly a Cloud appear'd on the Tabernacle, and gave teſtimony, that God was there preſent. Which when *Moſes* perceiv'd (being full of confidence) he preſs'd into the midſt of the multitude, and told them, *That God was provoked to take puniſhment of the outrage which they had committed againſt him; yet not ſo ſeverely, as the iniquity of their ſins deſerved, but in that diſcipline which Fathers are accuſtomed to uſe, for* O *the amendment of their Children. For at ſuch time as he ſtood before God in the Tabernacle, and beſought him with tears for the ſafety of the multitude, God had recounted unto him how*

many

A *many benefits and favours they had received from him, and how ungrateful they ſhewed themſelves towards him: and that at the preſent being tranſported with paſſion and fear, they had given more credit to the reports of the Spies, than to his promiſes. Notwithſtanding all which, he would not utterly conſume them all, nor exterminate their whole Race, (whom he had honoured above all the Nations of the earth) but for puniſhment of their ſin, they ſhould not poſſeſs the Land of* Canaan, *nor taſte the ſweetneſs and plenty of its fruits; but they ſhould live in the Deſart, without Houſe or City, for the ſpace of forty years. Yet hath he promiſed (*ſaid he) *to give the Country to your children, whom he will make Lords of the Goods, and Heirs of thoſe Poſſeſſions of which you have rendred your ſelves unworthy by your murmuring and diſobedience.*

The year of the World, 2455. *before Chriſt's Nativity,* 1509.

ver. 23. 33. The *Iſraelites* ſhould wander in the Deſart forty years.

B After *Moſes* had diſcourſed theſe things in this manner, the People were in great ſorrow and calamity, and beſought *Moſes*, that he would appeaſe God's wrath conceived againſt them, beſeeching him, that forgetting their faults that were paſt in the Deſart, he would make good his promiſes to them. *Moſes* anſwered them, That God was not incenſed againſt them according to the manner of humane weakneſs, but that he had given a juſt ſentence againſt them. In this place it is not to be ſuppoſed, that *Moſes* (who was but a man only) did appeaſe ſo many multitudes of diſpleaſed men, but that God aſſiſted him, and brought to paſs, that the People were wrought upon by his words (having by divers diſobediences, and by the calamities whereinto they were fallen, known, that obedience was both good and profitable. But what greater proof can be deſired of the eminent virtue of this Lawgiver, and of the ſtrange Authority he C acquired thereby, than that not only they who lived in his time, but even at this day, there is not any one amongſt the *Hebrews*, but takes himſelf obliged to obey the Ordiances made by him, and regards him as preſent and ready to puniſh the Tranſgreſſors of the ſame? There are beſides, divers great and evident ſigns of the more than humane vertue which was in him: and amongſt the reſt, this was not the leaſt, That of certain ſtrangers that have travelled out of the Regions beyond *Euphrates*, a four months journey, to their great charges, and with no leſs peril, to honour our Temple, and offer Sacrifice; yet ſome have not obtained licenſe or permiſſion to offer, in that by our Laws it was not lawful for them to do it, and ſome other, without ſacrificing, (others D the Sacrifice half finiſhed, the reſt not permitted to enter the Temple) have returned back again to their homes, without finſhing their purpoſe, chuſing rather to ſubmit to *Moſes*'s Law, than to ſatisfie their own wills; and that without the leaſt repining or complaint. So much did the opinion once conceived of this man prevail, that he is eſteemed more than a man, out of the conſideration, that he had received Laws from God, and delivered them to men. Of late alſo, (not long before the Wars of the *Jews*, during the Empire of *Claudius*, when *Iſmael* was High-Prieſt amongſt us) ſo great a Famine oppreſſed our Nation, that an *Aſſar* of Meal was ſold for four drams, and there was brought to the Feaſt of *Azymes* the quantity of ſeventy *Cores*, (which make thirty Sicilian and forty Athenian *Medimni*, almoſt two Buſhels of ours) none of the Prieſts E were ſo bold as to eat one grain of it, (notwithſtanding the Country was in that extremity) fearing the Law, and God's diſpleaſure extended always againſt ſins concealed. For which cauſe, we ought not to wonder at that which hapned at that time, conſidering, that the Writings left by *Moſes*, are in ſuch force, even at this day, that they themſelves who hate us, confeſs, that God inſtituted our Government by the means and miniſtry of *Moſes*, and his vertue. But of theſe things, let every man think as it pleaſeth him.

The repentance of the people.

Moſes, a man of great authority.

The great ſcarcity during the Empire of *Claudius*.

F

The year of the World, 2455. *before Chriſt's Nativity,* 1509.

The Fourth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS.*

The Contents of the Chapters of the Fourth Book.

1. *The Fight of the* Hebrews *with the* Canaanites, *and their overthrow by them, without* Moſes's *knowledge.*
2. *The Sedition raiſed by* Chore *againſt* Moſes *and his Brother, for the Prieſthood.*
3. *How the Authors of the Sedition were ſlain by God's judgment, and the Prieſthood confirmed to* Aaron *and his Sons.*
4. *What chanced to the* Hebrews *in the Deſart, for the ſpace of* 38 *years.*
5. *How* Moſes *overcame* Sehon *and* Og, *Kings of the* Amorites, *and overthrew their Armies.*
6. *Of the Prophet* Balaam.
7. *The Victory of the* Hebrews *againſt the* Madianites: *and how the Country of the* Amorites *was granted by* Moſes *to two and a half of the Tribes.*
8. Moſes's *Laws, and how he was taken out of the World.*

CHAP. I.

The Fight of the Hebrews *with the* Canaanites, *and their overthrow by them, without* Moſes's *knowledge.*

Numb. 14. 4. The *Iſraelites* without God's or *Moſes* command, deviſe how to aſſail the Enemies.

WHILST thus the *Hebrews* paſſed their lives in great penury and perplexity in the Deſart, groaning under the burthen of their grievous Afflictions, there was nothing that more diſtracted and diſtempered them than this, That God had forbideen them to fight with the *Canaanites.* They would now no longer give ear unto *Moſes,* (who perſwaded them to Peace) but growing confident in themſelves, that both without his conduct and counſels, they might eaſily obtain Victory over their Enemies; they accuſed him, as if he ſought after no other thing, but that they being daily preſſed with great wants, might be enforced continually to depend upon his counſels. Whereupon they reſolved upon a War againſt the *Canaanites,* preſuming with themſelves, that God would ſuccour them, not only in regard of *Moſes,* but alſo for that he had a general care of their Nation, ever ſince the time of their Forefathers, whom he had always held under his protection; and by reaſon of thoſe virtues, he had already granted them liberty. They ſaid likewiſe, that if they fought valiantly, God would give them Victory; that they were ſtrong enough to overcome their Enemies, though they were left to themſelves; yea, though *Moſes* ſhould endeavour to eſtrange God from them. In a word, that it was more for their advantage to govern themſelves; and that being redeemed from the ſervitude of *Egypt,* they ought not to ſuffer *Moſes* to tyrannize over them, or to conform their necks under his yoke; in a vain belief, that God had only diſcovered to *Moſes,* that which was good for them, by reaſon of the affection which he bare him: As if all of them were not derived from the loins of *Abraham,* and that he only were the Guide of all, in foreknowing the things that ſhould happen unto them, by particular inſtruction from God That prudence obliged them to condemn his pride, and fix their truſt only upon God, for conquering the Country which he had promiſed them, in ſpite of *Moſes*'s contradiction; who for this cauſe hindred them, pretending the Authority of God for it. That therefore conſidering their neceſſity, and the Deſart, which daily more and more aggravated their miſery, they ſhould prepare themſelves courageouſly to march againſt the Enemy, the *Canaanites*; hoping that God would be their Guide, ſo as they needed not the aſſiſtance of their Lawgiver. When this ſentence was approved by a general conſent, they flock out in multitudes againſt their Enemies: who neither affrighted by their boldneſs nor multitude, valiantly reſiſted them, who deſperately charged them: ſo that (the better part of the *Hebrews* being ſlain) they purſued the reſt (enforced ſhamefully to turn their backs) even unto their Camp. This overthrow (hapning beſides all mens opinion) wondrouſly dejected the minds of the multitude, ſo that they grew deſperate of all future good fortune; concluding, that God had ſent and inflicted that plague upon them, becauſe without his counſel and order they had enterpriſed the Battel. But when *Moſes* ſaw that his Country-men were diſmay'd with the overthrow which they had received, and the Enemy grown proud with their

verſ. 43. The *Canaanites* put the *Hebrews* to flight.

A their late Victory, fearing likewiſe leſt (not content with their preſent ſucceſs) they
ſhould attempt further, he determined to retire his Forces back again into the the Deſart.
And whereas the People promiſed thenceforward to be obedient to him, (being taught
by their own miſery, that nothing would fall out proſperouſly unto them, without the
counſel and conduct of their Guide) they diſincamping themſelves, retired into the Deſart
with this reſolution, that they would no more attempt a Battel againſt the *Canaanites*,
till they received a ſign of their good ſucceſs from Heaven. But even as in a great Army
it accuſtomably falleth out (eſpecially in time of trouble) that the common multitude
wax head-ſtrong and diſobedient to their Governours, ſo did the like alſo happen amongſt
the *Jews*. For whereas they were in number 600000, and even in their better Fortunes
B ſufficiently diſobedient to their Governors, ſo much the more were they exaſperated by
their wants and misfortunes, both amongſt themſelves, and againſt their Governour. For
which cauſe there aroſe ſo great a Sedition, as neither among the *Greeks* or *Barbarians*
the like was ever heard. Which things, without doubt, had overthrown them, (being
brought into ſo deſperate an eſtate) had not *Moſes* (forgetting the injury he had received,
which was no leſs than a purpoſe to ſtone him to death) ſuccoured and relieved
their diſtreſſed Fortunes. Neither did God utterly abandon the care of them: but although
they were contumelious againſt their Lawgiver, and tranſgreſſed alſo againſt the
Laws which he had delivered them by *Moſes*, yet delivered he them out of that danger;
of which (without his ſpecial Providence) there could be expected no other but a lamentable
iſſue. This Sedition, as alſo how *Moſes* governed the eſtate when the troubles
C were ended, we will now declare, having firſt expreſſed the cauſe thereof.

The year of the World, 2455. *before Chriſt's Nativity,* 1509.

Moſes retireth the people into the Deſart.

Sedition againſt *Moſes.*

CHAP. II.

The Sedition raiſed by Chore *againſt* Moſes *and his Brother, for the Prieſthood.*

CHore (a Man noble by Birth, and famous for his wealth amongſt the *Hebrews*, and
endowed with a certain kind of popular Eloquence) ſeeing *Moſes* placed in the
higheſt place of Authority, was filled with jealouſie and envy thereat. For although he
were of the ſame Tribe and Kindred, yet he thought it a great indignity to himſelf, to
D be held his inferior, being both more potent in Riches, and his equal in Parentage. For
which cauſe, he began to murmur and complain to the *Levites*, (which were of the ſame
Tribe with him, and his Kinſmen) telling them, *That it was not to be ſuffered, that* Moſes,
*under a pretext of Communication with God, ſhould by ambitious policy (to other mens prejudice)
only ſtudy his own glory; having of late, againſt all ſort of reaſon, given the Prieſthood
to his Brother* Aaron, *and diſtributed other dignities, at his own pleaſure, like a King, without
the ſuffrage and approbation of the People. That this injury done by him, was not to be endured,
by reaſon that ſo covertly he had inſinuated himſelf into the Government; that before it
could be obſerved, the People would be brought into ſervitude. For he that knoweth himſelf to
be worthy of a Government, endeavours to obtain the ſame by the conſent of the People, and not
E by force and violence; but they that deſpair by good means to attain thereunto, do notwithſtanding
abſtain from force, leſt they ſhould loſe the opinion of their goodneſs and honeſty; yet endeavour
they by malicious ſubtilties to attain thereunto. That it concerned the Commonweal to
check the attempts of ſuch men, leſt of private, they at laſt grow publick Enemies. For what
reaſon* (ſaid he) *can* Moſes *give, why he hath beſtowed the High-Prieſthood on* Aaron *and his
Sons? If God had decreed, that this honour ſhould be beſtowed on one of the Tribe of* Levi,
there were more reaſon that I ſhould have it, who am of the ſame Kindred with Moſes, *and who
ſurpaſs him both in riches and age. On the contrary, if this honour appertain to the moſt ancient
of the Tribes, that of* Reuben *ought by right to enjoy it, namely,* Dathan *and* Abiram, *and*
Phalal, *who are the moſt ancient of that Tribe, and the moſt powerful in richees.* Theſe things
F ſpake *Chore*, under colour and pretence of the good of the Commonwealth, but in effect
only to raiſe a Tumult among the multitude, and intrude into the office of the
High-Prieſt. Which diſcourſe of his paſſing by little and little, from one ear to another,
amongſt the multitude, and multiplied by the envious, and ſuch as maligned *Aaron*,
at laſt brought all the Tribes into a mutiny: ſo that 250 of the chiefeſt Nobles grew
at length to be partakers of *Chore*'s Conſpiracy; and all of theſe conſpired together to
take away the Prieſthood from *Moſes*'s Brother, and to transfer it to him. The People
likewiſe were in ſuch ſort incenſed, that they ſought to ſtone *Moſes*; and ran all of them
confuſedly with noiſe and uproar, crying out before the Tabernacle of God, that the
Tyrant was to be cut off, and the People delivered from thraldom, who under pretext
G of Religion, had inſupportable thraldom impoſed on them. For if it were God that
had choſen him to be High-Prieſt, he would have preferred ſuch an one to the dignity
who had been worthy, and would not have conferred it on thoſe who were far inferior to

Numb. 16. 1, *ad* 4.

Chore endeavoureth to perſwade the multitude to mutiny againſt *Moſes.*

Alias Balat.

verſ. 35.

Two hundred and fifty men follow *Chore*'s Faction.

They cry out to ſtone *Moſes.*

The year of the World, 2455. before Chriſt's Nativity, 1509.

others: That if he had decreed to beſtow it on *Aaron*, he would have remitted the election H to the People, and not left the diſpoſition thereof to his Brother. Although *Moſes* was informed of *Chore*'s treacherous Calumnies, and ſaw the People highly incenſed, yet was he nothing at all abaſhed thereat: but being ſatisfied in his Conſcience, that he had governed the eſtate uprightly, and well aſſured, that his Brother obtained the Prieſthood, not by his favour, but God's election; he came into the Congregation, where he uttered not one word againſt the People, but addreſſing himſelf to *Chore*, he expoſtulated with him, and accuſed him with great vehemency, being (beſides his other qualities) by nature eloquent, and fit to ſpeak in publick Aſſemblies.

Moſes's Oration to ſeditious *Chore.* *verſ.* 8, *&c.*

I think (ſaith he) Chore, *that both thou and every one of theſe (pointing with his finger at the* 250 *Men of his faction) are worthy of honour; yea, I contemn not the reſt of this Aſſembly,* I *although they are not to be compared to you in Riches, and other endowments. But neither doth* Aaron *therefore poſſeſs the Prieſthood, becauſe he is richer (for thou haſt more ample poſſeſſions than either of us) neither becauſe he is more noble, (for God hath equally imparted the ſame unto us all, having given us one and the ſame Grandfather) neither have I been moved thereunto by Brotherly affection, to beſtow that on him which was due unto others. For had I conſidered any thing but God, and the obedience I owe to him, I ſhould rather have taken this honour to my ſelf, than have given it him; ſince there is no man more near to me than my ſelf. For what wiſdom had it been in me, to expoſe my ſelf to thoſe dangers which they incur, who commit an injuſtice, and ſuffer another man to reap the advantage of it? But God forbid that my Conſcience ſhould be ſtained with any ſuch ſin; were I guilty* K *of this fault, God would not leave me unpuniſhed, who had contemned him, nor you ignorant of what ye ought to do, in order to pleaſe him. 'Tis he, not I, that choſe the High-Prieſt; and by this means he hath acquitted me of that accuſation, which in this reſpect might be brought againſt me. But though* Aaron *hath obtained this degree, (not by my favour, but by God's own appointment) yet notwithſtanding he referreth and remitteth the matter to the publick diſpoſition and order of you all; neither requireth he any prerogative, for that he hath already exerciſed the charge, but eſteemeth it to be the greateſt good fortune that may befal him, to ſee your Mutinies and Seditions ceaſe, although with the loſs of that honour which he hath received from your own election. For neither have we been guilty of diſreſpect towards God, in accepting that which it pleaſed him to give us; nor on the contrary* L *could we refuſe it without impiety. But ſince it is a thing moſt reaſonable, that he who gives, ſhould confirm the gift which he hath given; God therefore ſhall once again determine, who amongſt you ſhall be choſen to offer Sacrifice unto him, and to take charge of thoſe things which appertain to Religion. And ſurely* Chore *will not be ſo bold as to pretend by the deſire he hath to this dignity, to deprive God of the Authority to diſpoſe the ſame as beſt liketh him.*

Ceaſe therefore to mutiny amongſt your ſelves, and to be tumultuous upon this occaſion; let every one of you that deſire the Prieſthood, to morrow bring each of you his Cenſer with perfumes, and fire from his houſe. And thou, O Chore, *be not aſhamed to yield unto God, and to expect his judgment, without going about to raiſe thy ſelf above him: but come thou* M *alſo amongſt the reſt of the Competitors in this honour, to hear the deciſion. Neither ſee I cauſe, why* Aaron *ſhould not be there alſo preſent, to be judged with thee, in that hitherto he hath vertuouſly and uprightly behaved himſelf in the execution of that office, and is likewiſe of the ſame Tribe and Race that thou art of. Ye ſhall all offer Incenſe in the preſence of the People, and let him whoſe offering ſhall be moſt acceptable in God's ſight, be declared and eſtabliſhed High-Prieſt: ſo ſhall I be acquitted of that ſlander which is wrongfully urged againſt me, of having (by my particular grace and favour) beſtowed the office of the Prieſthood on my Brother.*

After *Moſes* had ſpoken in this manner, the People gave over murmuring, and the ſuſpicions which they had conceived againſt *Moſes*; approving in themſelves all that N which had been ſpoken, as being profitable for the Commonwealth. So the Aſſembly ſeparated.

CHAP.

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CHAP. III.

How the Authors of the Sedition were ſlain by God's judgment, and the Prieſthood confirmed to Aaron *and his Sons.*

The year of the World, 2455. before Chriſt's Nativity, 1509.

Ruffin. chap. 1. *Numb.* 16. 31, 32, 33.

THE next day the People re-aſſembled, to aſſiſt at the Sacrifice, and to ſee the controverſie decided amongſt the Competitors; neither was this Aſſembly without B ſome tumult; for the whole multitude were in ſuſpence, in expectation of the event; and ſome of them were deſirous that *Moſes* might be convicted of deceit. But the wiſer ſort deſired to ſee an end of the Sedition; for they feared leſt the Commonwealth ſhould be utterly ruined, if the Tumult ſhould proceed any further. The multitude likewiſe (being naturally deſirous of novelty, and prone to ſpeak evil of their Magiſtrates) were diverſly diſpoſed upon every occurrent. *Moſes* ſent his ſervants to *Abiram* and *Dathan*, to ſummon them to appear (according to the accord) to attend the iſſue of the Sacrifice. But their anſwer was, that they would not obey him, nor any longer permit him to aſſume to himſelf a Soveraign authority over them. Which when *Moſes* underſtood, he took divers of the Elders of the People with him; and though he was eſtabliſhed by God to command over all in general, yet he diſdained not to go in C perſon to theſe Revolters. Now when *Dathan* and thoſe of his faction underſtood that *Moſes* with the Nobles were coming unto them, they, their Wives and Children came out of their Tents to wait for him reſolutely, having with them alſo their Servants, who were armed to oppoſe themſelves againſt *Moſes*, if ſo be he ſhould offer them any violence. He no ſooner drew near to them, but lifting up his hands unto Heaven, he cried out with a loud voice in the hearing of the whole Multitude, and prayed after this manner: O *God* (ſaid he) *Thou art Lord over all that which either Heaven, or Earth, or Sea containeth; thou art a ſufficient witneſs to me of all mine actions, for that I have managed all things by thy will; and thou art he who haſt given me power to execute my* D *purpoſes: thou that always in commiſeration of the* Hebrews *haſt been my perpetual help and aſſiſtance, hear thus my prayer. For nothing that is either done, or thought, is hidden from thee: for which cauſe I hope thou wilt not diſdain to teſtifie and juſtifie my truth, and maniſeſt the ingratitude of theſe Men. Thou knoweſt, Lord, every thing that hath paſſed in the firſt years of my life; not for that thou haſt heard it, but for that thou haſt ſeen and been preſent at it; Thou knoweſt alſo all that hath hapned to me ſince, nor is this People ignorant thereof; But becauſe they maliciouſly interpret my management of affairs, be pleaſed, O my God, to give them a teſtimony of my innocence. At ſuch time as I led a peaceable life, and that by thy help and my labour, and my Father-in-law* Raguel's *favour, I lived quietly and happily, I forſook the poſſeſſion of my goods, and the fruition of my peace, to ingage my* E *ſelf in theſe miſeries which I have ſuffered for theſe Men: and particularly for their liberty: and now likewiſe for their ſafety, I have moſt readily undertaken grievous travels. Now therefore ſince I am grown into ſuſpicion among thoſe Men, who by my care and providence have eſcaped ſo many miſchefs and miſeries; thou that appearedſt unto me in that fire on the Mountain of* Sinai, *and vouchſafedſt both to ſpeak unto me, and to confirm me by the ſight of miracles; who in thy Name didſt ſend me a meſſenger into* Egypt; *who haſt abated the pride of the* Egyptians, *and haſt given us means to eſcape from their Servitude; and haſt humbled* Pharaoh's *power, when we were ignorant of our way, by giving us a paſſage thorow the Sea, in whoſe bottom afterward the* Egyptians *were drowned; who gaveſt us Arms, when we were naked; thou madeſt the bitter water ſavory, and fit to be drunk of; and in our ſcarcity of water,* F *enforcedſt drink for us out of the bowels of the hard Rock; and when we found no meat on the Land, didſt ſend it us from the Sea; Moreover (as a thing never before heard of) affordedſt us meat from Heaven, and haſt eſtabliſhed our eſtate with admirable and holy Laws: Be thou, O Lord, my Judge in all things, and my impartial witneſs, that I have not been corrupted by any bribe of any particular* Hebrew, *to favour injuſtice, nor ſuffered a poor Man, in his juſt cauſe, to loſe his right againſt a rich adverſary. And now having adminiſtred the Commonwealth with all ſincerity, I am called in queſtion for a crime, whereof I am altogether guiltleſs, as if I had conferred thy Prieſthood on my Brother for private affection, and not by thy command I make it known that all things are diſpoſed by thy providence, and that nothing is brought to effect by caſualty, but by thy ſpecial ordinance: And to ſhew that thou haſt care of the* Hebrews, *teſtifie* G *the ſame by thy juſt puniſhment inflicted on* Dathan *and* Abiram, *who accuſe thee to be inſenſible, and boaſt that thou art circumvented by my ſubtilties. But thou ſhalt make thy revenge moſt notorious upon the unbridled detractors of thy glory, if they periſh after no common manner,*

Dathan and *Abiram* rebellious.

Moſes's prayer unto God, *v.* 15.

The year of the World, 2455. before Chriſt's Nativity, 1509.

but let the earth, which they unworthily tread upon, open it ſelf and ſwallow them up with all H *their Families and ſubſtance. By this means both thy power will manifeſtly appear unto all men, and thou ſhalt leave an example to poſterity, that no Man hereafter ſhall dare to think otherwiſe of thy Majeſty than becometh him; and my Miniſtry ſhall be proved to proceed from thy direction. But if thoſe Crimes be truly urged which are enforced againſt me, then let the curſe return and light on mine head; and let thoſe whom I have curſed, live in ſafety. But, Lord, after thou haſt inflicted puniſhment upon thoſe that diſturb thy People, keep the reſt of the multitude in peace, concord, and obſervation of thy commandments; ſince it is contrary to thy juſtice that the innocent multitude of the* Iſraelites *ſhould anſwer their miſdeeds, and ſuffer their puniſhments.* Whilſt he ſpake theſe words, and intermixed them with tears, the earth preſently trembled, and ſhaking, began to be agitated (after ſuch a I manner as the waves of the Sea are by the winds in a great Tempeſt.) Hereat were all the People amazed; and ſoon after with a dreadful noiſe the earth opened, and ſwallowed up the ſeditious with their Families, their Tents, and all their Goods, ſo that nothing remained of theirs to be ſeen. Whereupon in a moment the earth cloſed again, and the vaſt gaping was ſhut, ſo that there appeared not any ſign of that which had hapned. Thus periſhed they all, leaving behind them an example of God's power and judgments. This accident was the more deplorable, in that there were none of their kindred or allies that had compaſſion of them: ſo that even thoſe that had ſided with them, praiſed God's Juſtice with joyful acclamations, eſteeming them unworthy to be bemoaned, but to be held as the plague and perverters of the People. After that *Da-* K *than* with his Family was extinguiſhed, *Moſes* aſſembled all thoſe that contended for the Prieſthood together, committing again the election of the Prieſthood unto God, concluding, that that honour ſhould be ratified to him whoſe ſacrifice was moſt acceptable in God's ſight. For which cauſe the two hundred and fifty Men aſſembled themſelves, who were both honoured for the virtue of their Anceſtors, for their own abilities; with theſe alſo ſtood *Aaron* and *Chore*, and all of them offered with their Cenſors before the Tabernacle ſuch Perfumes as they brought with them; when ſuddenly ſo great a fire ſhone, as the like was never ſeen, neither breaking forth from the bowels of the burning Earth, kindled in Foreſts by the Sun and Winds, but ſuch an one as ſeemed to be kindled by God himſelf, moſt bright and flaming: by force and power whereof thoſe L two hundred and fifty (together with *Chore*) were ſo conſumed, that there ſcarce appeared the leaſt relique of their carcaſſes; only *Aaron* remained untouched, to the end it might appear that this fire came from Heaven. Theſe things thus brought to paſs, *Moſes* (intending to leave a perpetual memory to poſterity of that puniſhment) to the end they ſhould not be ignorant thereof, commanded *Eleazar* the Son of *Aaron* to conſecrate their Cenſors, and faſten them to the Brazen Altar; that by reaſon of this Monument, all Men might be terrified, who think that the Divine power can be circumvented by humane policy.

Dathan and *Abiram* ſwallowed up. v. 31, 32, 33.

Chore with two hundred and fifty Men is conſumed with fire.

CHAP. IV.

M

What things hapned in thirty eight years ſpace to the Hebrews *in the Deſart.*

Numb. 17. 1, 2 3, *ad fidem.*

Another ſedition againſt *Moſes.*

AFter that by ſo evident an Argument it appeared ſufficiently, that *Aaron*, neither by ſiniſter inſinuations, nor by the favour of his Brother, but only by God's election, had obtained the Prieſthood; he ever after held it without any contradiction. Yet for all this, a new ſedition brake out among the People with greater fury than at firſt, by reaſon of the Subject which occaſioned it. For though they were perſwaded, that all that had happened was brought to paſs by God's order and will, yet they imagined that God wrought theſe things in favour of *Moſes*; to him therefore imputed N they, all theſe things, as if God had not puniſhed thoſe Men through indignation againſt their ſins, but only upon *Moſes* ſollicitation: and they alledged, that *Moſes* (having given this maim unto the People, by the loſs of ſo many Noble Men, who, as they ſaid, periſhed only for the zeal they bare to God's Service) not only had done them open wrong; but, which was more, had aſſured the Prieſthood to his Brother after ſuch a manner, that henceforward no Man durſt pretend to the ſame, ſeeing how miſerably thoſe others were puniſht by a violent death. Moreover, the Kinſmen of thoſe that were ſlain, ſollicited and ſtirred the People, praying them to reſtrain the Pride and over great power of *Moſes*, in that it lay in their power eaſily to perform the ſame. But *Moſes* perceiving that the People were incenſed, and fearing leſt once more they ſhould fall upon ſome Innovation, whereby ſome O great miſchief might ſucceed, he aſſembled them together, and gave audience to their accuſations: and without replying any ways (for fear he might the more

The Year of the World, 2455. before Chriſt's Nativity, 1509.

Aaron's Rod fructifieth.

A incenſe them) he only commanded the heads of the Tribes to bring every one a Rod
whereon the name of each Tribe ſhould be written, promiſing that the Prieſthood
ſhould remain with them, in whoſe Rod God ſhould ſhew any ſign. Which Propoſal
being allowed by all, both they and *Aaron* brought their Rods with their inſcriptions;
and *Aaron* had written on his the name of the Tribe of *Levi*. Theſe *Moſes* laid in the
Tabernacle, and the next Morning brought them forth every one, (which were eaſily
known by the People to be the ſame which the Princes of the Tribes had brought,
by the Marks which they had made upon them) and they ſaw that all theirs remained
in the ſame form which the day before they retained, when *Moſes* took them; but
out of *Aaron*'s Rod there grew Branches and Buds: and which is more to be wondred
B at, it bare ripe Almonds, becauſe it was of the Wood of the Almond-Tree. The People amazed at the ſtrangeneſs of this Spectacle, changed their hatred againſt *Moſes*
and *Aaron*, into admiration of the judgment which God gave in their favour; and
forbare any more to repugn againſt God, or to oppoſe themſelves againſt *Aaron*'s
Prieſthood. Thus three times confirmed by the approbation of God, by all mens
conſent he remained High-Prieſt; and the People of the *Hebrews* turmoiled with long
Seditions, at laſt by this means became ſetled in peace and quietneſs. But after *Moſes*
had made the Tribe of *Levi* (which was dedicated to God's Service) free and exempt
from warfare; (for fear leſt they ſhould employ themſelves in providing neceſſaries for
their maintenance, and ſo grow negligent in the Service of God) he ordained, that
C after the Land of *Canaan* ſhould be conquered, forty eight of the beſt Cities, with their
Lands within two Miles Compaſs, ſhould be given to the *Levites*. Moreover, he commanded that the Tenths of all the yearly Fruit that was gathered by the whole people, ſhould be given to the *Levites* and Prieſts; which hath been ever ſince inviolably
obſerved. Now muſt I declare what things are proper to the Prieſts. Of the forty
eight Cities which were granted to the *Levites*, he commanded them to give thirteen
to the Prieſts, and the Tenth part of the Tythes. Beſides, he ordained that the people ſhould offer to God the firſt-fruits of whatſoever the Earth yieldeth; and that the
firſt-born of four-footed Beaſts allowed for Sacrifice, if a Male, ſhould be delivered to
the Prieſt to Sacrifice, to the end they might be nouriſhed with all their Family in the
D ſacred City of *Jeruſalem*; and that for thoſe which the Law forbids to eat, there
ſhould be paid by the owners, in lieu of a firſtling, a Sicle and a half; and for the
firſt-born of a Man, five Sicles. He allotted them likewiſe the firſt-fruits of Sheep-ſhearing; and thoſe that baked Bread of new corn, were to give them Cakes. But when
they who are called *Nazarites* (becauſe *they let their Hair grow*, and *taſte* no *Wine*) have
accompliſh'd their Vow, and come to preſent themſelves in the Temple to cauſe their
Hair to be cut, the Beaſts which they offer in Sacrifice belong to the Prieſts. And
as for thoſe that have conſecrated themſelves to the Service of God, when they deſire
to be diſmiſſed from that Miniſtry (whereunto by voluntary Vow they bound
E themſelves) they muſt pay Money to the Prieſts; a Woman thirty Sicles; a Man
fifty; and thoſe that have not ſo much Money, refer themſelves to the diſcretion of the
Prieſts. And when any man kills a Beaſt to eat in private, and not to offer to God,
he ought to give the Prieſts the fat Gut, the Breaſt, and the right Shoulder. This is the
allowance which *Moſes* aſſigned to the Prieſts, beſides what the peoople offer for Sins,
as we declared in the precedent Book: and whatſoever is contributed by the People
to the order of the Prieſts, he commanded that both their Wives, Children and Servants ſhould be made partakers of the ſame, except thoſe things which are offered for
ſins, of which only the Men which are employed in Divine Service may eat, and that
in the Tabernacle, and the very ſame day that ſuch Sacrifices are offered. After all
F theſe Conſtitutions were made by *Moſes*, and the Mutiny appeaſed, he removed the
Camp to the Borders of *Idumæa*, where he ſent Ambaſſadors to the King thereof,
deſiring him to grant them free paſſage, on condition to give him what aſſurance he
would demand, that no violence or injury ſhould be offered to his Country, and that
he would pay for whatſoever Victual or Water either he or his Army ſhould receive.
But the King ſetting light by the Ambaſſage, denied them paſſage, and with a well
furniſhed Army marched forth againſt *Moſes* to withſtand him, if contrary to his will
he ſhould attempt to paſs thorough his Country. *Moſes* asked counſel of God, who
forbad him to begin the War firſt, and commanded him to retire back again into the
Deſart. At that time died his Siſter *Mary*, the fortieth year after their departure out
of *Egypt*, and the firſt Moon of the Month *Xantique*: ſhe was magnificently interred
G at the common charge, on a certain Mountain called *Sein*. And after the people had
mourned for her thirty days, *Moſes* purified them after this manner: The High-Prieſt killed near the Camp, in a very clean place, a young red Heifer without blemiſh,
(which

verſ 8.
Hedio & Ruffinus, chap. 3, 4.
Num 18. v. 8, *ad* 20.
Lev. 14. 18, 23.

The Revenues of the Prieſts.

Numb. 6. 1, *ad* 13.

Of the *Nazarites.*

Numb. 20. 14. *ad* 21.

Moſes Embaſſage to the *Idumæans.*

Cap. 10. v. 1.

Mariam, Moſes Siſter dieth.

Numb. 19. *per totum.*

The manner of purification.

The Year of the World, 2493. before Chriſt's Nativity, 1473.

(which had never yet born the yoke) and dipping his finger in the blood thereof, he H ſeven times beſprinkled the Tabernacle, and then put into the fire the whole Heifer, with the Skin and the Intrails, caſting in alſo a Branch of Cedar, with a little Hyſſop, and Scarlet Wool. A man clean and chaſte, gathered up all the Aſhes, and put them in a clean place; and all that needed to be purified, either for having touch'd one dead, or been preſent at a Funeral, caſt ſome of theſe Aſhes into Fountain-water, wherein they dip a Branch of Hyſſop, and therewith beſprinkle themſelves the third, and the ſeventh day, after which they paſſed for purified. *Moſes* likewiſe ordained, that the like Ceremony ſhould be uſed when they had conquered the Country whereof God had promiſed them the poſſeſſion.

Num. 20. v. 23, 24.

Ruffinus, c. 4. *Hedio*, c. 5 *Numb.* 21.

Moſes ſent Ambaſſadors to *Sehon*, King of the *Amorites.*

But after the Army (that had ſo long mourned for the dead Siſter of the General) were thus purified, he led them thorough the deſart, into *Arabia*, and arriving in a place I (which the *Arabians* account for their *Metropolitan City*, in times paſt called *Arce*, and at this preſent *Petra*) he ſpoke to *Aaron* to aſcend up a high Mountain, which ſerves for bounds to the Country, becauſe it was the place where he was to yield up his Soul to God. *Aaron* went up, and in the ſight of all the Army, ſtanding on a High place, he put off his Prieſtly Ornaments, and gave them to his Son *Eleazar*, to whom by elderſhip the ſucceſſion appertained. And thus (in the ſight of the People) he died in the hundred twenty and third year of his age, on the firſt Moon of the Month of *Auguſt*, called by the *Athenians*, *Hecatombeon*; by the *Macedonians*, *Lous*; and *Sabba* by the *Hebrews.* Thus *Moſes* loſt in the ſame year his Siſter and his Brother, and all the People K mourned for him thirty days. After this *Moſes* removed his Camp from thence, and pitched his Tents near unto a River called *Arnon* (which ſpringeth from the Mountains of *Arabia*, and runneth along the Deſart, and then entreth into the *Aſphaltique* Lake, ſeparating the Region of the *Moabites* from that of the *Amorites.*) The Country is ſo fertile, that it ſuffices to maintain all the Inhabitants, though very numerous. To *Sehon*, King of this Country, *Moſes* ſent Ambaſſadors, deſiring paſſage thorough his Kingdom, under ſuch aſſurance as ſhould beſt pleaſe him, that no wrong ſhould be offered, neither to his Country, nor the Inhabitants thereof: and he would pay the price of whatſoever his Soldiers took either in Victuals, or Water; but *Sehon* refuſed him, and arming his People, pitched his Tents on the Banks of *Arnon*, being ready to L oppoſe the *Hebrews*, if they preſumed to paſs the River.

CHAP. VI.

Moſes *overcometh* Sehon *and* Og, *Kings of the* Amorites, *and diſtributeth their Country by Lot, unto two Tribes and an half of the* Hebrews.

Num 21. *v.* 21 *ad finem.* The *Hebrews* addreſs themſelves to fight againſt the *Amorites.*

verſ 35. The *Hebrews* overthrow the *Amorites*, and put them to flight.

Pſal. 135. 11, 12 136. 17, 18, 19 *Sehon* King of the *Amorites* ſlain.

BUT when *Moſes* ſaw the *Amorites* diſpoſed to hoſtility, he judged that the injury and contempt was not to be endured; and conſidering the *Hebrews* were an untractable kind of Men, and ſuch as idleneſs and want together might perſuade to renew their former Seditions and Tumults, in order to prevent all the occaſion, he M asked counſel of God, whether he would permit him to force his paſſage by the Sword? God not only allowed his purpoſe, but alſo promiſed him Victory; whereupon he determined upon a War with great confidence, and animated and encouraged his Troops; telling them, That the time was now come, wherein they might enterpriſe their long-deſired War with God's approbation and encouragement. They rejoicing at this liberty that was granted them, preſently took Arms, and being ranged in Battel, haſted to charge the Enemy. On the other ſide, the *Amorite* (as ſoon as he ſaw them march forward, and begin the onſet) forgetting his former fierceneſs, was both himſelf terrified, and his Soldiers (who before the ſight of their Enemies, were as cruel and bloody as Lyons) now waxed as fearful and as meek as Lambs. So that they ſcarcely N had endured the firſt aſſault, but they fled; repoſing their whole hope of their ſafety in their retreat to their Walled Towns (which notwithſtanding did nought at all avail them.) For no ſooner did the *Hebrews* perceive, that their Enemies began to flie, and that their Ranks were broken, but they more eagerly charged them, and put them to the rout. And being extremely nimble, and lightly armed, and beſides very expert in uſing the Sling, and all other Weapons proper for fighting at diſtance, either they overtook ſuch as fled, or with their Slings, Darts and Arrows, ſtopt the flight of thoſe whom they could not overtake. So that there followed a very great Slaughter, eſpecially near the River; becauſe thoſe that fled, being no leſs moleſted with thirſt, than with the pain of their Wounds, (in that it was O Summer-time) went thither to drink in great multitudes. Their King, *Sehon*, alſo was ſlain in this Fight. And the *Hebrews* ſpoiled thoſe that were ſlain, and took many

A many Priſoners. They had likewiſe great abundance of all kinds of Fruits (in that the Harveſt was not as yet gathered). Thus paſſed the Army thorough the whole Country, foraging and ſpoiling the ſame without any reſiſtance, by reaſon that the Enemy and all his Forces were defeated. This was the deſtruction which happened to the *Amorites*, who neither uſed their Counſel prudently, nor managed their War valiantly. But the *Hebrews* poſſeſſed their Country, which is incloſed between three Rivers, after the manner of an Iſland. For *Arnon* terminates the Southern Coaſts thereof, and *Jobac* the Northern, (which flowing into *Jordan*, loſeth its name) the Weſtern Coaſts are water'd by the River of *Jordan*. Amidſt this proſperity of the *Iſraelites*, there aroſe a new Enemy againſt them, *Og* King of *Galaad*, and of the Country of *Gaulanitis*, was B coming as a Friend and Companion to aſſiſt *Sebon*, and underſtood the loſs of the Battel; yet being very daring, he was in hope to obtain a Victory, and determined to make tryal both of his own Mens and his Enemies valour: which hope of his failed him, for he both died in the Battel, and his whole Army was likewiſe defeated. *Moſes* no ſooner paſſed over the Flood of *Jobac*, but entring *Og*'s Kingdom, he overthrew one City after another, and deſtroyed all the Inhabitants thereof, who were exceeding rich. *Og* was a man of a moſt gigantick ſtature, and prodigious ſtrength; his Bed which was of Iron, and which was found in his chief City called *Rabatha*, was four Cubits in breadth, and nine in length. This ſucceſs did not only bring preſent advantage to the *Hebrews*, but alſo opened them a way to greater Conqueſts; for they took ſixty well fortified Cities which C were under his Government: ſo that there was not any of the meaneſt Soldiers but were greatly enriched with Pillage. After this, *Moſes* removed his Camp toward *Jordan*, and pitched in a broad Plain near the City of *Jericho* (which is rich and fruitful, and aboundeth with Palm-trees and Balm.) And now were the minds of the *Iſraelites* in ſuch ſort confirmed, that they deſired nothing more than War and Battel; and *Moſes* thinking good to make uſe of this their forwardneſs, (having ſacrificed to God in way of Thankſgiving, and feaſted the people) he ſent part of them armed to deſtroy the Country of the *Madianites*, and to force the Cities of that Region: which War had this Original.

The Year of the World, 2493. *before Chriſt's Nativity*, 1473.

Pſal. 135. 11, 12

136. 17, 18, 19.

Sebon King of the *Amorites* ſlain.

The *Hebrews* poſſeſs the Land of the *Amorites*.

The ſituation of the Land of the *Amorites*.

Og King of *Baſan* is ſlain, with his Army.

Ruffin. cap 5. *Hedio* cap. 6. *Hierico.*

D

CHAP. VI.

Of the Prophet Balaam.

WHEN *Balac* King of the *Moabites* (who was both an old Friend and Confederate with the *Madianites*) ſaw the progreſs of the *Iſraelites*, he began to ſuſpect the ſecurity of his own fortune and eſtate; for he knew not that God had inhibited the *Hebrews* to attempt the conqueſt of any other Country but the Land of *Canaan*. And therefore more raſhly than prudently, he reſolved to oppoſe them: and for that he durſt not aſſail them in Battel, whom he knew elevated with the ſucceſs of many Victories; E yet deſirous to hinder them from proceeding any further, he ſends Ambaſſadors to the *Madianites* to conſult with them what was fit to be done. The *Madianites* knowing that beyond *Euphrates* there lived a famous Prophet called *Balaam* (who was their eſpecial Friend) ſent ſome of their moſt honourable Princes together with *Balac*'s Ambaſſadors, beſeeching him that he would come unto them, and curſe the *Iſraelites*. The Prophet entertained the Ambaſſadors with great humanity, and asked counſel of God concerning what anſwer he ſhould give them: God forbad him to do that which they deſired. And ſo *Balaam* told them, that he wanted not will to gratify them, but that God, to whom he owed the gift of Prophecy, forbad him; for that Army which they deſired ſhould be curſed, was dearly beloved of God. For which cauſe he gave them counſel to make peace with the *Iſraelites* upon any conditions: which ſaid, he diſmiſſed the Ambaſſadors. F But the *Madianites* (being inſtantly requeſted by *Balac*) once more ſent their Ambaſſadors to *Balaam*, who deſirous to ſatisfie them in their demands, conſulted with God. But God (offended with him) commanded him to aſſent to the Ambaſſadors; and he not conceiving that God ſpake thus to him in his anger, becauſe he had not obeyed his order, departed onward with the Ambaſſadors. But as he travelled upon the way, the Angel of God came and met him in a narrow place, between two ſtone walls; which when the She-aſs, whereon *Balaam* was mounted, perceived, ſhe ſtarted out of the way, and cruſhd her Maſter againſt one of the walls; and neither by the ſtrokes which he gave her (being grieved by his bruiſe) nor by any other means, could ſhe be drawn forward. Whilſt the Angel kept his ſtation, and the Prophet continued tormenting the Aſs, God cauſed the G Beaſt to ſpeak to *Balaam* with a humane and articulate voice, blaming him, for that having never before that time received damage by her, he had ſo cruelly tormented and beaten her; and underſtood not that God did prohibit him from the performance of that

Numb 22. 23, 24. *per totum.*

Cap. 22. 1, *ad* 5. *Balac* King of the *Moabites* Embaſſage to the *Madianites.*

Balac's and the *Madianites* Embaſſage to *Balaam.*

ver. 15. The ſecond Embaſſage to *Balaam.*

verſ. 21, *ad* 28. The Angel reſiſteth *Balaam.*

verſ. 28, 31. The Aſs ſpeaketh to *Balaam.*

The Year of the World, 2493. *before Chriſt's Nativity*, 1473.

Balaam is reproved by the Angel.

ver. 35, 36. *Balaam* cometh to *Balac*.

which he deſired. As he ſtood amazed at the Prodigy, an Angel appeared to him, blaming H him, and telling him, that the Aſs was not in fault, but that himſelf deſerved to be puniſh'd for reſiſting God's Will. Theſe words increaſed *Balaam*'s aſtoniſhment, and he prepared himſelf to return back again: but God commanded him to continue his intended journey, charging him to ſay nothing but that which he ſhould inſpire to him.

After God had given him this charge, he went unto *Balac*, who entertained him honourably, and cauſed him to be brought to a certain Mountain, from whence he might behold the *Hebrew* Camp. *Balac* alſo himſelf being Royally attended, accompanied the Prophet, conducting him unto a Mountain, which was but ſixty Furlongs from their Camp. *Balaam* having well conſidered it, deſired the King to build ſeven Altars, on which to offer ſeven Bulls, and ſeven Rams. All which being readily executed by the King, he offered a Burnt-ſacriſice, to the end he might preſage on which ſide the I Victory would turn; which done, he addreſſed his Speech in this manner toward the Army of the *Iſraelites*.

Cap 23. 1 ad 10. *Balaam's* Prophecy of the people of *Iſrael*.

Happy People! of whom God himſelf vouchſafeth to be the Conductor, on whom he beſtoweth ſo large Bleſſings, and abundance of Riches, and over whom his Providence inceſſantly watcheth! No other Nation ſhall equal you in the love of virtue; your Succeſſors alſo ſhall ſurpaſs you, becauſe amongſt men God only favoureth you, and taketh care that no Nation under the Sun ſhall either exceed or equal you in happineſs. You ſhall likewiſe poſſeſs that rich Land which he hath promiſed you; and your Poſterity ſhall be perpetual Lords thereof; and the glory of your name ſhall fill both the whole Earth and Sea; and ſo ſhall your Nation be multiplied, that there K *ſhall be no place of the World where it ſhall not be diffuſed. Bleſſed are you (moſt worthy Army) and deſerving great admiration, being compoſed of the deſcendants of one ſingle Man. The Land of* Canaan *at this preſent will ſuffice you; but know, that hereafter the whole World will not be too great for your inhabitation; ſo that both in the Iſlands, and in the Continent, you ſhall live in ſo great number, that you ſhall equal the Stars of the Firmament. And though you are like to grow ſo innumerable, yet notwithſtanding God will furniſh you with all ſorts of good things in abundance in Peace, and in War he will render you victorious. Wherefore we ought to wiſh that our Enemies may reſolve to take Arms, and to aſſault you, ſince they cannot do it without their own total deſtruction. So greatly are you favoured and loved by God, who takes pleaſure to abaſe the proud and great, and to raiſe the weak and humble.* L

ver. 11, 12 *Balac* being diſpleaſed, reprehendeth *Balaam*.

Thus ſpake *Balaam* in his Prophetical Spirit, being inſpired by the Spirit of God. But *Balac* was much incenſed againſt him, exclaiming that he had not kept his promiſe; for by great Rewards he had been by his Confederates drawn thither to curſe them, and inſtead of Execrations againſt them, he had given them the greateſt Benediction. The Prophet thus anſwered,

Balaam's Anſwer.

Numb. 14. 3, 4. *Balaam's* Prophecy of things to come.

ver. 10, 11. *Balaam's* counſel againſt the *Hebrews*.

Thinkeſt thou (ſaid he) *that it lieth in our power, as often as deſtinies are to be diſcovered, to ſpeak or conceal what we liſt, at ſuch time as God ſpeaketh in our mouths? No, he himſelf cauſeth us to utter thoſe Words which pleaſeth him; and he publiſheth thoſe Oracles by us, which neither we know, nor ever thought upon. I have not forgotten the Requeſt of the* Madianites; *and I came hither to execute that which they deſired at my hands; but God is more powerful than my will, who contrary to the will of* God, *and for the particular favour of Men,* M *had purpoſed to ſpeak otherwiſe; but as ſoon as he entreth into our hearts, he becomes abſolute maſter of them. Truly I had determined in my ſelf to ſpeak nothing in their praiſes, neither was it in my mind to reckon up what God had decreed to beſtow upon that Nation, but becauſe he hath purpoſed to advance their felicity and glory, he put theſe words into my mouth. Nevertheleſs (ſince it is my deſire to gratiſie both thee, and the* Madianites, *whoſe Prayers I ought to conſider) let us erect new Altars, and prepare other Sacrifices, and make tryal if God perhaps will be moved to grant me licenſe to curſe this People.* Hereunto *Balac* gave conſent; the Sacrifices were renewed: but *Balaam* could not obtain of God permiſſion to curſe the *Iſraelites*. On the contrary, falling on his face, he predicted the misfortunes of thoſe N Kingdoms and Cities which ſhould oppoſe them, of which ſome are not as yet built; but by ſuch things as have already hapned to thoſe that we know both on the Continent, and in Iſlands, even to our days, we may gather moſt aſſuredly, that what remaineth of this Prophecy to be fulfilled, will ſurely take effect. *Balac* being much diſpleaſed, that the *Iſraelites* could not be curſed, ſent *Balaam* back again without honour: who, as he came near *Euphrates*, deſired to ſee the King and the Princes of the *Madianites*, to whom he ſpake thus: *Since it is your deſire, O King, and you Princes of* Madian, *that I gratiſie you, although it be againſt the Will of God, you ſhall hear all that I can ſay to you. Hope not that any thing can extinguiſh the Race of the* Hebrews, *either by War, or Peſtilence, or Famine, or any other chance; for God hath care to preſerve that Nation from all evil, ſo that no miſchief can fall upon them, whereby the whole multitude may be extinguiſhed:* O

The Year of the World, 2493. *before Chriſt's Nativity,* 1473.

Cap 25. 1, *ad* 9. The Daughters of the *Madianites* come to the Camp of the *Hebrews.*

verſ. 1, 2, 3. The daughters of *Madian* allure the *Iſraelites* to Idolatry.

A *tinguiſhed: though they may come into ſome affliction for a time, yet they will afterwards flouriſh more than they did before, being by ſuch chaſtiſement rendred more wiſe. But if you deſire to obtain ſome ſhort Victory over them, by this my counſel you ſhall bring your wiſhes to effect. Send to their Camp the faireſt of your Daughters, as trimly decked and beautified as is poſſible, who by their beauty may conquer, and by their love allure their hearts; let theſe wander about, and offer themſelves to the converſation of the youngeſt and braveſt amongſt them: and aſſoon as they ſee them enamour'd, let them pretend to go away: and being deſired to ſtay, let them not yield, except they will be perſuaded to forſake their Country, Laws, and the ſervice of God from whom they received them, and to adore the gods of the* Madianites *and* Moabites, *For by this means they ſhall incenſe God's wrath againſt themſelves.* Having given B this advice, he departed. Now when the *Madianites* (according as they were counſelled) ſent out their Daughters, the younger ſort of the *Hebrews* became intangled with their beauty: and converſing with them, deſired them not to deny them the pleaſure and enjoyment of their beauty: The young Women ſeeing them enamour'd, made ſemblance of a deſire to leave them, and depart. Whereupon the young Men earneſtly entreated them to tarry, and promiſed to marry them, ſwearing, that they would not only love them as their Wives, but render them abſolute Miſtreſſes of themſelves and all their Goods. Theſe Promiſes they ſealed with Tears; and the Women anſwered after this manner: *Valiant young Men, we want not at home either riches, or the affections of our Parents and Friends; neither come we hither to you for want of theſe things, or to make* C *ſale of our beauties; but conſidering you as ſtrangers, for whom we have great eſteem, we have not diſdained to ſhew you this civility. Now therefore becauſe you ſay you love us, and are ſo troubled at this our departure, we have thought good not to gainſay your entreaties; if therefore you will plight your faith, and promiſe us marriage (which is the only condition that can detain us) we will willingly live with you as your lawful Wives; but we fear leſt when your luſts are ſatisfied, you will with ſhame and contumely ſend us back again to our Parents; which ſo reaſonable apprehenſion of ours you ought to pardon.* Theſe paſſionate Lovers promiſed to give their faith in what manner ſoever, and refuſed no condition (by reaſon of their extreme love.) *Well then* (ſaid the Virgins) *ſince you are ſo pleaſed, and that you have Cuſtoms ſo different from other Nations, that you uſe only certain Meats and Drinks, it is neceſſary, if you* D *will marry us, to adore our gods: For by no other argument can you perſuade us, that your love is unfeigned, except you honour, as we do, the ſame gods: neither ſhall you be blamed, if you honour the gods of that Country into which you are come, conſidering that our gods are common unto all Nations, whereas your God is adored by none but your ſelves. Chuſe therefore (ſaid they) either to conform your ſelves in opinion with other men, or ſeek out another World wherein you may live according to your particular ways and cuſtoms.*

ver. 6. The *Hebrews* blinded with the love of the Women, revolt from the Laws of their Fathers.

2. *Zambrias* and *Cosby.*

Moſes accuſeth the *Iſraelites* of Idolatry and Voluptuouſneſs.

Zambrias Oration againſt *Moſes.*

The *Hebrews* blinded with the love which they bare to the Virgins, liked well their Words, and conſented to that which they ſaid, ſuffering themſelves to be ſeduced according as they were invited; ſo that they tranſgreſſed the Ordinances of their Fathers in E following ſtrange gods, to whom they offered Sacrifice, according to the manner of the Country. They alſo fell to eat all thoſe Meats which were prohibited them by the Law, and addicted themſelves to all kinds of pleaſure, according as the Women perſuaded them; ſo that the whole Army was infected with diſſoluteneſs and diſorder (amongſt the younger ſort) and a worſe mutiny aroſe thereby than the precedent, by reaſon whereof it was to be feared, the whole courſe of Law and Government would be perverted: For the youth once having had a taſte of theſe foreign and laſcivious faſhions, were unſatiably tranſported with the ſame: and if there were any more excellent than others in Nobility, they, together (with the reſt of the multitude) were wretchedly corrupted. *Zambrias*, chief of the Tribe of *Simeon*, married *Cosby* the *Madianite*, Daughter of *Zur*, a Prince of the Country, and, to pleaſe her, ſacrificed after the manner of the F Country, contrary to the Law of God. During this ſtate of affairs, *Moſes* being afraid leſt ſome more grievous miſchief ſhould ſucceed, called the People together, and accuſing no man in particular (for that he was unwilling to caſt thoſe into deſperation, who, whilſt they thought their fault lay hidden, might be reduced to a better mind) he told them, *That it was a thing unworthy their virtue, and that of their Anceſtors, to prefer their Pleaſure before their Religion. That it behoved them whilſt they had time, to repent, and to ſhew themſelves to be valiant men; not by contemning all holy and divine Laws, but by repreſſing their diſordinate Paſſions. That it was a ſtrange thing, that having in the Deſart lived modeſtly, they ſhould now in a plentiful Countrey grow ſo diſſolute and diſordinate, as to loſe that merit in affluence, which they had acquired in neceſſity.* By ſuch like ſpeeches, he endeavoured G to reclaim the youth, and to reduce them to a beter mind; whereupon *Zambrias* riſing up, ſpake after this manner: *Moſes* (ſaith he) *uſe thou, if thou pleaſeſt, thine own Laws, whereunto by long uſe thou haſt added authority, without which thou hadſt long ago ſuffered*

The Year of the World, 2493. before Chriſt's Nativity, 1473.

fered puniſhment for them, and learnt at thine own coſt, that the Hebrews *ought not to be* H
deluded by thee: For my ſelf, thou ſhalt never tie me to thy tyrannical decrees; for hitherto haſt thou endeavoured nothing elſe, but under pretext of Law and Religion to bring us into ſervitude and ſubjection, and thy ſelf to power and ſovereignty, by forbidding us the pleaſures and liberties which all men that are born free, ought to enjoy. Was there any thing worſe in our Ægyptian *thraldom, than the power which thou aſſumeſt to puniſh every man by the Laws of thy own making; whereas thou thy ſelf art more worthy to be puniſhed, in that thou deſpiſeſt thoſe of all other Nations, and wilt have none but thine obſerved, and ſo preferreſt thy own particular judgment before that of all other Men whatſoever? But I, as touching that which I have done, in that I ſuppoſe it to be well done, am not afraid to confeſs in this Aſſembly, that I have taken a Stranger to wiſe: thou heareſt mine actions from mine own mouth, as from a free and* I
reſolute man; neither do I deſire that they ſhould be hidden. 'Tis true alſo, that I ſacrifice to the gods to whom thou forbiddeſt to ſacrifice, becauſe I think not my ſelf bound to ſubmit to the tyranny, of learning nothing that pertains to Religion but from thee alone; and I take it as no obligation to me for any man to aſſume, as thou doſt, more authority over me than I have my ſelf. Whilſt *Zambrias* ſpoke thus both for himſelf, and others of his Faction, the people ſilently expected the iſſue of this great quarrel, eſpecially for that they ſaw their Lawgiver would not contend any longer, leſt he ſhould make an inſolent man more outrageous; and leaſt others, in imitation of him, growing impudent in their Speeches, ſhould ſtir up Tumults amongſt the People: ſo the Aſſembly for this time was diſſolved, and perhaps the miſchief had gone further, had not *Zambrias* been ſuddenly cut off in K
the manner I am going to relate. *Phineas* (who as well for his own excellent qualities, as the dignity of his Father *Eleazar* the High-prieſt, and his Great-Uncle *Moſes*, was accounted the moſt conſiderable of thoſe of his Age) was much diſcontented with *Zambrias*'s contumacy; and leſt by his impunity the Law might grow into contempt, he reſolved to be revenged upon the Tranſgreſſors, well knowing how much the example of great men prevaileth either way. And being of no leſs courage than zeal, he repaired to *Zambrias*'s Tent, and at one ſtroke ſlew both him and *Cosby* his Wife. By this example, many of the youth being animated by this worthy act, to do juſtice on thoſe that had committed the like offence, ſlew a great number of them with the Sword; and a Peſtilence, (which was ſent by God's judgment) deſtroyed not only all the reſt, but alſo L
thoſe, who when by reaſon of Conſanguinity they ought to have reſtrained and diſſuaded their Kinſmen from Lewdneſs, yet either diſſembled or encouraged them in their Luſt; the number of them that periſhed on this manner, was 14000 men. At the ſame time, *Moſes* (being incenſed againſt the *Madianites*) ſent out an Army to deſtroy that Nation, of which Expedition we will preſently diſcourſe, after we have annexed that which muſt not be omitted in this Hiſtory, as tending to the praiſe of our Lawgiver. Though *Balaam*, ſent for by the *Madianites*, to curſe the *Hebrews* which he could not do, being hindred by the Providence of God, had afterwards given that counſel to the Enemy, by means whereof, within a little ſpace, a great multitude of the *Hebrews* were corrupted in their Religion; yet *Moſes* hath done him the honour to inſert his Prophecy M
in his Writings: although it had been eaſy for him to have deprived him of the glory, and to have appropriated it to himſelf, by reaſon that there was not any Witneſs that might contradict him; yet he hath not neglected to give teſtimony, and to make mention of him in his Writings: yet let every one think of this, according as it ſhall ſeem good unto him. But *Moſes* (as I begun to ſay) ſent an Army of 12000 Men againſt the *Madianites*, chuſing out of every Tribe a Thouſand, and appointed *Phineas* Captain over thoſe Forces, by whoſe courage (as a little before I have declared) both the Laws were vindicated, and *Zambrias*, that brake them, puniſhed.

verſ. 7, 8
Phineas thruſteth *Zambrias* and *Cosby* thorough at one time.

Otherwiſe 24000.
verſ 9.
Moſes ſendeth Forces againſt the *Madianites.*
verſ. 16, 17.

CHAP. VII.

N

The Hebrews *fight againſt the* Madianites, *and overcome them,* Numb. 31.

Hedio *cap. 7.*
Ruffin. *cap. 5.*

Cap. 3. 8, *ad* 18.
Five Kings of the *Madianites* ſlain.

Otherwiſe *Areceme*, or *Arce.*

BUT the *Madianites* (having intelligence that their Enemies drew near them, and that they were not far from their Borders) gathered their Forces together, and beſet all thoſe paſſages of their Country, by which they thought their Enemy might break in, preparing themſelves to repel them with force and valour. Yet no ſooner did *Phineas* with his Forces charge them, but upon the firſt encounter ſo great a multitude of the *Madianites* was ſlain, that the number of the Carcaſſes could hardly be reckoned. Neither were their Kings ſaved from the Sword; theſe were *Och*, *Sur*, *Robeas*, *Ubes*, and *Rechem*, (from whom the chiefeſt City of the *Arabians* derived its name, and at this day retaineth O
the ſame, and is called *Receme*, and by the *Grecians* *Petra*.) The *Hebrews* having thus put their Enemies to flight, ravaged the whole Region, and carried away with them great ſpoils;

A ſpoils; and killing all the Inhabitants thereof, both Men and Women, they only ſpared
the Virgins, according to the command *Phineas* had received from *Moſes*; who return-
ing home with his Army in ſafety, brought with him a memorable and glorious prey;
of Oxen, 52067. of Aſſes, 60000. of Gold and Silver Veſſels an incredible number,
which the Madianites were wont to uſe for their domeſtick occaſions,ſo great was their
great Riches and Luxury. There were alſo led Captives about 30000 Virgins. But
Moſes (dividing the prey) gave the fiftieth part thereof to *Eleazar*, and the Prieſts,
and to the *Levites* another fiftieth; the remainder he diſtributed amongſt the people,
who after this Battel lived in great ſecurity, having gotten Riches by their Valour,and
Peace alſo to enjoy the ſame. Now for that *Moſes* was well ſtricken in years, he ap-
B pointed *Joſhua* to ſucceed him in the Offices both of a Prophet, a Prince,and a Gover-
nour; for God had ſo commanded, that he ſhould make choice of him to be his Suc-
ceſſor in the Principality; for he was moſt expert in all divine and human knowledge,
being therein inſtructed by his Maſter *Moſes*. About that time the two Tribes of *Gad*
and *Reuben*, with the half Tribe of *Manaſſes* (being abundantly ſtored with Cattel,and
all other manner of Riches) by common conſent, requeſted *Moſes* to give and aſſign
to them in particular the Country of the *Amorites*, which not long ſince they had con-
quered by the Sword,for that it was full of rich Paſtures. But he (ſuſpecting that through
fear they ſought to withdraw themſelves from the War with the *Canaanites*, under
pretext of care of their Cattel (ſharply reproved them, ſaying, that they were fearful;
C and that their deſire was to poſſeſs that Land which was conquered by the Valour of
the whole people, to the end they might lead their lives in idleneſs and pleaſure, and
not to bear Arms with the reſt of the Hoſt, to help them to poſſeſs the Land beyond
Jordan, which God had promiſed them, by overcoming thoſe Nations which he com-
manded them to account for their Enemies. Theſe Tribes, leſt he ſhould ſeem to be
deſervedly incenſed againſt them, anſwered, that neither through fear they fled danger,
neither through ſloth ſhunned labour, but only deſigned to leave their prey in commo-
dious places, to the end they might be more fit to follow the War: ſaying, that they
were ready (if ſo be they might receive Cities for the defence and receipt of their
Wives, Children, and Subſtance) to follow the reſt of the Army whitherſoever they
D were conducted, and to adventure their lives with them, for the common intereſt.
Moſes ſatisfied with their reaſon,in the preſence of *Eleazar* the High-Prieſt, and *Joſhua*,
with the reſt of the Magiſtrates, granted them the Land of the *Amorites*, with this con-
dition, that (together with the reſt of the people) they ſhould march againſt their com-
mon Enemies, till the War were accompliſhed according to their deſire: accordingly
having received that which they demanded, they built them walled Cities, and left
their Children, Wives and Subſtance in the ſame. *Moſes* alſo built ten Cities in that
Region (which are to be reckoned in the numbet of thoſe 48 above mentioned) in
three whereof he appointed Sanctuaries, and places of refuge, which they only might
take benefit of, who fled there for Caſual Homicide; and he appointed them their term
E of Exile, till the time of the death of the High-Prieſt, under whom the Manſlaughter
was committed, at which time they might ſafely return into their Country. And during
the time of their Exile, it was lawful for any of the Kin to take revenge upon the Of-
fender by killing him, only at ſuch time as he was found without the City of Refuge:
which right he gave only to thoſe that were a kin,but not to others. Now the Cities of
Refuge were theſe; in the Confines of *Arabia*, *Boſora*; in the Region ef *Galadena*, *Ari-
manum*: in the Country of *Bazan*, *Gaul*. *Moſes* alſo ordained, that after the Conqueſt
of *Canaan*, three more Cities of the *Levites* ſhould be appointed, to the end that they
might give refuge of habitation to ſuch ſort of Offenders. At that time, when one of
the Magiſtrates, called *Salphates*, of the Tribe of *Manaſſes*, was dead, and had only left
F Daughters behind him, the Governors of the Tribe came unto *Moſes*, and asked his
counſel, Whether they ſhould inherit the Lands of their Fathers? *Moſes* anſwered them,
That if they married within their Tribe, they ſhould inherit; but if they made choice
to marry themſelves into another Tribe, then they ſhould loſe their Patrimony in their
own: and for this cauſe made he this Ordinance, to the end that every Tribe ſhould
continually poſſeſs its proper inheritance. But whereas now there remained but thirty
days only; to fulfil the number of forty years ſince their departure out of *Egypt*, *Moſes*
ſummoning an Aſſembly in that place near to *Jordan*, where now the City of *Abila* is
ſituate, environed with Fields beſet with Palm-trees, as ſoon as he ſaw the People rea-
dy to hear him, ſpake unto them after this manner.

G

The year of the World, 2493. *before Chriſt's Nativity*, 471.

A great prey gotten from the *Madianites*.

Numb. 27. 18. *Deut*. 3. 22.

Moſes appointed *Joſhua* for his Succeſſor.

Numb. 32. 1, 5, *&c*.

The Tribes of *Reuben*, *Gad*, and the half of *Manaſſes*, require the Land of the *Amorites*.

Numb. 35. 34, *&c*. *Deut*. 4. 43. *Joſh*. 20. 8, 9.

The Cities of refuge.

Numb. 36. 1, 2.

The daughters of *Salpades* have their inheritance in their fathers place.

The Hiſtory of *Deuteronomy*.

Ruffin cap. 5. *Hedio* cap. 8. *Deut*. 41, *&c*. *ad* 43.

The year of the World, 2493. before Chriſt's Nativity, 1471.

CHAP. VIII.

Moſes's *Laws, and how he was taken out of this World, from the company of Men,* Deut. 4.

Moſes's Oration unto the people before his death. *Deut.* 4 1, *ad* 43.

Moſes exhorteth the people to be obedient to God's Will.

The promiſe of God's aſſiſtance.

Obedience to the Magiſtrates.

MY dear Friends, and Companions in my long Travels, with whom I have run thorough ſo many dangers; ſince it is thought requiſite by God, and mine age (amounting to the number of one hundred and twenty years) requireth no leſs, that I muſt depart out of this life; and ſince it ſeemeth not good in God's ſight, that either I ſhould be agent or aſſiſtant in your affairs beyond Jordan; *I have reſolved to imploy that little ſpace of life which remains to me, in order to eſtabliſh your felicity according to the grace that is given me; and to provide, that by laying open the way unto you that leadeth to the ſame, I may oblige you to retain ſome affection for my memory. Give therefore ear unto me, that when I have firſt declared unto you, wherein both your felicity and the happineſs of your poſterity conſiſteth, and have left this perpetual teſtimony and monument of my intire love towards you, I may willingly depart out of this life: for well I know, that I deſerve to be credited by you, both for that hitherto I have inceſſantly (in ſtudying for your profits) never deceived you, and becauſe the ſentiments of our ſouls are never ſo pure as when they are ready to be ſeparated from the body. Ye ſons of* Iſrael, *there is but one only way whereby men attain to felicity, to wit, the favour of God, which he only gives to thoſe that deſerve it, and withdraws from thoſe that offend him. Towards him if you continue dutiful (according as he requires, and in ſuch manner as I by his direction have inſtructed you (you ſhall never fail to increaſe in vertue, and to draw all men to envy your happineſs: and which is more, thoſe goods which you have now obtained, ſhall be perpetual; and that which you want ſhall ſhortly be plentifully beſtowed on you. Only take heed to be obedient to God's Will and Commandments; and never prefer any other Laws before thoſe I have given you, or through contempt innovate any thing in your Religion. Which if you ſhall perform, you ſhall excel all other Nations in War, and be invincible by your enemies: for by God's aſſiſtance all things are poſſible. Moreover there are great rewards (in all the courſe of life) propoſed unto vertue, which is alſo to it ſelf a great reward: beſides, by it all other bleſſings are eaſily obtained; and if you practiſe it among your ſelves, you ſhall both lead a bleſſed life, and obtain immortal glory, not only amongſt Strangers, but alſo to all poſterity. Theſe things are you to hope for, if neither you your ſelves violate thoſe Laws, (which by God's command, and my means) are preſcribed to you, nor ſuffer any other to violate the ſame, but in your ſelves continually meditate upon the underſtanding and uſe thereof. As for my ſelf, I depart this life in fulneſs of joy, and the comfort to leave you in great proſperity, commending you all to the Laws of piety and prudence, and the vertue of your Guides and Magiſtrates, who hereafter are to take care of your ſafety and felicity. God likewiſe, under whoſe conduct you have lived, (and to whoſe favour you owe whatſoever you have received by me) will not fail to take care of you; but as long as you ſhall honour both him and piety, ſo long ſhall you remain in ſecurity under his protection; neither ſhall you want ſuch men, who ſhall give you excellent inſtructions; whoſe counſels if you obey, you ſhall be fortunate (namely* Eleazar *the High-Prieſt, and* Joſhua, *with the Senate and Magiſtrates of the Tribes) towards whom beware leſt you grow ſtiff-neck'd; knowing and remembring this, that he that is inſtructed to obey well, will, when he ſhall attain unto dignity, govern well. Neither imagine to your ſelves that liberty conſiſteth in diſobeying your Superiors, as hitherto you have done; from which ſin if hereafter you ſhall keep your ſelves, you ſhall ſee your eſtate become ſtill more flouriſhing and fortunate: And God forbid that you ſhould ever be ſo exaſperated againſt them, as you have been ſometimes incenſed againſt me. For you may remember, that I have been more often in hazard of my life by your means, than by the enemy: Which I ſpeak not to upbraid you, for I would not leave you afflicted with the remembrance hereof, at the hour of my death, (who even at that time entertained the injury with a quiet mind) but to the end that being by me admoniſhed, you may henceforward be wiſer in thoſe things which hereafter ſhall concern you, and leſt you ſhould grow contumelious againſt your Governours, being made proud with affluence of your riches, which you ſhall enjoy at ſuch time as you have paſſed over* Jordan, *and conquered* Canaan. *Otherwiſe, if made more inſolent by theſe bleſſings you fall into contumacy, and contempt of vertue, God's favour will never be extended towards you; and if by your ſins you ſhall incenſe him againſt your ſelves, you ſhall both loſe the Land which you have conquered by your courage, by being ſhamefully oppreſſed by your Enemies; and being diſperſed over the face of the whole earth, both the Land and Sea ſhall be full of the marks of your ſervitude; which if it ſhould come to paſs, then were it too late to repent you, that you have not obſerved his holy Laws. Wherefore to avoid this danger, ſuffer not any one of your Enemies, after your victory is once gotten, to live; and think it moſt conducible for your affairs, to kill all, without ſparing any; for fear leſt living with them, and being intangled in the like cuſtoms and delights, you fall into Idolatry, and*

abandon

A *abandon your Country, Laws and Inſtitutions. Moreover, I command you to deſtroy their gods, their Altars and Temples, as many as you ſhall meet with, and ſo to ruin all the woods conſecrated to their falſe gods both* with *Fire and Sword, that there may not remain any token or memory of them any more: For ſo ſhall you more ſafely maintain the poſſeſſion of the goods which you enjoy. But leſt through ignorance of better things you become depraved, by God's commandment I have written you Laws, and a form of adminiſtration, both of the Commonwealth, and your private eſtates: from which if you ſhall no ways divert, or wander, you ſhall prove the moſt fortunate People of the earth.*

The Year of the World, 2493. before Chriſt's Nativity, 1471.

The *Iſraelites* are commanded to kill their enemies, and deſtroy their Idols.

When he had ſpoken theſe things, he delivered them a Book, containing in Writing their Laws, and Cuſtoms of good life: which when they had received, they melted into tears, and B now lamented both for the loſs of their Captain, and for that they remembred how many perils he had ſuffered for their ſakes, and how diligently he had procured their ſafety and ſecurity; and their ſorrow increaſed, by their belief that they were not like to have ever again ſo good a Prince: and they feared likewiſe that God would not hereafter be ſo favourable unto them, in that they had not a *Moſes* to pray for them. Theſe thoughts produced in them a repentance of thoſe things which (through fury) they had committed againſt him in the Deſart, ſo that all the people (breaking out into tears) would admit no conſolation. But *Moſes* comforted them, and deſired them to give over weeping, encouraged them to obſerve faithfully the Laws of God; and ſo for this time the Aſſembly diſſolved. But before I proceed, I have C thought fit to declare in this place what theſe Laws were; to the end the Reader may know how worthy they are of the vertue of ſo great a Lawgiver as *Moſes*, and ſee what our cuſtoms have been, even from the firſt inſtitution of our Commonwealth. For all thoſe things are extant which this Man wrote, ſo that we need not feign or affix any thing by way of ornament: we have only changed the order; and thoſe Laws which he ſcatteringly ſet down according as he received them from God, we have generally digeſted into their places: whereof I thought good to admoniſh the Reader; for fear leſt hereafter any of our Tribes coming to the view hereof, ſhould raſhly accuſe me, of not having faithfully delivered the Writings and Inſtitutions of *Moſes*. Firſt will I reckon up thoſe Laws particularly which appertain to the publick inſtitu-D tion and policy of our Nation; but thoſe that concern private cuſtoms and contracts, either betwixt our ſelves or foreign Nations, I have deferred to be diſcourſed of in that Commentary, wherein (by God's aſſiſtance) I intend to ſpeak of our manners, and of the reaſons of thoſe Laws.

Moſes delivereth the *Iſraelites* a Book, wherein their Laws and manner of life was written.

Laws made by *Moſes*.

Ruffin chap. 7. the excuſe of the writer of the Hiſtory, why he innovated the order of the Laws.

After you have conquered the Land of *Canaan*, and built your Cities, you ſhall in ſecurity reap the fruit of the Victory, if by obſervation of theſe following Commandments you ſhall render your ſelves well-pleaſing to God. Let there be one ſacred City in the region of *Canaan*, ſituate in a commodious and fertile place, which God ſhall make choice of: in the ſame let there be one only Temple built, and one Altar erected of rough and unpoliſhed Stones, but choſen with ſuch care, that when they E ſhall be joined together, they ſhall appear decent and agreeable to the ſight: let not the Aſcent of the ſame be made by ſteps, but let the Earth be eaſily and fitly raiſed. But in any other City let there be neither Altar nor Temple; for God is one, and the *Hebrew* Nation is one. Whoſoever ſhall blaſpheme God, let him be ſtoned to death, hanged on a Gibbet for a day, and afterwards ignominiouſly and obſcurely buried.

Item the *Iſraelites* ſhall live in the Land of *Canaan*.

A ſacred City and Temple in *Canaan*.

Blaſphemy againſt God. *Deut.* 4 *Lev.* 16. 1, 10, 13.

Let all the *Hebrews* from their ſeveral Provinces, aſſemble themſelves thrice in the year in the ſacred City and Temple, that they may give thanks to God for the benefits they have received, and by their Prayers implore his future aſſiſtance; and that by their converſation and mutual entertainments, they may increaſe their benevolence, and F love one towards another: For it is reaſonable that they ſhould know one another, who are of the ſame ſtock, and are governed by the ſame Laws. For which purpoſe nothing is ſo fit as their meeting after this kind of manner, which both by the ſight and converſation cauſe deeper impreſſion in the memory; as contrariwiſe, they that never ſee one another, paſs for ſtrangers one to the other.

Thrice in the year the *Hebrews* ought to meet.

Beſides, let the tenth part of the Fruits (beſides them that are due to the Prieſts and *Levites*) which you are accuſtomed to ſell in your Markets (being reduced into ready Money) be ſpent on Sacrifices and Banquets in the Sacred City. For it is juſt to celebrate Feaſts to God's honour, of the Fruits of the Earth, which we have received from his hands.

Tenths.

G Let no Sacrifice be made of the Hire of an Harlot: for neither doth any thing delight God which is gotten by ill ways: or is there greater uncleanneſs, than the ſhameful and unlawful mixture of our Bodies.

The Hire of a Harlot. *Deut.* 23. 18. *Mich.* 1. 7.

The year of the World, 2493 before Chriſt's Nativity, 1471.

Other gods.
Deut. 1.
Linen and Woollen.

Likewiſe if any man take reward for covering a bitch (whether ſhe be for the chaſe, H or for the flock) it is not lawful to make ſacrifice unto God thereof. Let no man ſpeak ill of thoſe gods which other Countries reverence. Let no man ſpoil any ſtrange Temple, nor take that which is dedicated to any god. Let no man wear a Garment woven of Linen and Woollen, for it belongeth only to the Prieſts.

Deut. 22 11.
Deut. 11.
The Book of the Law is to be read on the Feaſt of the Tabernacles.

Deut. 11 19.
Children ſhall learn the Law.
Deut 6. 6, 7.

The ſigns of the Law.
The ſeven Preſidents
Honour to the Magiſtrate.

The Office of Judges
Juſtice is God's power.

Every ſeventh year, when the people ſhall be aſſembled together in the ſacred City to ſacrifice at the Feaſt of Tabernacles, the High-Prieſt from a high Pulpit (from whence he may be heard by the whole multitude) ſhall read the whole Law publickly: ſo that neither Women nor Children ſhall be kept from hearing the ſame, nor yet ſlaves and bond-men. For it is good that they retain the perpetual memory thereof, always imprinted in their minds: for ſo ſhall they ſin the leſs, in that they underſtand what is I decreed in the Law. And the Laws likewiſe will be of more force in the Conſcience when they themſelves ſhall hear the Puniſhments which they threaten, and with which thoſe that dare to violate them ſhall be chaſtiſed; ſo that the will to perform the Law ſhall never be inwardly extinguiſhed; and beſides the remembrance will live in them, how many Plagues they incur by contempt thereof. Let Children eſpecially learn theſe Laws, than which diſcipline there is not any more profitable for them, nor more conducible to their felicity. For which reaſon, twice a day, in the Morning and in the Evening, they ſhall be minded for what benefits they are bound to God, and how he delivered us out of the bondage of *Egypt*. For it is a thing in nature reaſonable, to give thanks to God, as well in acknowledgment of the Goods which we have be- K fore time received, as in expectation of his future mercies. The chief of theſe things alſo are to be written over our doors, and worn on our arms; and thoſe things which declare his power and beneficence, are to be born about, written on the head and arms, that the remembrance of God's goodneſs towards his People may continually be renewed. In every City let there be choſen ſeven Governors, ſuch as are approved in Vertue, and able for Juſtice. Let each one of theſe Magiſtrates have two Miniſters of the Tribe of *Levi*. Let thoſe that are appointed Judges in the Cities, be held in high reputation; ſo that in their preſence no man preſume either to utter contumelies, or injurious Speeches; for ſo ſhall it come to paſs, that men accuſtomed to reverence good men, ſhall alſo exerciſe themſelves in piety and reverence towards God. L Whatſoever ſeemeth good to the Judges to decree, let that be held inviolable; except it be apparent that they are corrupted with Money, or that they be manifeſtly convicted of wrong judgment. They ought likewiſe to judge without reſpect of intereſt or dignity, and prefer Juſtice before all other things; for it is contumelious to God, to ſuppoſe, that he is weaker than they, for whoſe ſake they wreſt the Law, contrary to Juſtice, which is the power of God. He therefore that giveth judgment in favour and partiality to great men, maketh them greater than God himſelf. And if the Judges cannot determine of the matter in queſtion (as it oftentimes falls out) let them refer the cauſe to the Holy City, and there ſhall the High-Prieſt and the Prophet, M with the aſſiſtance of the Senate, determine that which ſhall be convenient.

Deut. 19. 16, 17, 18.

The puniſhment of a falſe Witneſs.

Of Homicide committed.

The teſtimony of one Witneſs ſhall not be received, but of three, or at leaſt of two; whoſe teſtimony ſhall be made good by the examination of their behaviour and life. As for Women, it is not lawful for them to bear any witneſs, by reaſon of the levity and temerity of that Sex. Neither is it lawful for a Bond-man to bring in teſtimony, by reaſon of his degenerate and ignoble mind; for it is to be ſuſpected, that either for lucre ſake, or for fear, he will depoſe an untrue Teſtimony. And if any falſe Witneſs ſhall be convicted of Perjury, let him be ſubject to that penalty which he ſhould have endured that ſhould have been caſt by his falſe accuſation. If man-ſlaughter be committed in any place, and the Offender cannot be found out, and it appear N not likely, that the man was ſlain out of malice, let there be a diligent and careful inquiſition made (with rewards propoſed to the diſcoverer;) but if no probabilities or conjectures can be gathered, then let the Magiſtrates of the Cities adjoining to the place where the ſlaughter is committed, and the Elders of the ſame, aſſemble together, and meaſure from the place where the dead body lieth: and let the Townſhip that is found to be neareſt, and the Inhabitants thereof buy a Heifer, which they ſhall bring into a place unlaboured and unplanted, where the Prieſts, and the *Levites*, having cut the Nerves of the Neck, ſhall waſh their hands, and lay them upon the head of the ſaid Heifer, and proteſt with a loud voice, that they, and the Magiſtrates with them, are not defiled with that Homicide; that they did it not, nor were they preſent when it was perpetrated; and they ſhall call and pray to God to avert his anger, and O not to permit that any ſuch misfortune ever fall out in that Country.

A *Ariſtocracy* is without doubt a very good kind of Government, becauſe it puts the authority into the hands of more honeſt and good men; take therefore heed that you deſire no other form of Policy, but retain and continue the ſame, having no other Superiors but the Law which God gives you; for it ſufficeth you that God is pleaſed to be your Governour.

The Year of the World, 2493. before Chriſt's Nativity, 1471.

Ariſtocracy the beſt kind of Govenment.

Yet notwithſtanding, if you ſhall chance to deſire to have a King, ſee that ye elect one of your own Nation, who in all things may be ſtudious to procure juſtice, and all other Vertues, attributing more to God and the Laws, than to his own wiſdom and conduct. Let him not undertake any thing without the advice of the High-Prieſt, and the Elders. Let him not have divers Wives, neither let him delight to get great B Treaſures, or multitude of Horſes: leſt thereby he become ſo inſolent, as to raiſe his power and will above the Laws: and if you ſee him affected to theſe things, beware leſt he grow more puiſſant than is expedient for you.

Deut. 17, 15. Of the election of a King.

It is not lawful for any man to remove the Land-marks either of his own Land, or any other mans whatſoever; for by them is peace preſerved: But they ought to remain for ever firm and immoveable, as if God himſelf had placed them: ſince ſuch an alteration may give occaſion to great conteſts, and thoſe whoſe avarice cannot ſuffer that bounds be ſet to their greedineſs, are eaſily led to contemn and violate the Laws.

Deut. 19. 14. The bounds of Lands are not to be removed.

If a man plant a piece of Ground, and the Trees fructifie before the fourth year, the C firſt fruits thereof ſhall not be offered to God, neither ſhall any man eat thereof by reaſon that they are abortive fruits: and that which is contrary to nature is neither fit to be offered to God, nor convenient for the uſe of man. But all that fruit that ſhall grow in the fourth year (for then is the time that the Trees ſhould bear) ſhall be gathered and brought into the holy City (together with the Tenth of all other Fruits) and they ſhall be eaten during the Feaſts which the owner thereof maketh to his Friends, and with Orphans and Widows; but in the fifth year it ſhall be lawful for him to gather the Fruit for himſelf.

Levit. 25. 3. The Plants that are not of four years growth, are prohibited.

Sow not a Field that is planted with Vines, for it ſufficeth that it nouriſheth one ſort of Plants; ſo that it needeth not to be laboured and manured with the Plough. The D Land is to be plowed with Oxen, and no other ſort of Beaſts yoked with them; but the Tillage muſt always be performed by Beaſts of the ſame kind.

Vines to be planted. the Law of the Plough. *Deut.* 22. 10.

The Seeds alſo ought to be clean and without any mixture; ſo that two or three ſorts ought not to be ſowed together; for nature alloweth not a commixion of things that are different.

It is not lawful alſo to cover the Female with the Male of another kind, leſt this example ſhould draw men to abominable mixtures, and to a contempt of that ſex which is appropriate to them; for it often falls out, that from ſmall beginnings, effects proceed of great and dangerous conſequence: For which reaſon nothing ought to be admitted, by the imitation whereof, there may chance to grow a corrupting of good manners; E whence it is that the Laws regulate even the lighteſt things, to the end to retain every one within his duty.

Levit 19 10. *Deut.* 24 21, 22.

They that mow and reap Corn, ought not to gather up all the ears too exactly, but leave ſome for thoſe that are in neceſſity, to the end to ſuccour them. They likewiſe that plant Vines, ought to leave ſome cluſters for the poor, and ſome fruit on the Olive-Trees, to the intent that they that have none of theſe, may gather ſomething for their relief: for the owners of the Field ſhall be ſo far from ſuffering damage by the negligent gathering of their Corn, that on the contrary they ſhall draw profit from their charity: for God will bring to paſs that their Land (who regard not their particular profit, but have care of the nouriſhment of thoſe that are in neceſſity) ſhall be F far more fat and fertile to bring forth its Fruits.

Some Gleanings are to be left for the Poor in the Field.

Neither is the Mouth of the Ox to be muzled, at ſuch time as he treadeth the Corn in the Mow: For it ſtandeth not with reaſon, that they who have been partakers of the labour, and have travelled for the increaſe of the fruits, ſhould be reſtrained from all uſe and benefit thereof.

Deut. 25. 4. Oxen treading or grinding.

Neither ought the Traveller in his journey be denied to gather and taſte the Fruits of Autumn, but he is to be permitted to take the ſame freely, whether he be of the Country, or a ſtranger; who ſhall depart joyfully, in that they have been made partakers of ſuch Fruits: but it is not lawful for them to carry any away with them.

Deut. 23. 24. Travellers are not to be driven away from ripe fruits.

They likewiſe that gather Grapes, ought not to forbid any man to taſte of them, as G they bear them to the Preſs; for it is an unjuſt thing, that the goods which are given by the will of God for the ſuſtenance of Man, ſhould be denied them, that deſire to taſte the fruit which God gives us in ſeaſon, which ſuddenly paſſes away.

The Year of the World, 2493. *before Chriſt's Nativity*, 1471.

Yea, they are to be invited, that through modeſty make nice to touch the ſame (if H
they be *Iſraelites*) for ſuch are to be eſteemed Friends and Maſters of what we have,
in that they are of the ſame race: and if Strangers, we ought to exerciſe hoſpitality towards
them, without thinking that we loſe any thing by the ſmall preſent we make
them of the fruits which we have by God's bounty. Nor is it to be ſuppoſed ill imployed,
which in way of courteſie a man permitteth another to take, ſince it is God
that furniſheth and giveth the abundance of all things; not to the end to enjoy the
ſame in private, but alſo to beſtow them liberally. And he it is, that by this means
would declare unto other people the good will he beareth to the People of *Iſrael*, and
the felicity whereof he maketh them partakers; by reaſon, that in that abundance
which they have, his will is, that other men ſhould have part thereof. But whoſoever I
ſhall do the contrary, let him be chaſtiſed for his ſordidneſs, and in publick receive
thirty nine ſtripes, becauſe of a free-man he maketh himſelf a ſlave to his gain, and ſo
diſhonours himſelf.

Thirty nine ſtripes. *Deut.* 25. 3. The Law laid on 40, but the *Jews* of ſuperſtition uſe but 39, as you may ſee. 2 *Cor.* 11. 24.

It ſhall very well become you (ſaid *Moſes*) ſince you have taſted miſeries both in
Egypt and the *Deſart*, that you have compaſſion of thoſe who are in like eſtate; and
for that you are made rich by God's mercy and providence, it behoveth and becometh
you to impart ſomewhat to the indigent, who at the preſent are in that condition, in
which you were.

The Tenth for the poor.

Beſides the two Tenths which I commanded you yearly to pay, (the one to the *Levites*,
and the other for your Feſtivals) you ſhall for every year pay a Third, to be diſtributed K
among the Poor, Widows and Orphans.

The firſt-fruits. *Deut.* 26. 2, 3, &c.

When a man hath gathered his Firſt-fruits, he ſhall bring them to the Temple, and
after he hath given thanks unto God (that the Land which he hath given him in poſſeſſion
hath brought forth fruit) and accompliſh that Sacrifice which the Law commandeth
him to make, he ſhall give the Firſt-fruits to the Prieſts. And after he hath
done all that which concerneth him to do, (as well concerning the Tenths of the *Levites*,
as thoſe ordained for their Feaſts) being ready to return home, let him preſent
himſelf at the door of the Temple, and give thanks to God, that having delivered
them from the grievous Servitude of *Egypt*, he hath given them a plentiful and ample
Land to enjoy: and making proteſtation, that he hath paid the Tenths according to L
Moſes's Law, let him beſeech God, that he will be favourable both to himſelf in private,
and the *Hebrews* in publick; and that he will continue thoſe goods unto him which
hitherto he hath beſtowed upon him, and of his great goodneſs and mercy vouchſafe
to increaſe them.

Of Marriage, *Lev.* 21, 13, 14.

Free-men ought not to marry Servants.

The marriage of an Harlot.

The penalty of a Woman married for a Virgin, and not found ſo. *Deut.* 24.

Let thoſe that are of full years to be married, match themſelves with vertuous Virgins,
and ſuch as are born of honeſt Parents. And he that will not take a Virgin to
Wife, let him not meddle with one that is married to another Man, leſt he breed diſcontent
and ſorrow to her firſt Husband. Let no free-man match themſelves with ſuch
as are Slaves or Bond-women, although they be thereunto moved by love; for it is a
thing praiſe-worthy and honourable, to ſurmount a Man's affections. Let no man marry M
with an Harlot, whoſe Sacrifice God refuſeth, by reaſon ſhe hath diſhonoured her Body:
beſides that the Children are more laudably and vertuouſly inclined, who are of
vertuous Parents, than thoſe who iſſue from a ſhameful alliance contracted by unchaſt
affection. If any one that is married for a Virgin, be afterwards found to the contrary, let
her be brought before the Judge, and let her Husband produce all the ſigns he can of his
ſuſpicion, and let the new-married Wife's Cauſe be defended by her Father or Brother,
or by them that are next in Blood; and if the Wife be found innocent, let her
return and dwell with him that hath accuſed her, who may not any more accuſe her,
except ſhe give him great occaſion, whereunto ſhe cannot contradict. But he that without
cauſe, and raſhly ſhall accuſe and ſlander his Wife, ſhall be puniſhed with thirty N
nine ſtripes; and in way of amends ſhall pay fifty Sicles to her Father. But if it be proved
that ſhe hath been deflowred, and hath been common, then ſhall ſhe be ſtoned to death,
for that ſhe hath not chaſtly conſerved her Virginity, till the time of her lawful marriage;
and if ſhe be of the Race of the Prieſts, ſhe ſhall be burnt alive.

Deut. 21. 15, 16, 17. The firſt-begotten ſhould hold his right.

If any Man have two Wives, the one of which he holdeth in greater honour and amity,
either for Love, or by reaſon of her Beauty, than the other; if the Son of her that
is more loved, demand to have the prerogative of the elder, which is a double portion
of his Father's Patrimony, (for ſo much import our Ordinances) and challenge the
ſame, by reaſon that his Father more dearly loveth his Mother than the other, let it
not be granted him; for it is againſt juſtice, that the eldeſt ſhould be deprived of that
which appertaineth unto him by Birth-right, becauſe his Mother's condition is inferior O
to that of the other, on account of his Father's affection.

The year of the World, 2493. *before Chriſt's Nativity,* 1471.

The puniſhment of adultery, or rather raviſhing. *Deut.* 22. 23, 24

A If a man ſhall have corrupted a Maiden betrothed to another man, and ſhe hath conſented, they ſhall both be puniſht with death, for they are both equally guilty of ſin: the man, becauſe he hath perſuaded the Maiden to prefer her luſt before an honeſt marriage; and the maid, for ſuffering her ſelf to be overcome, and abandoning her body to lewdneſs, either for luſt or lucre ſake. But if meeting her, he alone enforce her, and ſhe have none near to ſuccour her, let him die alone.

Ver. 25. The deflowring of a Virgin.

He that ſhall deflower the Virgin that is unmarried, ſhall take her to Wife; but if he condeſcend not to the Father to take her in wedlock, he ſhall pay fifty Sicles for amends of the injury.

If any man pretend to ſeparate himſelf from his Wife for certain cauſes, ſuch as ordinarily B happen amongſt married couples, let him confirm it in writing, That he will nevermore entertain her again; and then ſhe may marry again unto another, and refuſe the former Husband: and if it happen that ſhe be ill uſed by the ſecond, or that, he being dead, the firſt would take her again in marriage, it is not lawful for the Wife to return to him.

Deut. 25. 5. *ad* 9. The Wife of the dead Brother married.

Let the Brother of him that is deceaſed without iſſue, take to Wife her whom his deceaſed Brother had married, and let the Son born by this ſecond wedlock bear his name, and he brought up as the ſucceſſor of his inheritance. For it is advantageous to the Commonwealth, that Families ſhould not come to ruine, and that the goods remain to thoſe of the ſame kindred. And it will be a comfort to the Widow to be joyned in marriage with one ſo near akin to her firſt Husband. But if the Brother C will not take her to Wife, ſhe ſhall repair to the Senate, and make this proteſtation, that the Brother of her deceaſed Husband will not marry her, (although ſhe had deſired to remain in that line, and bring forth children to it) and that by him only the memory of her deceaſed Husband is diſhonoured. And when the Senate ſhall have examined the cauſe, why he declineth this marriage, his excuſe ſhall be allowed of, how great a ſlight ſoever it be; and then ſhall the Widow unlooſe his ſhooe, and ſpit in his face, and tell him, that he hath deſervedly ſuffered theſe things, in that he hath injured the memory of his dead Brother. And thus ſhall he depart out of the Court, being defamed for his whole life-time, and the Woman may marry whomſoever D ſhe pleaſe.

Marriage with a Bondwoman. *Deut.* 21. 11, 12, 13.

If any man take a Virgin priſoner, or ſuch an one as hath been already married, and be deſirous to take her to his Wife, it is not lawful for him to touch or approach her till ſhe is ſhaven, and (having put on her mourning apparel) hath bewailed her Parents, or Friends ſlain in Battel: but after ſhe hath in this ſort aſſwaged her ſorrow, ſhe may afterwards addict her ſelf to mirth and marriage. For it is a matter both honeſt and juſt, that he that entertaineth her, to have iſſue by her, ſhould condeſcend unto her will, in all wherein he may gratifie her; and that he ſhould not only addict himſelf to the purſuit of his pleaſure; but when the thirty days of mourning ſhall be expired, (for that time is ſufficient for the Wife to bewail her Friends) then may ſhe E hearken after marriage. And if after he hath had his pleaſure with her, it happen that he miſlike her, and will not accept her for his Wife, he can no more make her his ſlave, but ſhe may go whitherſoever ſhe pleaſeth, for that ſhe beareth with her, her liberty.

The lamentation and mourning of 30 days.

Deut. 21. 18, *ad* 21. Diſobedience *ἀστόργιαι.*

All thoſe Children that ſhall make no reckoning of their Fathers and Mothers, nor ſhew them that honour which belongeth to them, but contemn them, and behave themſelves inſolently towards them, the Parents, whom Nature hath made their Judges, ſhall begin by remonſtrating to them, that they were matched together in Matrimony, not for their pleaſure ſake, or that by uniting their poſſeſſions, they might become the richer; but to the end they might beget Children, who might nouriſh them in their F age, and miniſter unto them in their neceſſities; that they had received them at God's hands with great thankſgivings and infinite joy, and brought them up with care and diligence, ſparing nothing that conduced to their ſuſtenance or inſtruction. But ſince ſome pardon is to be allowed to the follies of youth, let it ſuffice, my Son, that hitherto you have forgotten your duty, recollect your ſelf and grow wiſe; remembring that God is grievouſly offended againſt thoſe who diſobey or diſdain their Parents, becauſe he is the Father of all mankind; and takes himſelf to be concerned in that diſhonour which is done unto thoſe that bear that name, when they receive not ſuch duty from their Childrens hands as he commandeth; and that the Law likewiſe inflicteth an inevitable puniſhment againſt ſuch, which I ſhould be very ſorry if thou ſhouldeſt be ſo G unhappy as to incur. If by theſe remonſtrances the child amend, it is fit to pardon him the faults committed by him, rather out of ignorance than malice; for in ſo doing, the Lawgiver ſhall be accounted wiſe, and the Parents ſhall be held happy, when they

ſee

The year of the World, 2493 *before Christ's Nativity,* 1471.

ſee that their Son or Daughter is exempt from the puniſhment which the Laws appoint. H But if ſuch ſpeeches and inſtructions of the Father are ſet light by the Son, let the Laws be irreconcilable enemies againſt ſuch continual outrages, and let him be dragged out of the City, in the ſight and preſence of all the people, and there let him be ſtoned to death: and after the offender hath lain a whole day in the ſight of the people, let him be buried by night. In like manner ought they to be buried, who for any occaſion whatſoever are condemned and executed by Juſtice.

Enemy to be buried.

Let the Enemy alſo be interred after the ſame manner, and let no dead man lie unburied, after ſuch time as he hath been judged, and hath ſatisfied the Laws.

Deut. 23. That which is borrowed muſt be paid. *Exod.* 22 14.

A pledge. *Deut.* 24. 11, 12, 13.

Theft.

Exod. 21. 2, *ad* 7. An *Hebrew* ſlave is to be ſet at liberty, after 7 years. *Deut* 15. 12, *ad* 19.

Goods that are found.

It is not lawful for any *Hebrew* to lend upon Uſury, neither money, nor meat, or drink; for it is an unjuſt thing to make profit of the miſery of thoſe of our Nation: I but it is better to ſuccour their neceſſities, and expect God's retribution, as a gain to them, who practiſe ſuch kind of benefits. But they that have borrowed either money, or any fruit, dry or moiſt; when by the favour and aſſiſtance of God, they ſhall reap their own harveſt, and gather their fruit, let them make a willing reſtitution to thoſe that have lent them, as if they had laid them up for themſelves, to poſſeſs at ſuch time as they had need of them. But if there be any ſo ſhameleſs as they will not make ſatiſfaction, yet let not the Creditor enter into their houſe to take a Pawn, before the Judges have given order, that the pledge be demanded at their door; and then the debtor without contradiction ſhall bring it to him, becauſe it is not lawful for him to oppoſe K him that comes armed with the Law. If he, of whom the Pledge is taken, have ſufficient ability, the Creditor may retain the Gage, till ſuch time as he be paid: but if he be poor, he ſhall reſtore him his Pawn before the Sun-ſet, and eſpecially if it be Garments with which he may cover himſelf in the night; for God hath compaſſion of thoſe that are Poor. It is not lawful to receive in way of Gage either a Mill, or ought elſe that belongeth thereunto, leſt any Debtor ſhould be deprived of the neceſſary Inſtruments to provide his Victuals with, and endure any miſery through want of the means to get his living. Let him that retaineth a Free-man in Bondage, be puniſhed with death; but he that hath ſtoln either Gold or Silver, let him reſtore it twofold. If any man kill ſuch as break into houſes, to rob, or that break walls; let not ſuch L an one be puniſhed. Whoſo ſhall ſteal a Beaſt, ſhall reſtore four times the value for it; except it be an Ox, for which he ſhall ſatisfie fivefold: and if the Thief want means to pay this penalty, let him be their ſlave againſt whom he hath treſpaſſed, and at whoſe ſute he is condemned. If any one be ſold unto one of his own Tribe, let him ſerve him ſix years; and in the ſeventh year, he ſhall depart with liberty. But if during the time that he remaineth with the buyer, he beget any Child upon a female fellow-ſlave, and that he be willing to ſerve, by reaſon of the good affection that he beareth unto the houſe; in the year of Jubilee (which hapneth every fiftieth year) let him be ſet at liberty, leading away with him his Children, and Wife, with freedom. If any Man find Money or Gold by the way, let him ſeek out him that hath M loſt it, and make known the place where he found it, to the intent he may reſtore it; knowing that the profit is not good which cometh by another man's injury. The like is to be done with Beaſts; for if any man find them ſtrayed in the Deſart, and find not out the Owner, let him preſently keep them by him, taking God to witneſs, that he hath no deſign to detain with him another man's goods. If any man find another man's Beaſts mired or bog'd, let him not paſs further, but ſuccour them, and help to ſave them, as if they were his own.

Deut. 22. The Law of violence.

Let each man direct the ignorant Traveller in his way, and ſet him in the right path, if he wander, without deluding him, or hindring him in his neceſſity, or miſleading him in his journey. Let no man ſpeak ill of him that is either abſent, or deaf. If N any man be ſtrucken in a quarrel, and it be not with a weapon, let him that ſtruck him be preſently puniſhed, by receiving the like number of blows as he hath given. But if he be carried into his houſe, and lie ſick upon it divers days, and in the end die thereof, he that ſtruck him ſhall not be puniſht as a Murderer. And if he eſcape, and during the time of his ſickneſs, hath been greatly hindred, and charged; then let him that ſtruck him, pay all the charges he hath been at during the time he kept his Bed, and ſatisfie the Phyſicians. He that with his foot ſhall ſtrike a woman with Child, if the woman miſcarry, he ſhall be, by the Judges, amerced in a ſum of money, for that he hath leſſened the number of the people, by the loſs of him that is dead in his Mother's Womb. Let him likewiſe be condemned to pay a ſum of money unto the Husband: but if the Woman die of the ſtroke, he that offered the violence, ſhall O be puniſht with death; becauſe the Law juſtly requireth, that Life be ſatisfied with Life.

A Let not any one among the *Iſraelites* uſe any mortal Poyſon, or Drug, that may do
hurt to any man; and if any be found with ſuch things about him, let him die, becauſe
it is juſt that he ſuffer the evil which he had prepared for another. Whoſo hath
maimed any man, or pulled out his eye, let him in like manner be maimed, and blinded,
being deprived of the ſame member of his body whereof he hath deprived another
man; except he that is maimed, had rather have a pecuniary amends; for the Law
remitteth it to the election of the offended, to eſtimate his injury; and if he will be
more ſevere, he may. If any one have an Ox that ſtriketh with his horn, let him kill
him: and if the ſame Ox ſtriketh and killeth any man in the Field or Mow, let him be
ſtoned to death, and let no man eat the fleſh thereof. And if it be proved, that the
B Maſter hath heretofore known the quality of the Beaſt, and hath not taken order he
ſhould do no harm, let him alſo be put to death, as being the author of the murder
committed by the Ox. But if the ſaid Ox kill a ſlave, either Male or Female, he ſhall
be ſtoned; and the owner thereof ſhall pay thirty Sicles to the Maſter of the ſlave that
is ſlain. If one Ox be ſtrucken by another, ſo as he die thereof, let both of them
(both that which was dead, and that which ſtruck the other to death) be ſold, and
the price thereof parted equally betwixt both the owners. They that dig a Pit or Ciſtern,
muſt be careful that they incloſe and fence it with Planks or Bars, not to hinder
any man from drawing water, but leſt any man by misfortune fall into the ſame. And
if any man's Beaſt fall into the ſame unfenced Pit, the owner of the Pit ſhall pay to
C the owner of the Beaſt the price thereof: Alſo a Wall ſhall be made round the roofs
of houſes, to the end no body may fall from thence. Let him that receiveth any
thing in truſt, keep it carefully, as a thing ſacred; and let neither man nor woman
attempt to alien that which is committed to his cuſtody, although thereby he might
gain much Gold, and although there were no man that could convince him thereof.
For ſince the conſcience knoweth the ſame, every one ought to endeavour to deal uprightly;
and ſuppoſing himſelf a ſufficient witneſs againſt himſelf, let him do thoſe
things which are laudable in the ſight of men, but eſpecially that which is pleaſing to
God, from whoſe ſight no wrongful dealing is concealed. If notwithſtanding he to
whom this truſt is committed, ſhall chance (without any fraud on his part) to loſe the
D thing that is ſo left in truſt, let him preſent himſelf before ſeven Judges, and there
take an oath, that nothing is loſt by his will, or conſent, and that he hath not converted
any part thereof to his own uſe; whereupon let him be diſmiſſed, without any
further inquiry. But if he have made uſe the leaſt part of that which hath been
committed to his charge and truſt, and that he happen to loſe it, he ſhall be condemned
to reſtore all that was committed to his keeping. As it hath been ordained in matters
of truſt, the like is decreed touching Hire due unto the Labourer: let each man take
heed leſt he defraud a Poor man of his Hire; knowing that God gave him his Hands
inſtead of Lands and other Poſſeſſions. For which cauſe, the payment of Hire ought
E not to be deferred, but ſatisfied the ſame day; by reaſon, that God permitteth not,
that the Labourer ſhould loſe the fruit of his travel. The Children ſhall not be puniſhed
for the miſdeeds of their Parents; for if they be virtuous, and are begotten by
lewd Fathers, they rather deſerve that men ſhould have compaſſion of them, than
hate them: neither are the offences of the Children to be imputed to the Parents, by
reaſon that youth oftentimes engageth it ſelf in thoſe follies, which it never learned
by examples, and for which it indureth not to be reproved. Voluntary Eunuchs are
to be deteſted, and their company to be fled, becauſe they have deprived themſelves
of the means which God hath given to men for the increaſe of mankind. Such people
therefore are to be driven far from us, and eſteemed wholly inexcuſable, as having
killed their children before they be born. For it is a matter very manifeſt, that their
F ſpirits being effeminate, their bodies alſo are degenerate. Each thing alſo that is monſtrous
to behold, is to be driven away: neither is it lawful to Geld either Men or
Beaſts. Let this be the diſpoſition of thoſe Laws, wherewith you ſhall be Policied
and Governed in time of Peace; to the end God may be favourable unto you; and
I beſeech him to give you grace to uſe them in good order, and without alteration.
And ſince it cannot otherwiſe be, but that humane affairs muſt ſometimes fall into
troubles and dangers, ſometimes beyond deſire and expectation, and ſometimes of ſet
purpoſe; I will briefly give you ſome advice touching that point; to the intent, that
being fore-inſtructed of that which you ought to do, you may prevent, and not fall
into any danger and calamity.

G I wiſh that when you have conquered the Country which God hath deſigned for
you, by his aſſiſtance and your labour, you may poſſeſs the ſame in ſecurity and peace;
and that ſtrangers may not levy Armies to overthrow you, nor any civil Mutiny be
raiſed

The Year of the World, 2493. *before Chriſt's Nativity*, 1471.

Poyſon.
Exod. 21. 23.
Levit. 24. 20.
Talions Law
Deut. 19. 21.

Of an Ox ſtriking with his horn.
Exod. 11. 28, 29, 32.

Deut. 21. 33, 34, 35.
A Pit.

Deut. 24

In the ſame place.

Levit. 19. 13.
Hire.

Deut. 24. 18, 19.
Children are not to be puniſhed for their Parents offences.
Eunuchs.
Deut. 23. 1.

The year of the World, 2493. *before Christ's Nativity,* 471.

raiſed amongſt you, which may cauſe what hath been well ordered and decreed by your Anceſtors, to come to nought, when you ſhall abandon the Laws which God hath given you. Live therefore, and perſiſt to conform your ſelves to thoſe Laws, which both God hath approved for good, and hath alſo given you. But if perhaps you or your ſucceſſors hereafter, ſhall be obliged to undertake a War, I wiſh it may happen without the Confines of your Country: but if the matter muſt needs be tryed by the Sword, you ſhall ſend certain Heralds to your declared Enemies. For before you enter battel, it ſhall be requiſite firſt of all to parley with them, and to declare unto them, that you have a great Army, and Horſes, and Weapons, and (beſides all theſe) that you have God's favour and aſſiſtance; and you ſhall deſire them, that you may not be enforced to War againſt them, nor to make booty of their Goods, and to carry them away captive. If they condeſcend to any reaſonable conditions, then entertain Peace; but if they contemn this propoſal, you ſhall lead forth your Army againſt them, having God for your General, and Soveraign Conductor; and for his Lieutenant, him whom you your ſelves ſhall chuſe, ſurpaſſing all the reſt in Valour. For when there are divers Commanders, it falleth out, that that which ought readily to be executed, is hindred, and commonly the iſſue is unfortunate. Let your Army generally conſiſt of men that are ſtrong in body, and hardy in courage; and remove from your Army him that is fearful, leſt ſuch men hapning to fly when they ought to fight, give your Enemies the advantage. Let them alſo be free from War, who having built a new houſe, have not enjoyed the ſame for a years ſpace; as alſo he that hath planted a Vineyard, and hath not gathered the fruit thereof; and beſides theſe, he that hath wedded a Wife, and hath not as yet brought her home to his houſe: leſt through the deſire of theſe things, and of reſerving themſelves to their dear forſaken pleaſures, they fight but faintly and coldly. H I K

The Laws of War. *Deut.* 20 10. Heralds to be ſent.

Deut. 20. 20. Fruitful trees are not to be cut down.

But when you have brought your Army into the field, take heed you commit no outrage: and when you ſhall aſſault any Cities, if you fortune to need Wood to make Engines of, ſee you cut not down Fruit-tres, but ſpare them; remembring, that they are planted for the good of men; and that if they could ſpeak, they would accuſe you, that without cauſe they are ill-treated, againſt all right; and that if they had the power to depart from thence, they would tranſplant themſelves into another Country. L

Deut. 20. 15, 16, 17. The *Canaanites* are wholly to be extinguiſhed.

But when the Battel is ended, and the day is yours, kill all thoſe Enemies that reſiſted you in the Fight, the reſt reſerve as your Tributaries (except the people of the Land of *Canaan*, for they, with all their Families, are to be exterminated.) Beware alſo (but eſpecially in War) that neither a Woman uſe a Man's apparel, nor a Man that of a Womans.

Deut. 30. 31, 32, 33, 34.

Theſe are the Laws which *Moſes* left. He gave them likewiſe certain Inſtitutions, (which he had written forty years before) whereof we will ſpeak in another Treatiſe. Some few days after (for he aſſembled the people ſix days together) he gave them his bleſſing, and pronounced his maledictions againſt thoſe which ſhould not live according to his Laws, but ſhould trangreſs the determinations thereof: He read alſo unto them a Canticle of ſix meaſures (which he had regiſtred in the holy Book) containing a prediction of things to come, according to which, all things have and do fall out, without varying any ways from the truth. Theſe Volumes and the Ark he gave to the Prieſts; in which he alſo placed the Ten Commandments written in the two Tables. He committed alſo unto them the cuſtody of the Tabernacle. He likewiſe exhorted the people that (when by force they had conquered the promiſed Country, and were planted therein) they ſhould not forget the injury which the *Amalekites* had done them, but that they ſhould lead forth their Army againſt them, and take vengeance of the wrongs they had done them at ſuch time as they were in the Deſart. And he commanded them that as ſoon as they had taken the Country of *Canaan*, they ſhould exterminate and extinguiſh all the people. M N

Deut. 25 19. The *Amalekites* to be puniſhed.

He commanded them alſo to erect an Altar towards the Eaſt, not far from the City of *Sichem*, between the two Mountains, *Garizim* on the right hand, and the other called *Gebal* on the left, and that diſtributing the people into two parts (ſix *Tribes* in every part) they ſhould place them on theſe Mountains. And he commanded that the *Levites* and Prieſts ſhould be with them, and that they that were upon the Mountain of *Garizim*, ſhould pray to God, to multiply his bleſſings upon them that are zealous of his ſervice, and careful of the conſervation of his Laws which had been given them by *Moſes*. The Six other alſo were appointed to anſwer them; and when theſe ſix laſt had prayed, the ſix firſt were to anſwer them, and confirm that which they had pronounced. This done, they pronounced maledictions againſt the tranſgreſſors (each one O

The Year of the World, 2493. before Chriſt's Nativity, 1471.

A anſwering the other) in ratification of that which had been ſpoken. He reduced alſo into writing theſe bleſſings and curſes, to the intent that the memory thereof might never be ſuppreſſed or extinguiſhed by time, which he alſo (being near his death (cauſed to be written on the Altar, on the two ſides thereof, and permitted the people to come near it only that day, and there to offer burnt-offerings; which is forbidden to them by the Law. Theſe Ordinances did *Moſes* eſtabliſh, and theſe the *Hebrew* Nation obſerve inviolably, even unto this day.

Deut. 29. 1, *ad* 10.

Moſes bindeth the *Hebrews* by an oath to keep the Law.

On the next morning he re aſſembled all the people, with their Wives and Children; he likewiſe commanded the ſlaves ſhould be preſent, binding them by an oath to maintain and keep the Laws; and that diligently tying themſelves to the will of God, they B ſhould not ſo much eſteem either their kindred, or means, or perils, or any other cauſe whatſoever, as thereby to be driven to neglect the Laws; or depart from the ordinances thereof: but whether any one of their kindred, or any City whatſoever, ſhould ſeek to alter and diſturb the ſame, or ſtrive to weaken the Authority thereof, that both in particular and publick, they ſhould expoſe themſelves, and endeavour to puniſh them: and if they ſhould fortune to take ſuch a City, they ſhould raze and utterly deface the ſame; and if it were poſſible, not leave one ſtone upon another, but deſtroy the foundation. But if they were too feeble to take ſuch a revenge, yet that they ſhould make it known, that they were not conſenting to their impiety. Hereunto the whole multitude conſented, and promiſed with an oath. He afterwards told them, C how the people ſhould know when the ſacrifices were agreeable unto God; and how they ought to march out to Battel, taking a ſign for the ſtones of the High-Prieſt's Rational, of which I have foreſpoken.

Joſhua likewiſe, during the life, and in the preſence of *Moſes*, propheſied whatſoever he intended to perform for the profit of the people, either abroad in the adminiſtration of War, or at home in preſcribing Laws: and preparing them to that order of life which was newly preſcribed them, he told them that by inſtructions from God he propheſied, that if they violated their Country Religion, they ſhould not eſcape deſtruction; their Country ſhould be filled with Foreign Arms, their Cities ſackt, their Temple burnt, and themſelves ſold under the Spear; and that they ſhould ſerve a Na- D tion which would not be moved or touched with commiſeration of their afflictions and miſeries: and, at length, they ſhould too late and unprofitably repent of their errour: yet, that God, their eſtabliſher, would reſtore the Cities to the ancient Citizens, and the Temple to his people; And that this ſhould come to paſs, not only once, but alſo many times. Then did *Moſes* alſo appoint *Joſhua* to lead his Army againſt the *Canaanites*, promiſing him that God would be aſſiſting to his Actions, and wiſhing all ſort of happineſs to the people.

Deut. 33 23.

Deut. 34 9.

Moſes exhorteth *Joſhua*.

Seeing that (ſaith he) I go unto mine Anceſtors, and God hath prefixed this day for my departure, it is very juſt, that living as yet, and ſtanding in your preſence, I give him thanks for the care and providence which he hath hitherto had of your affairs, not only in deliver- E *ing you from ſo many evils, but alſo in largely imparting his bleſſings unto you; and for that he hath always favourably helpt me, whilſt I endeavoured by my labour and care to reduce your fortunes to a better ſtate: for it is he which hath given both the beginning and the accompliſhment, making uſe of me but as his Miniſter and Servant in all that good which hath been done to his people. For all which things I have thought requiſite, in departing from you, to bleſs the goodneſs of God, who in time to come ſhall have the care and charge of you: and to acquit my ſelf of that debt, I leave you thus in remembrance, which is, that you ought to ſerve and honour him, and reverence the Ordinances which he hath given you; whereby continuing his favour towards you, he will grant you grace to preſerve and keep this excellent gift. Truly a Lawgiver that were no more than a man, would be greatly diſpleaſed with* F *thoſe who ſhould violate his Ordinances, and ſet them at nought: do not you therefore tempt God, who is provoked unto anger, when thoſe Laws, which he himſelf hath eſtabliſhed, and given you, ſhall be contemned and neglected.*

Deut. 3. 13,23.
Deut. 34 9.

Deut. 34. 8.

The *Hebrews* lamentation at *Moſes*'s death.

Whilſt *Moſes* pronounced theſe his laſt words, and foretold to the *Tribes* their ſeveral deſtinies, wiſhed them a thouſand bleſſings, the whole Multitude brake into tears; and the Women beating their breaſts, ſhewed the ſorrow they reſented for his death. The Children likewiſe lamented, becauſe that in their tender years they had underſtood the virtue and famous acts of *Moſes*; and betwixt the elder and younger ſort, there was as it were a conflict who ſhould weep moſt bitterly: for the one underſtanding of how worthy a Governour they were deprived, lamented the time to come; and the other G were perplexed, becauſe they ſhould then loſe him, they before had ſufficiently taſted and made tryal how great his virtue was. But how great the Compaſſion and complaint of the people was, may be conjectured by this that then befel the Prophet. For although

The Year of the World, 2493. *before Christ's Nativity*, 1471.

although he were aſſuredly perſwaded, that a man is not to lament at the inſtant of H
his death, (becauſe it happens to him both according to the Will of God, and the Law
of Nature) yet beholding the affection of the People, he could not refrain himſelf
from tears. After which, he walkt towards the place where he was to die, and they
all followed him weeping. Then did *Moſes* (beckning with his hand) warn them
from afar off that they ſhould ſtand ſtill, and keep their places; and he deſired them
that were neareſt him, by word of mouth, not to afflict him any longer, by following
him with ſo many teſtimonies of affection. Accordingly, to obey him, they ſtood ſtill,
and all together bewailed their calamity in ſo great and ſo general a loſs, only the Senators,
Eleazar the High-Prieſt, and the chief Captain *Joſhua* accompanied him. And
when he was arrived on the Mountain called *Abarim* (which is very high, and ſituate I
near *Jericho*, from whence he might diſcover the greater part of the Land of *Canaan*)
he diſmiſſed the Elders, and whilſt with mutual embraces he took his laſt leave of *Eleazar*
and *Joſhua*, and diſcourſed with them, a Cloud ſuddenly environed him, and he
was carryed away into a certain Valley: but the Holy Books which he left us, ſay that
he died, fearing leſt for the excellency of his vertue, they might report that he was
taken up into Heaven. The whole time of his Life was 120 years, the third part
whereof wanting a month, he ſpent in government of this great People. He died the
laſt month of the year, and the firſt day of that month which the *Macedonians* call *Dyſtros*;
and our Country-men, *Adar*. He was, of all men that ever lived, the wiſeſt; K
and who, in execution of his good counſels, had no man to equal him. Moreover, in
eloquence he was incomparable, and in dexterity and grace to entertain and perſwade
the People, he had no ſecond; and ſo were his paſſions always governed by his wiſdom,
that he ſeemed utterly to want them, and only to know the names of thoſe paſſions
of which he ſaw the effects in other men. His skill in War may give him a rank
among the greateſt Captains, and no man ever had the gift of Prophecy in ſo high a
degree; for his words ſeemed ſo many Oracles, and that as inſpired to him by God
himſelf. The People mourned for him 30 days: nor were they ever ſeized with ſo extreme
grief, as they were at this time when the Prophet died; neither did he only
leave behind him a preſent deſire of him, but a great eſtimation amongſt all men, who
have ever chanced to read and examine his Writings, and by them eſtimated his virtues. L
And theſe are the things which I thought good to ſay of the death of *Moſes*.

Moſes when he died, was 120 years old. Amongſt the *Hebrews*, *Adar* is the 12th month, but amongſt us it is called *March*.

Ver. 10. *Moſes* was a good Governor, and a great Prophet.

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THE

The Fifth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS.*

The year of the World, 2499. before Chriſt's Nativity, 1470.

The Contents of the Chapters of the Fifth Book.

1. *How* Joſhua, *General of the* Hebrews, *having overcome and ſlain the* Canaanites, *Divided their Lands amongſt the Tribes by lot.*
2. *How after the death of the General, the* Iſraelites (*neglecting the Ordinances of their Forefathers*) *fell into extream Calamities: and through a Civil War that was raiſed amongſt them, there were but 600 of the Tribe of* Benjamin *left alive.*
3. *How, for their impiety, the People of* Iſrael *were delivered by God into Captivity, under the* Aſſyrians.
4. *Their Liberty by* Cenez.
5. *How the People were once more overcome by the* Moabites, *and exempt from ſervitude by* Jodes, *otherwiſe called* Ehud.
6. *How they were brought under the ſubjection of the* Canaanites, *and reſtored to their liberty by* Barac.
7. *How the* Amalekites *having entred the Country of the* Iſraelites, *and conquered them, poſſeſſed and ſpoiled the ſame for the ſpace of ſeven years.*
8. *How* Gideon *delivered the People.*
9. *How ſome Succeſſors of* Gideon *waged War againſt the Neighbour-Nations round about them.*
10. *Of* Samſon's *ſtrength, and what miſchiefs he did in* Paleſtine.
11. *How the Sons of* Eli *the Prophet were ſlain in Battle by the* Paleſtines.
12. *How* Eli (*hearing of the death of his Sons, and the loſs of the Ark*) *fell down from his Seat, and dyed.*

CHAP I.

How Joſhua; *General of the* Hebrews, *having overcome and ſlain the* Canaanites, *divided their Land amongſt the Tribes by lot*, Joſh. 2.

AFter *Moſes* was taken from amongſt men (in the manner which I have declared) the laſt duties were paid to him, and the time of mourning was paſt, *Joſhua* commanded the People to prepare themſelves, and to march forward to Battel. He ſent Spies likewiſe to *Jericho*, who might both ſound their minds, and diſcover their Forces. Soon after he diſlodged, and encamped in the open field, intending, with all expedition, to paſs the River of *Jordan*, as ſoon as any opportunity offered it ſelf. Then aſſembled he the Princes of the Tribes of *Reuben* and *Gad*, and of the half Tribe of *Manaſſes*, (for to this half Tribe the Country of the *Amorites*, which was the ſeventh part of *Canaan*, was given for an habitation) and remembring them of the care which *Moſes* had taken of them even to his death, he exhorted them to perform with joy what they had promiſed him, as they were obliged, both in acknowledgment of the affection which he had teſtified to them, and for the common advantage. They ſhewed themſelves ready and willing to perform that which he commanded them, and they furniſhed 50000 men. After this, departing from the City of *Abila*, he drew towards *Jordan*, and marched forward ſome 60 Furlongs. When he was encamped, the Spies returned again, and preſenting themſelves unto him, certified him of the whole ſtate of the *Canaanites*. For being unknown and unſuſpected, upon the firſt arrival they obſerved and viewed the walls and ſtrength of the City at their pleaſure, ſearching which of them were more or leſs defended, and which of the gates were eaſieſt or hardeſt to aſſault; neither did any that met them, offer any offence unto them: for whilſt they thus pryed into, and viewed every place, the Citizens rather interpreted their diligence to be the curioſity of ſtrangers, than ſuſpected that they intended any hoſtile ſtratagem. About the ſhutting in of the evening, they retired themſelves into a certain Hoſtery that joined to the walls, whither they had been directed to take their repaſt; and whilſt after Supper they conſulted about their return, the King advertiſed, that certain Spies ſent out of the *Hebrews* Camp, had ſurveyed the City, and taken up their Lodging in *Rahabs*'s houſe, with intent to conceal themſelves, till they might get opportunity to depart, ſent Officers to apprehend them, to the end they being brought before him, he might by Torture extort from them the cauſe and reaſon why they came into his City. But *Rahab*, having gotten ſome private intelligence of it, hid the Spies under certain

Joſhua ſendeth Spies into *Jericho.*

Joſh. 2. 1, 2, 3.

Joſhua calleth to memory, and reckoneth up what the Tribes of *Gad*, *Reuben*, and *Manaſſes* had promiſed *Moſes*. *Numb.* 13.

The Spies ſurvey *Jericho.*

The Year of the World, 2494. *before Chriſt's Nativity*, 1470.

ver. 4 6. *Rahab* hideth the Spies.

Packs of Linen, which ſhe dried near the walls, and told them that were ſent by the H
King, that certain ſtrangers a little before Sun-ſet had ſupt in her houſe, but that they
were departed; and if they were ſuſpected by the King as perſons that intended any
detriment to the City, they might with little labour and purſuit be overtaken in their
way. They hearing the woman ſpeak after this manner, and imagining no ſubtlety or
deceit in her, returned back without ſearching the Hoſtery, and went in purſuit and
ſearch after them every way, tracking every path, where they might be ſuſpected to
travel towards *Jordan*. But having no tidings of them, they deſiſted any further to pur-
ſue them. No ſooner was the Tumult appeaſed, but *Rahab* called forth the Spies, and
told them the dangers to which ſhe had expoſed her ſelf for their ſecurity (for had ſhe
been convinced to have concealed them, both ſhe and all her family had miſerably pe- I
riſhed.) She therefore deſired them, to ſwear to her, that when they ſhould take *Jericho*,
and kill all the inhabitants with the ſword, (as God had told her they ſhould) they
would ſave the life of her and her family, as ſhe had ſaved theirs.

This ſaid, ſhe diſmiſſed them, to the end they might return home again. After they
had with many thanks proteſted, and ſwore to her, to acknowledge her kindneſs not
in words, but in deeds; and had adviſed her, that when ſhe ſhould perceive the City
ready to be ſurpriſed, ſhe ſhould retire all her ſubſtance, and all thoſe that appertained
unto her, into her houſe; and that before the door thereof, ſhe ſhould hang a Red
Cloth, to the intent that the General perceiving the ſame, might inhibit the Soldiers
from pillaging and ſpoiling her houſe: for (ſaid they) we will give him notice here- K
of (by reaſon of that willing forwardneſs that hath been in thee to ſave our lives) and
if by misfortune any of thy Friends die in the Combat, do not impute the fault unto
us; and we beſeech God (by whom we have ſworn) that he be not diſpleaſed againſt
any of us, but only againſt ſuch as falſifie their oaths. Having after this manner made
the Covenant, they were let down with a rope from the wall; and when they were
arrived in ſafety among their Nation, they recounted unto them all that hapned

Joſh. 3. 1, 2, 3.

ſince their arrival in the City. *Joſhua* hereupon declared unto *Eleazar* the High Prieſt,
and the reſt of the Elders, what oath his Spies had made to *Rahab*; and all of them
ratified the ſame. But the General was penſive and troubled, for that he knew not
which way to paſs the river of *Jordan*, by reaſon that for the preſent it was very deep, L
and without Bridges. For before that time there was not any Bridge built thereon;
and if they would have built one, the Enemy would have interrupted them: beſides

Joſh. 4 1 2, 3 *Joſhua* paſſeth *Jordan* with his Army.

that, there were not any places convenient to ſtay in. But God made him a promiſe
that he would make the waters fall, and give them paſſage. *Joſhua* therefore waited
with his Army two days; and then he paſſed over the River in this manner. The Prieſts
marched firſt with the Ark; after them went the *Levites* bearing the Tabernacle, and
thoſe Veſſels which were deſtinated for Sacrifice; then followed the whole multitude
diſtinguiſhed in their Tribes, having incloſed within their Battles the Women and Chil-
dren, whereby they might be the more ſecure from the force of the ſtream. But when
the Prieſts had entred, and found the River paſſable, and the water decreaſed, and that M
the current thereof was not ſo violent, but that in the bottom there was good footing
(ſo that it was fordable;) then all of them without fear paſſed over, finding all
things aſſuredly performed unto them which God had promiſed unto them: but the

Joſh 4. *v.* 5. *ad finem.* *Joſhua* buildeth an Altar on the other ſide of *Jordan*. *Joſh* 5. 10, 11, 12. The *Iſraelites* celebrate *Eaſter*, enjoy the fruits of the earth, and ceaſe to feed on *Manna*.

Prieſts kept in the midſt of the Channel until the multitude were paſt over, and were in
ſecurity; and when every one had gotten to the other Bank, the Prieſts came out,
permitting the River to flow according to its free and ordinary courſe; which preſent-
ly flowing, grew to that greatneſs and ſwiftneſs which it had at firſt. Now when the
Hebrews had marched fifty Furlongs, they encamped about ten Furlongs from *Jericho*;
but *Joſhua* built an Altar of twelve ſtones (which every one of the Princes of the Tribes
had gathered out of the Channel of *Jordan*, by his order) to the end it might be a Mo- N
nument of the prodigious reſtraint of the River; and on the ſame he ſacrificed to God,
and the ſolemnity of the Paſſover was celebrated in that place; and at this time, the
Army was in as great a plenty as ever it had been in neceſſity; for they reaped the Corn
of the *Canaanites*, (which at that time was ripe) and carried away much other prey.
In the ſame ſeaſon likewiſe their nouriſhment of Manna failed them, whereon they had
fed for the ſpace of forty years. And whereas the *Iſraelites* did all theſe things with ſe-
curity, and freely, and the *Canaanites* never ſallied out againſt them, but diſmayed with

Joſh 6 3. *Joſhua* with his Army walketh about the City.

fear kept themſelves up within the walls; *Joſhua* reſolved to beſiege them in their Ci-
ties: ſo that on the firſt day of the Feaſt, the Prieſts bearing the Ark, and guarded on eve-
ry ſide with Troops of Armed Men, drew near *Jericho*, ſounding ſeven Horns, thereby O
to animate the Soldiers to behave themſelves manfully; and they walked about the
walls, being attended by the Senate, neither did they any other thing but blow their
Horns,

A Horns, and ſo returned back into their Camp. Which when they had done for the ſpace
of ſix days, on the ſeventh *Joſhua* aſſembled the Army and all the people, bringing
them joyful news of the City, which that day ſhould be taken without labour, (the
walls falling down of their own accord, and without mans hand, and yielding them free
paſſage and entrance into the City) and he encouraged them to kill all thoſe whom
they met,and not to give over the ſlaughter of their Enemies,although they were weary,
nor to be moved with compaſſion, nor allured from the ſlaughter and execution by deſire
of prey ; or to permit the Enemy, in any ſort, to fly, but that they ſhould extinguiſh and
root out all that had life, reſerving nothing for prey or private profit. He commanded
likewiſe that all the gold and ſilver that was found, ſhould be brought into one place,
B to offer to God as the firſt-fruits, and in thankſgiving for his aſſiſtance : and that only
Rahab with her Kindred ſhould be ſpared, by reaſon of the oath which the Spies had
ſworn unto her. This ſaid, he advanced his Army towards the City; then did they
once more walk round about the City, the Ark marching before them, and encouraging
them to Valour by the ſound of their Cornets. And after they had environed the
walls ſeven times, and had a little repoſed themſelves, the walls fell (though the *Hebrews*
had forced no Engine, nor uſed any other violence againſt them.) So that they
entring into the City, ſlew all thoſe that were therein, who were already diſcomforted
by the ſuddain and unexpected overthrow of their walls, and thorow their ſudden fear
made unapt to fight; ſo that they were ſlain in their ſtreets, finding neither refuge nor
relief to ſuccour them ; and ſo great was the ſlaughter, that they neither ſpared Women
C nor Children, but filled the City with dead Carcaſſes, which at length being ſet on fire,
ſerved for a Funeral flame to conſume them ; and with like fury they ravaged and burnt
the houſes of the Country; only *Rahab* and her houſhold, (who kept themſelves within
her houſe) were ſaved by the Spies: and being brought to *Joſhua*'s preſence, he gave
her thanks for ſaving his Spies, and promiſed her that he would reward her courteſies;
and ſoon after he gave her poſſeſſions, and ever held her in great honour. All of the
City which the fire ſpared, the Sword conſumed. And *Joſhua* pronounced Curſes againſt
thoſe who ſhould afterward endeavour to erect that which he had ruined: namely,
that he that ſhould lay the firſt foundation, ſhould be deprived of his firſt begotten Son ;
D and he that ſhould finiſh the work, might loſe his youngeſt Son; and it hath pleaſed
God that this imprecation hath not been fruſtrate, as hereafter ſhall be ſhewn. At the
ſurpriſe and ſack of the City, there was gathered an infinite quantity of Gold, Silver,
and Braſs: and none but one man brake the Edict, or ſought any prey or lucre for himſelf.
Theſe ſpoils *Joſhua* delivered to the Prieſts to be laid up in the Treaſury : and after
this manner was the City of *Jericho* deſtroyed. But *Achar* the Son of *Zebedias*, of the
Tribe of *Judah*, having got the King's Coat embroidered with Gold, and an Ingot of
Gold of two hundred Sicles in weight, and thinking in himſelf that it were not juſt
that the profit he had got by the hazard of his Life, ſhould be taken from him, and preſented
to God, who had no need thereof ; he digged a Pit in his Tent, and buried
E his ſpoils therein, thinking by this means to defraud God as well as his Companions.
At that time their Tents were pitched in a place called *Gilgal*, which ſignifieth *Enfranchized*,
becauſe being delivered from the affliction of *Egypt*, and the penury of the Deſart,
they thought they had nothing more to fear. But ſome few days after the deſtruction
of *Jericho*, *Joſhua* ſent out three thouſand Armed men againſt *Ain* (a City ſituate a
little above *Jericho*) who encountring with the *Ainites* in Battle , and by them put
to flight, loſt thirty ſix of their company. The news of which diſaſter being brought
to the Camp , the *Iſraelites* were ſeized with exceeding grief, not only for the men
they had loſt (which were all of them valiant men, and worthy of honour) but alſo
by reaſon of the deſpair they conceived of their future ſucceſs. For whereas they had
F perſwaded themſelves that they were already Maſters of the field, and that their Army
ſhould be always Victorious, according as God had promiſed them, they ſaw, on the
contrary, that this ſucceſs had raiſed the hearts of their adverſaries; ſo that cloathing
themſelves with ſack-cloath, they ſpent three days in tears and lamentations, without
taſting any meat ; ſo grievouſly were they afflicted with the defeat that had happened.
Joſhua ſeeing the Army dejected after this manner, falling on his face to the earth, addreſſed
himſelf to God, ſaying, *We have not been induced by our own temerity to attempt
the conqueſt of this Land by force: but we have been hereunto encouraged by thy Servant*
Moſes, *to whom thou haſt promiſed, by divers ſigns (that thou wouldſt give us this Country
to inhabit in) and that our Army ſhould have always the victory in Battle, and of theſe thy*
G *promiſes we have oftentimes experienced the event. But now, beyond all expectation (having
received an overthrow, and loſt ſome of our Soldiers) being terrified by this accident, and
ſuſpicious of thy promiſes to* Moſes, *we both abſtain from War, and (after ſo many enterpriſes*

The Year of the World, 2494. *before Chriſt's Nativity*, 1470.

Cap. 6. *v.* 21, 22, 23. *Joſhua* commandeth that none but *Rahab* and hers ſhould be ſaved.

verſ. 10. The walls of *Jericho* fall down of themſelves.

verſ. 24, 25. *Jericho* is taken, the men ſlain, and the City deſtroyed, and burnt. *Rahab* and hers reſerved.

Joſh. 7. *v.* 1. *Achar* hideth certain parts of the prey contrary to God's Commandment.

Gilgal ſignifieth liberty.

Joſh. 7. 5. The *Iſraelites* are put to flight by the *Ainites*.

Joſhua's prayer unto God. *Joſh.* 7. 6, 7, 8, 9.

The year of the World, 2474 before Chriſt's Nativity, 1470.

God's anſwer to *Joſhua*'s prayer, *v.* 10

Achar found out by lot, and puniſhed. *v.* 16, 17, 18.

Ainan ſackt and burnt. *v.* 24, 25,

Joſh. 8. 1, 2. The prey diſtributed amongſt the People.

Joſh. 9. 3.

The *Gibeonites* ſend Ambaſſadors to *Joſhua.*

ver. 6. The *Gibeonites* oration to the *Hebrews.*

verſ. 15. *Joſhua* maketh a Covenant with the *Gibeonites.*

of War) we cannot hope any fortunate or ſucceſsful proceedings. But be thou aſſiſtant unto us, H *O Lord, (who art Almighty) and canſt by thy mercy change our preſent ſorrow into joy, our diſcouragement into confidence, and give us victory.* *Joſhua* having made this prayer, God preſently commanded him to ariſe, and purge the Army of that ſacrilege that had hapned therein, and of a Theft committed by one of the multitude, who was ſo hardy as to violate and conceal thoſe things which were conſecrated to him; aſſuring him, that that was the cauſe of the preſent calamity: but as ſoon as he had ſearched out, and puniſhed the ſacrilege, the *Iſraelites* ſhould become fortunate, and obtain the victory. This Oracle *Joſhua* declared to the people, and calling for the High-Prieſt and the Magiſtrates, he caſt lots upon the Tribes; and when the lot had fallen on the Tribe of *Juda*, it was again caſt by Families; and when again the Sacrilege was found to be commit- I ted in *Zachariah*'s Family, they caſt the ſame once more man by man, and it fell upon *Achar*; who unable to hide what was diſcovered by God himſelf, confeſſed the fact, and brought forth thoſe things which he had concealed: whereupon being preſently put to death, he was by night buried after an ignominious manner, according as he deſerved. But *Joſhua* having purified the people, led them forth againſt *Ain*, and laying Ambuſcado by night above the City, early in the morning he drew the Enemy out to fight, who boldly broke forth (being encouraged by their former victory;) but *Joſhua* making a ſhew of Retreat, drew them farther off from the City, imagining that the *Iſraelites* fled, and that they ſhould gain a ſecond victory over them. But when *Joſhua* ſuddenly made a ſtand, and charged them, and gave a Signal unto thoſe that lay K in ambuſh, they march all together towards the City, and eaſily entred the gates; where, and on the Walls, ſtood divers of the inhabitants as ſpectators (as they thought) of their atchieved victory. In this manner was the City taken, and all that were therein ſlain. *Joſhua* on the other ſide preſſed thoſe in ſuch manner, with whom he maintained skirmiſh, that they turned their backs, and fled towards the City, as if it it had been in the ſame ſtate as they left it: but when they perceived that it was taken, and ſaw both it, their Wives and Children, conſumed with fire, they ſcattered themſelves about the fields, not being able to rally, by reaſon of their diſorder. By this overthrow of the *Ainites*, there were a great number of Women, and Children, and Bond-ſlaves, taken Captive, and ſtore of all ſorts of moveables. The *Hebrews* alſo became Lords of L much Cattel, and gathered a great quantity of Silver (for the Country was rich.) All which *Joſhua* upon his return to *Gilgal* diſtributed amongſt the Soldiers. But the *Gibeonites* (who dwelt not far from *Jeruſalem*) underſtanding what had hapned to them of *Jericho* and the *Ainites*, and fearing leſt the like misfortune might fall upon themſelves, thought it to no purpoſe to endeavour to move him by their prayers, becauſe they knew that he warred with a reſolution utterly to root out and extinguiſh the Nation of the *Canaanites* from off the earth. They therefore perſwaded the *Cepherites* and *Cathierimites* their neighbours to join with them, in order to contract an alliance with the *Hebrews*, as the only means to ſecure themſelves from the danger which threatned them. Which counſel of theirs being accepted, they ſent ambaſſadors to *Joſhua*, M ſuch men as they thought moſt capable and wiſeſt among them in the affairs of the Commonwealth, to treat a peace betwixt them and the *Iſraelites*; and knowing that it would be very dangerous for them, if they ſhould ſay that they were *Canaanites*; and that on the contrary they ſhould avoid the danger, if they proteſted that they had no community or alliance with them, but dwelt far from them; they told *Joſhua*, that (being incited by his fame) they had undertaken a long journey, the truth whereof he might conjecture by their habits; which upon their ſetting forth were new, but by their long journey were quite worn; to which purpoſe they had put on old garments, to the end to colour their ſubtile inſinuation. Standing up therefore in the midſt of the multitude (attired after this manner) they told them that they were ſent by the *Gibeonites*, and N the neighbouring Cities (far diſtant from that Country) to treat and ratifie a Peace between them. For knowing well that the Country of *Canaan* was given unto them by the favour of God, to the end they ſhould be maſters and poſſeſſors thereof, they were much rejoyced thereat, and deſired to be received as their Confederates. By theſe words, and the oldneſs of their garments, and the pretence of their long journey, they perſwaded the *Hebrews* to enter and accord an amity with them. And the High-Prieſt *Eleazar*, with the Council of the Elders, ſware unto them, that they ſhould be reputed for Friends and Allies, and that no hoſtile action ſhould be enterprized againſt them; the people likewiſe approved the alliance. After this, *Joſhua* encamping with his Army upon their confines, and underſtanding that the *Gibeonites* dwelt not far from *Jeruſalem*, and that O they likewiſe were of the race of the *Canaanites*, he ſent for the principal among them, and upbraided them with their deceit: whereunto they anſwered, That they had no

other

The year of the World, 2494. *before Chriſt's Nativity,* 1470.

A other means to produce their ſafety and ſecurity, and for that cauſe they had uſed this
fraud. Whereupon he calls to him *Eleazar* the High Prieſt, and the Council of the
Elders; and it was reſolved not to infringe the Oath made to them, but that they ſhould
be obliged to ſerve for the publick works; Whereupon they were adjudged to attend
on theſe ſervices: and by this means delivered they themſelves from their imminent pe-

verſ 21 2. The *Gibeonites* are appointed to publick miniſteries.

ril. But the King of *Jeruſalem* was much incenſed againſt the *Gibeonites*, for that they
had revolted and ſubmitted to *Joſhua*; and he aſſembled together the Kings of his neigh-
bour Nations to make War againſt them. The *Gibeonites* perceiving the danger they
were in, and how the Enemy prepared to aſſault them, and to that end had pitched their

Joſh. 10 *v.* 1. The King of *Jeruſalem* moveth War againſt the *Gibeonites.*

Tents near a certain Fountain not far from the City, they deſired *Joſhua* to aſſiſt and
B defend them. For their affairs were in that ſtate that they expected death from the
hands of their Friends: and contrariwiſe hoped for help from thoſe *Hebrews*, with
whom they had contracted amity, notwithſtanding that they arrived in that Country to
deſtroy the whole Nation of the *Canaanites. Joſhua* therefore (haſting onward with
his whole Army to give them aſſiſtance, and marching both day and night) early in the

verſ. 9, 10, 11. *Joſhua* driveth them of *Jeruſalem* to flight.

morning charged the Enemy (at ſuch time as he intended his aſſault) and having put
them to flight, he purſued them by a ſteep tract, which place is called *Bethora*, where
he ſaw manifeſtly that God fought for him by the Thunder, Lightning and Hail that
fell, at that time, far bigger than was accuſtomed. The day alſo (the like whereof was

verſ. 13. The Sun ſtood ſtill. Five Kings ſlain.

never heard before) was lengthned, leſt by the ſpeedy approach of the night the Enemy
ſhould eſcape from the Victor; and *Joſhua* took all thoſe five Kings in a certain Cave
C near *Makkedah*, where they were hidden, and condemned them all to death. And that
this day was longer than ordinary, it is regiſtred in the ſacred Volumes, which are re-
ſerved in the Temple. After this wonderful ſucceſs, *Joſhua* led his Army to the Mountains
of *Canaan*, where having made a great ſlaughter of men, and taken rich booty, he
brought back his Army to *Gilgal*. Now when the renown of the *Hebrews* valiant acts,
and their giving no quarter to any one perſon of their Enemies, was bruted abroad

Joſh. 11, & 12. *per totum.* *Joſh.* 11. 1, *ad* 5. The Kings of the *Canaanites* move War againſt the *Hebrews.* The huge Army of the *Canaanites.*

amongſt the neighbour Nations, they were poſſeſſed with great fear: ſo that the Kings
of the *Canaanites*, that bordered upon *Libanus*, and they alſo of the Plain of *Canaan*,
joined themſelves Confederates with the *Philiſtines*, and all of them encamped near
D *Bethora*, (a City of the higher *Galilee*, not far from *Cedes*, which is alſo ſituate in the
Land of *Canaan*.) The whole Army conſiſted of three hundred thouſand Footmen, ten
thouſand Horſemen, and twenty thouſand Chariots. This great multitude of the Enemy
aſtoniſhed *Joſhua* and the *Iſraelites*, ſo that they conceived little hope of obtaining the
Victory: but God reproached and upbraided them for their timidity, and for that they
ſuſpected themſelves to be unſecure under his protection; he promiſed them likewiſe,
that he would overcome their Enemies, and make their Horſes unprofitable, and con-
ſume their Chariots by fire. *Joſhua* emboldened by theſe promiſes from God, marched
out againſt his Enemies, and came upon them the fifth day. The encounter was ſtrong,
and the ſlaughter ſo great, that they who heard the ſame, would ſcarcely believe it. Many
E were ſlain in the purſuit; ſo that (a few only excepted) the whole Army was put to the
Sword. The Kings alſo were all ſlain; *Joſhua* alſo commanded that their Horſes ſhould
be ſlain: and he burnt their Chariots, and Victoriouſly marched thorow the whole

v. 7. *ad finem.* All the Kings of the *Canaanites* ſlain *Joſhua* ſpoileth the whole Land of *Canaan.*

Country; ſo that no man durſt come out, or make head againſt him. He beſieged like-
wiſe their ſtrong places, and killed all thoſe that fell into his hands. Now when the fifth
year was ended, and none of the *Canaanites* were left alive, (except ſuch as were fled in-
to their Cities and Fortreſſes) *Joſhua* once more retired his Camp towards the Moun-
tains, and placed the ſacred Tabernacle in the City of *Siloe*, which ſeemed to be a very
convenient place, by reaſon of the beauty of the ſame; where the Ark might remain,
till ſuch time as their affairs permitted them to build a Temple. From thence he de-
F parted with all the people to *Sichem*, and there built an Altar, according as *Moſes*
had formerly commanded; and having divided his Army, he planted half of them on
the Mountain of *Garizim*, and the other half on the Mountain of *Gebal* (on which alſo
he built an Altar) with the *Levites* and the Prieſts; and after they had ſacrificed and
pronounced the curſes formerly mentioned, and ingraven them on the Altar, they re-
turned to *Siloe*. Now, inaſmuch as *Joſhua* was well ſtricken in years, and very well
perceived that the Cities of the *Canaanites* were hardly to be aſſaulted, both in reſpect
of the places wherein they were ſituate, and of the munitions wherewith (beſides
other advantages of Nature) their Walls were ſtrengthened and fortified (for the
Canaanites having intelligence of the departure of the *Iſraelites* out of *Ægypt*, and how
G they haſtned thither, with intent utterly to extinguiſh and overthrow that Nation,
ſpent all that time in fencing and fortifying their Cities) he aſſembled all the people in
Siloe, where he repreſented to them the happy ſucceſs which (till that time) God had

favoured

The year of the World, 2499. *before Chriſt's Nativity.* 1465.

verſ. 23.
Joſhua divideth his Army into parts.
Hedio & Ruffinus, cap. 3.
Joſh. 13. *à v.* 1, *ad* 12.
Joſhua commandeth the dividing of the Country, and counſelleth that the two Tribes and an half ſhould be diſmiſſed
Joſhua ſendeth certain men to meaſure and divide the Land.
Joſh. 13. 19.
Joſhua divideth the Region of *Canaan* to the nine Tribes, and the half Tribe of *Manaſſes.*
Joſh 14, 15, 19 per totum.

favoured them with, becauſe they had obſerved his Laws. That the 31 Kings which had been ſo hardy as to encounter them, had by them been overcome; that all the Armies that had oppoſed them in battle, were wholly diſcomfited, and moſt of their Cities taken; ſo that there remained not any memory of them. But for that ſome of the Cities which remained, were ſo fortified, that they required long Seiges to get them, he thought good that the Tribes which had been drawn from out the Country beyond *Jordan*, to be aſſociates in this common cauſe of Conqueſt, and by reaſon of affinity had made themſelves companions in their perils, ſhould be ſent back into their own Country with thanks. And that ſome of each Tribe of approved uprightneſs and loyalty, ſhould be choſen, who ſurveying the Country might faithfully give a report of the extent thereof. This ſentence was approved by the whole multitude, and thereupon divers men were ſent (accompanied with ſuch as were skilful in Geometry) to meaſure out the Land, and to eſtimate its goodneſs. For the nature of the Land of *Canaan* is ſuch, that though there are great Plains very fertile, yet the Land being compared with other places of the ſame Country, cannot be eſteemed excellent; compared with the other Countries of *Jericho*, and the Land about *Jeruſalem*, it may ſeem to be nothing worth: although generally the whole Country be ſmall, and for the greateſt part mountainous, yet in reſpect of the abundance, and beauty of the fruits thereof, it is ſecond to no other whatſoever. For this cauſe he thought good that the portions ſhould rather be eſtimated according to their value, than their meaſure; by reaſon that oftentimes one Plow-land was worth one thouſand other. Thoſe which were ſent were ten in number, who (having travelled over the whole Country, and ſurveyed the ſame) returned again at the end of ſix months to *Siloe*, where the Ark was kept.

Then *Joſhua*, (taking unto him *Eleazar*, with the Elders and Princes of the Tribes) divided the Region amongſt nine Tribes, and the half of the Tribe of *Manaſſes*, proportionably to the greatneſs of each Tribe; and when the lot was caſt, there fell to the Tribe of *Judah* all the higher *Judea*; which extended it ſelf in length to *Jeruſalem*, and in breadth to the lake of *Sodom*; to which likewiſe were annexed the Cities of *Aſcalon* and *Gaza*. The Tribe of *Simeon* (which was the ſecond) obtained a part of *Idumæa*, confining upon *Ægypt* and *Arabia*. The *Benjamites* had that Country which extendeth from *Jordan* to the Sea in length, and in breadth from *Jeruſalem* to *Bethel*: this portion was very ſmall, by reaſon that the Country was good, for it contained the Cities of *Jericho* and *Jeruſalem*. The Tribe of *Ephraim* was allotted its portion in length, from *Jordan* to *Gadara*; and in breadth from *Bethel* to the great Plain. The half Tribe of *Manaſſes* had the Territory from *Jordan* to the City of *Dora* in length, and in breadth to the City of *Bethſan* (which is at this day called *Scythopolis*.) After them, *Iſſachar* had that, which lies between Mount *Carmel*, and the River of *Jordan*, in length, and the Mountain *Itobir*, for the bounds of its breadth. The Tribe of *Zabulon* was allowed that Country, which ſtretcheth out as far as *Genezareth*, and abutteth on Mount *Carmel*, and the Sea. The Country which is betwixt *Carmel* and *Sidon*, was adjudged to the *Aſſerites*, in which portion was compriſed the City of *Arce*, which is alſo called *Actipus*. The *Nepthalites* poſſeſſed that quarter that ſtretcheth out from the Eaſt to the City of *Damaſcus*, and the lower *Galilee*, as far as the Mountain of *Libanus*, and the head of *Jordan*, that iſſueth from the ſame, on that ſide which confines on the City *Arce* Northwards. To them of *Dan* were aſſigned the Vallies extending Weſtward, and terminated by the Cities of *Azoth* and *Doris*, containing all the Country of *Jamnia* and *Gitta*, from *Abaron*, even unto that Mountain where he beginneth the portion of *Judah*. After this manner did *Joſhua* divide the Country of the ſix Nations (bearing the name of *Cannaan*) and gave it in poſſeſſion to nine Tribes and a half. For *Ammorrhæa* (ſo called from one of the Sons of *Canaan*) had been already taken by *Moſes*, and aſſigned by him to two Tribes and a half, as I have already declared. But all the quarter of *Sidon* of the *Aruceans*, *Amatheans*, and *Aritheans*, were not compriſed in this diviſion. But *Joſhua* finding himſelf burthened with years, and unfit to execute his enterpriſes in his own perſon; and obſerving that the Governours of the people to whom he gave employments, acted negligently; he exhorted every Tribe in particular, to beſtir themſelves couragiouſly in the extent of the Territory allotted to them, for exterminating the remainder of the *Canaanites*; as *Moſes* had before told them, that their ſafety, and the maintenance of the Laws and Religion, conſiſted in that one point, which he had likewiſe learned by his own experience. Further, that they ſhould deliver unto the *Levites* thirty eight Cities, becauſe they had already ten in their poſſeſſion within the Land of *Ammorrhæa*: three of which were ordained for Cities of refuge to thoſe that fled: (for he adviſed them, with all conſideration and care, to omit nothing of that which *Moſes* had commanded them) of the Tribe of *Judah*, *Hebron*; of that

Supra lib. 4. cap. 7.

Numb. 32. 8, 9. *Joſh.* 13 24, 29.

Joſhua ſeverally commandeth every Tribe to root out the race of the *Canaanites.*

The Cities of refuge
Num. 35. 6, 11, 14.
Deut. 19. 2.
Joſhua 20. per totum.

The year of the World, 2499. *before Chriſt's Nativity,* 1465.

The diſtribution of the prey. *Joſhua* 22, 2, *ad* 6.

A that of *Ephraim*, *Sichem*; and of *Nepthali*, *Cades*; which is in higher *Galilee*. Moreover, he diſtributed unto them the ſurpluſage of the prey, which was very great: ſo that not only in publick, but in private, they got no ſmall quantity of ſuſtenance; for there was ſo much Gold, and Raiment, and Houſhold-ſtuff, and ſo great ſtore of Cattel and Horſes, that the Commonwealth and all particular perſons were enriched with it. After which he aſſembled the whole Army, and to thoſe that were planted on the other ſide of *Jordan*, (who had born Arms with the reſt, and were in number no leſs than 50000) he ſpake after this manner.

Joſhua's Oration to thoſe that dwelt on the other ſide of *Jordan*, and had ſerved with the reſt.

Since God (the Father and Maſter of our Nation) hath given this Country into our poſ- B *ſeſſion, and hath promiſed to continue and conſerve the ſame ſo for ever; and ſince likewiſe you have willingly and forwardly aſſiſted us in all our neceſſities and dangers, (according to God's command and direction) it is requiſite at this preſent (ſince there remains not any further matter wherein we have need to employ you) that we diſmiſs you home to enjoy ſome quiet, not doubting, that if hereafter we ſhall have need of you, you will, with no leſs willingneſs, be as induſtrious to do us kindneſs. We therefore yield you hearty thanks, for that you have vouchſafed to be companions in our perils: and we deſire, that you will continue your mutual affection, remembring us as your friends, and how you have gotten your poſſeſſions by our help, as we (by God's favour and your aſſiſtance) have attained to this our preſent felicity. Neither have you adventured, without ſome reward of your travels; for in this your* C *warfare you are enriched, and ſhall bear away with you a great quantity of Gold and Silver; and beſides all theſe, our benevolence and love, tyed unto you with all ſincerity, whenſoever you ſhall have cauſe to uſe us. For you have neither forgot, nor ſet light by* Moſes's *command before he departed out of this life, and have ſpared no endeavour, whereby you might tye our affections to you. We therefore diſmiſs you to your own poſſeſſions, in fulneſs of contentment, praying you to remember theſe things, and never to put any bounds to the inviolable amity which is between us; and let not the River* Jordan, *which is betwixt you and us, hinder you from conſidering us as* Hebrews. *For all of us (both thoſe that dwell on this ſide, and on the other ſide of* Jordan) *are the poſterity of* Abraham; *and one and the ſame God gave life both to your and our progenitors; whoſe Laws and Religion (inſtituted by* Moſes) *are diligently to* D *be obſerved: for by this means, he will become our helper and favourer; as on the contrary, if we ſhall degenerate from his Statutes, he will be our Enemy.*

Hedio & Ruffinus, cap. 4. *Joſhua* 22. 10, 11, 12. The *Iſraelites* after they had paſſed over *Jordan*, builded an Altar on the Bank thereof.

After he had ſpoke to them after this manner, he embraced in particular the chief of theſe Tribes, who returned, and their whole people with them. This done, he ſtayed in that place; but the reſt of the people accompanied them onward with tears, and they ſeparated the one from the other, with great grief. But after the Tribe of *Reuben* and of *Gad*, and the reſt of the *Manaſſites*, had paſſed over *Jordan*, they built an Altar upon the Bank of the River, that might ſerve for a memorial to poſterity, of the alliance which they had with thoſe that dwelt on the other ſide of *Jordan*. When E the tidings hereof came to their ears that dwelt on the further ſide of the River, that they had built an Altar, but they were ignorant of the cauſe of building it, they ſuppoſed, that ſeeking to innovate their Religion, they would introduce the ſervice of foreign and falſe gods. And being raſhly ſtirred up with this ſuſpicion of the violation of their Religion, they put themſelves in Arms, with a reſolution to revenge themſelves of thoſe who had built that Altar, for that they had forſaken the Laws and Ordinances of their Foreſathers. For they ſuppoſed, that they were not ſo far to reſpect their parentage, or dignity, as to forget the will of God, and that ſervice which was agreeable in his ſight. For which cauſe, being (in this manner incenſed) they prepared themſelves to the expedition. But *Joſhua* and the High-Prieſt *Eleazar*, with the F reſt of the Elders, reſtrained them; counſelling them, firſt of all to enquire what was their intention: and afterwards, if it ſhould appear that they did it with a ſiniſter intent, then they might lawfully invade them with the Sword. Hereupon they ſent *Phineas*, the Son of *Eleazar*, and ten other of the nobleſt among the *Hebrews*, as Ambaſſadors to them, to know what the intent and reaſon was, why they had built that Altar on the bank of *Jordan*.

v. 13, 14, 15. The Ambaſſage of the ten Tribes to the reſt of the *Iſraelites*.

Now when theſe Ambaſſadors had paſt the River, and were come amongſt them, they ſummoned an Aſſembly, and *Phineas* ſtanding up in the midſt of them, ſpoke after this manner.

v. 6 *Phineas*'s Oration to the *Reubenites*.

G *You have committed too heinous an offence* (ſaith he) *to be puniſht only with words: yet notwithſtanding, we have not upon the inſtant taken arms to aſſault you in Battle, nor had regard to the heinouſneſs of your Crime, to the intent to puniſh you; but we are ſent to you as Ambaſſadors*

The year of the World, 2499. before Chriſt's Nativity, 1465.

Ambaſſadors (in conſideration of our alliance) and for that (as we ſuppoſe) you may be H *drawn by good perſwaſions to the acknowledgment and deteſtation of your fault; to the end, that when we are informed of the cauſe that hath induced you to erect this Altar, it may not be thought, that we have headlong thruſt our ſelves into Arms againſt you, if out of a good intent you have built the ſame: and if it appear otherwiſe, that the offence is juſtly charged upon you, we may take revenge of the ſame, according as reaſon requires. For ſcarcely could we believe, that you (who are well-grounded in the knowledge of God, and bearers of thoſe Laws which he himſelf hath given you) ſhould (ſince your departure from us, and upon your arrival in your own Patrimony which you have obtained by lot, by his favour, and peaceably enjoy by his providence) forget him ſo ſoon, as to forſake the Tabernacle, Ark and Altar, and introduce ſtrange gods, to the intent to be partakers of the impieties of the* Canaanites. *But* I *if you repent of your miſdeed, and perſevere no longer in ſo great madneſs, but reclaim your ſelves, and return to your ancient Religion, a Pardon is granted you: but if you obſtinately perſiſt in your wickedneſs, there is nothing which we will not do for the maintenance of our Religion, and paſſing the River for defence of it, or (to ſpeak more fitly) of our God; and accounting you no leſs hateful and impious than* Canaanites, *we will treat you after the ſame manner as we have treated them. For do not ſuppoſe, that becauſe you have paſt the River, you are exempt from God's power; becauſe God is in all places, and it is impoſſible for you to avoid either his power, or his vengeance. If the Province which you poſſeſs is an impediment to your ſalvation, it were better for you to make a new diviſion of Lands, and leave this Region, how plentiful ſoever. It behoveth you therefore to renounce your Error, as we conjure* K *you to do, by that love which you bear to your Children and Wives, and by the reſpect you hold of that which is moſt dear unto you, that you enforce us not to wage War againſt you. Reſolve your ſelves therefore in this preſent matter, aſſuring your ſelves that therein conſiſteth the iſſue, whether you had rather perpetually enjoy your peace and ſafety by our perſwaſion, or expoſe both you and yours to the peril of a bloody War.*

After *Phineas* had finiſhed this his Oration, the chief of the Aſſembly anſwered him in this manner:

verſ. 21. The *Reubenites* anſwer.

We never thought of altering the Union which joins us ſo near together, or of innovating any thing in that Religion of our Fathers; we will always perſevere therein: we know that there is one God, the common Father of all the Hebrews, *and none but the Brazen Altar,* L *which is before the Tabernacle, ſhall receive our Sacrifices. As for that which we have now erected, and which breedeth in you at this preſent a cauſe of ſuſpicion, we built it not to the intent to offer Sacrifices upon it, but only to remain as a perpetual monument of our alliance and of our obligation to continue firm in the ſame belief; but not to the end to make any alteration of Religion. And that this was the only cauſe which induced us to build the ſame, we call God to witneſs; wherefore inſtead of continuing to accuſe us, you ought, for the future, to have a better opinion of us, than to ſuſpect us of a Crime of which none of* Abraham's *Poſterity can be guilty, without deſerving to loſe his life.*

Joſhua dwelt in *Sichem*.

Joſh 23. *per totum*

As ſoon as *Phineas* had heard theſe things, and praiſed their conſtancy, he returned to *Joſhua*, and gave him account of his Embaſſy in preſence of the People: who rejoycing M that they had no occaſion of Civil War, or Bloodſhed, offered to God Sacrifices of Thankſgiving; and preſently diſſolved the Aſſembly, each man returning to his own home: but *Joſhua* choſe his habitation in *Sichem*.

Joſhua's Exhortation at his death, to the Magiſtrates and Elders amongſt the *Hebrews*.

After twenty years, *Joſhua* being extremely old, called to him the moſt honourable of every City, and the Elders and Magiſtrates, and as many of the People as might commodiouſly be preſent, and ſpake unto them. Firſt, he called unto their remembrance the many benefits which God had beſtowed upon them; by means whereof, from a poor and afflicted condition, they had attained great riches and glory. Then he exhorted them to obſerve his Commandments moſt Religiouſly, to the end God might continue his merciful hand over them; ſince they knew that his favour could be kept to them N by no other means, but by their obedience. He further told them, that he thought himſelf obliged, before he departed out of this life, to admoniſh them of their duty. Laſt of all, he deſired them to accept well of that his good admonition, and to be perpetually mindful of the ſame. As he ended theſe words, he gave up the Ghoſt, and died in the 110. year of his age, whereof he ſpent 40, as Miniſter under *Moſes*, their chief Magiſtrate; and after his death, governed the Commonwealth 25 years. A Man of incomparable prudence and eloquence, wiſe and diligent in matters of Government, and equally capable of the moſt important affairs of Peace and War; in a word, the moſt excellent Captain and Governour of his time. He was buried in a City called *Thamna*, belonging to the Tribe of *Ephraim*. About the ſame time likewiſe died *Eleazar* the High- O Prieſt, (leaving the Prieſthood to *Phineas* his Son) His Sepulchre is ſeen at this day in the City *Gabatha*. After their deaths, *Phineas* being demanded by the People what God's plea-

Joſh. 24 39. *Joſhua*'s death.

ver. 33. *Eleazar's* death.

A pleaſure was, and to whoſe charge the Wars againſt the *Canaanites* ſhould be committed, anſwered them, that God commanded to give the Government to the Tribe of *Judah*, which chuſing that of *Simeon* for their Aſſociates, undertook the War, with this condition, that when they had utterly rooted out the remnant of the *Canaanites* out of their own Tribe, they ſhould likewiſe employ themſelves to extinguiſh all the Reliques of that Race among the other Tribes.

The year of the World, 2425. before Chriſt's Nativity, 1439.

Judg. 1.

CHAP. II.

How the Iſraelites, *after the death of their Emperour, forgetting the Religion of their Forefathers, fell into extream Calamities: and how through a Civil War raiſed amongſt them* B *there were only* 600 *of the Tribe of* Benjamin *left alive.*

Hedio & Ruffinus, cap. 5. al. 2. *Judg.* 1. 1, 2, *ad* 5. Ten thouſand *Canaanites* ſlain, and *Adoni-Bezec* taken, *ver.* 6, 7.

BUT the *Canaanites* (whoſe eſtate at that time was very potent) expected them with a great Hoſt about the City of *Bezec*, having their Army conducted by the King of that place, called *Adoni-Bezec*, which name ſignifieth, *Lord of the Bezecenites*: (for *Adoni* in the *Hebrew* Tongue, is *Lord*) and theſe men promiſed themſelves the Victory, by reaſon that *Joſhua* was deceaſed. Againſt theſe, the two Tribes of *Judah* and *Simeon* fought very valiantly, and ſlaying 10000 of them in the purſuit, they took *Adoni-Bezec* Captive, who having *his hands and feet cut off*, acknowledged the divine juſtice: for he confeſſed that he had uſed 72 *Kings before times after the ſame manner.* In this condition C they conducted him near *Jeruſalem*, where departing out of this life, they buried him. Then they over-run the Country, ſacking and taking the Cities: and after they had divers of them in their poſſeſſion, they beſieged *Jeruſalem*, and entring the lower City, they put all the Inhabitants to the Sword. But the higher Town was very hard to be aſſaulted (by reaſon of the Fortreſſes, and ſtrength of the Walls, and the naturally ſtrong ſituation of the place) which was the cauſe that they raiſed their Camp to go and beſiege *Hebron*, which they took, and ſlew all that were therein. Amongſt whom there were ſome of the Race of the Giants, whoſe ſtature was ſo prodigious, their aſpect ſo terrible, and their voice ſo dreadful, that it can ſcarce be believed; their Bones are ſtill to be ſeen at this day. This City being very conſiderable, was given to the *Levites*, with 2000 D Cubits of Land round about: the reſt of the Country was freely given to *Caleb*, according as *Moſes* had commanded, he having been one of thoſe Spies which *Moſes* ſent to view the Land of *Canaan*. They gave lands and poſſeſſions likewiſe to the poſterity of *Jethro* the *Madianite* (who was Father-in-Law to *Moſes*) for that they had forſaken their own Territories, and joined themſelves to the *Iſraelites*, and been with them in the Deſart. The Tribes of of *Judah* and *Simeon* took thoſe Cities of the mountainous Country of *Canaan*, and alſo thoſe that were in the Plain near the Sea-coaſt, namely, *Aſcalon* and *Azoth*. But they could not take *Gaza* and *Accaron*; for thoſe Cities being in the Plain, and defended with a great number of Chariots, repelled thoſe that aſſaulted the ſame, to their diſadvantage. So theſe two Tribes having had good ſucceſs in Wars, retired to their E Cities, to enjoy in peace the ſpoils which they had taken.

Jethro's poſterity, who was the Father of *Moſes*, poſſeſſed of Lands.

verſ. 16. The *Iſraelites* overcame not the *Canaanites* at one time.

As for the *Benjamites*, to whom *Jeruſalem* appertained, they received the Inhabitants thereof as their Tributaries, ſo that all being in peace, and the one ceaſing from ſlaughter, and the other aſſured from danger, they employed themſelves in manuring the Country. The reſt of the Tribes did the like, conforming themſelves according to the example of the *Benjamites*, and contenting themſelves to receive their Tributes, they ſuffered the *Canaanites* to live in peace. The Tribe of *Ephraim* having long beſieged the City of *Bethel*, could not ſee ſuch an end of their deſign, as the length of time, and the Travels they had taken in the Siege required: and although they were very much toiled and wearied with the ſame, yet they continued the Siege. At laſt one of the Inhabitants F (who was carrying Proviſions thither) fell into their hands, whom they promiſed, that if he would let them into the City, they would ſave him, and grant life and liberty likewiſe to all his Family. He was perſwaded, and by his means they became Maſters of the place; he and his were ſpared, but all the reſt of the Inhabitants were put to the Sword. From that time forward, the *Iſraelites* ceaſed to make War, and employed themſelves in Tillage of their Lands, and husbanding their Fruits: and being grown rich, they followed the delights and pleaſures of the World, in ſuch ſort, as they became diſſolute, and had no regard either of their ancient Diſcipline, or the Laws of their Foreſathers. Whereupon God was highly incenſed againſt them, and he gave them to underſtand, that contrary to his Command, they had ſpared the *Canaanites*; and that thoſe *Canaanites*, in G time to come, ſhould exerciſe great Cruelties againſt them. And although they were aſtoniſhed at what was declared to them, yet they would not reſolve to renew the War, both for that they had receiv'd many Tributes from the *Canaanites*, and becauſe (being effemi-

à v. 22, *ad* 26. the *Ephraimites* recover *Bethel* by a ſtratagem.

Hedio & Ruffinus, cap. 6. al. 3. *Judg.* 2. 1. *ad* 11. The *Iſraelites* omit War.

The year of the World 2526. *before Christ's Nativity*, 1438.

effeminated with delights) they were unwilling to endure labour. At this time the Go- H vernment of the Commonwealth was corrupted, and they reſpected no more the ancient forms of chuſing Senators, or any other Magiſtrates; they were extremely addicted to Gain, and minded only private Inteteſt. Amidſt this diſorder, a particular quarrel happened, which brought forth a bloody Civil War. The occaſion of which enſueth.

Judg. 19. *per totum.* The Hiſtory of the *Levite's* Wife.

A certain *Levite* of the common ſort, that dwelt in the Dominion of the *Ephraimites*, took a Wife that was born in the City of *Bethlehem*, which pertaineth to the Tribe of *Judah*, (whom by reaſon of her incomparable beauty) he moſt intirely loved; but was much grieved, that he found not her affection anſwerable to his: At laſt, his reproaches of unkindneſs became ſo tedious to the Woman, that (tired with diſquiet) ſhe forſook her Husband, and went and dwelt with her Father. The Husband grieved hereat, (by I reaſon of the love he bare her) went to her Father's houſe, and was reconciled to his Wife. There abode he for the ſpace of four days, being friendly entertained by her Father and Mother. On the fifth day, he thought good to return to his own dwelling, and both of them departed about Evening (by reaſon that the Father and Mother were loth to part with them, and had conſumed the better part of the day in entertainment.) They had a Servant which followed them, and an Aſs likewiſe, on which the Woman was mounted. Now when they had travelled thirty Furlongs, and drew near the City of *Jeruſalem*, their Servant counſelled them to take up their lodging in ſome place, leſt by their late Travel they might fall into ſome diſaſter; and the rather, becauſe they were not far from the Enemies Country; and that the preſent time was ſuch, as gave K them juſt cauſe to fear. But this advice pleaſed not his Maſter, who would not lodge amongſt thoſe of a Foreign Nation (for the City pertained to the *Canaanites*) but his intent was to paſs further, and travel yet twenty Furlongs more, to take up his lodging in one of his own Cities. This reſolution being taken, they came to *Giba*, a City of the Tribe of *Benjamin*, when it was late: and finding no man in the Market-place that would lodge them, at length a certain old man, returning out of the Country to his houſe, (who was by birth an *Ephraimite*, and dwelt in that City) meeting him, asked him what he was? and why he made it ſo late before he took up his lodging? he anſwer'd, That he was a *Levite*, and that he brought his Wife with him from her Parents, and was returning L to his houſe, which was amongſt the Tribe of *Ephraim*. The old man having regard to his Parentage, (by reaſon that he was of the ſame Tribe) lodged him in his own houſe. But certain young men of the City, who had ſeen the Woman in the Market-place, and were taken with her beauty, underſtanding that ſhe was gone to the old mans houſe, who, by reaſon of his weakneſs and age, was not able to defend her, went and knockt at his door. The old man deſired them to depart, and not to offer him ſuch a diſpleaſure. But they importuned him to deliver them his Gueſt; which done, they promiſed him in no ſort to cauſe his further moleſtation. But though the old man alledged that ſhe was his Kinſwoman, and that her Husband was a *Levite*; and that they ſhould commit an heinous offence, in ſinning, for the ſake of their corrupt pleaſure, againſt the Laws: yet had they no regard of equity, but mocked him, and menaced to murder him, becauſe he hin- M dred them from ſatisfying their luſt. Finally, he was driven to that exigent, that (to avoid the doing violence to his Gueſt, and a ſtranger) he offered to abandon to them his own Daughter, chuſing rather to let them ſatisfie their unbridled concupiſcence on her, than that his Gueſt ſhould ſuffer any villany. Notwithſtanding all this, they ceaſed not to urge the delivery of the Woman; and they ſeconded their diſordinate deſires with violence, taking her by force, and leading her to their own lodgings. Afterwards (having all night lewdly ſatisfied their luſts on her) they thruſt her out of doors from them at break of day. But ſhe being deſolate, and diſcomforted by this diſaſter, returned to her lodging; and both by reaſon of the Villany which ſhe had ſuffered, and the ſhame that hindred her from appearing before her Husband, who was outraged in her perſon, N ſhe fell down, and gave up the ghoſt. Her Husband ſuppoſing that ſhe was only fainted away, endeavoured to recover her, and to comfort her, becauſe ſhe had not willingly condeſcended to their violences and luſts, but, in ſpight of her reſiſtance, was raviſhed by them, and taken out of his lodging. But when he ſaw ſhe was dead, the exceſs of his grief cauſed him not to loſe his judgment. He laid the dead body upon his Aſs, and carried it to his houſe; where he no ſooner arrived, but he divided the ſame into 12 pieces, which he ſent to the 12 Tribes of *Iſrael*; commanding them that bare the ſame, to tell every Tribe, who were the Authors of his Wifes death, and what Villainy they had practiſed againſt her. The Tribes were inraged at what they ſaw and heard, (having never heard of any the like adventure) and incenſed with extream, yet juſt, fury, they aſſem- O bled themſelves in *Siloe* before the Ark, where they reſolved ſuddenly to take Arms, and to attack *Giba*. But the Elders repreſented to them, that they ought not after that manner

Thirty *Stadia* are four *Italian* Miles. Two *Italian* Miles and an alf.

à v. 22. *ad* 26. The horrible wickedneſs of the *Gibeonites*.

verſ. 29. The *Levite* divideth the body of his Wife into 12 parts, and ſent them to the twelve Tribes, *Judg.* 20.

A near to enterprize a headlong War againſt their brethren, before they had more particularly examined the Crime whereof they were accuſed; ſince the Law permitteth not any War (no not againſt ſtrangers) before an Enter-parley and Embaſſage, to demand ſatisfaction. That accordingly it was juſt to ſend certain Meſſengers to the *Gibeonites*, to demand at their hands the Authors of that Villany, to the end that when they were delivered, they might take ſatisfaction by their puniſhment: but if they ſhould not regard that which was demanded, that it was lawful for them to aſſail them with open War. Hereupon they ſent certain Ambaſſadors to the *Gibeonites*, to complain of thoſe young men that in perpetrating this indignity againſt the Woman, had violated the Law of God, and to demand that they might ſuffer condign puniſhment by death for the ſame. B But the *Gibeonites* would not yield up the young men, eſteeming it an indignity for them for fear of War to be obedient to other mens commandments, for they thought themſelves no ways inferior unto others in feats of War, both in reſpect of number and courage. The reſt of the Tribe alſo made great preparation, being alſo reſolved mutually to defend themſelves againſt whoſoever ſhould aſſail them. When the *Gibeonites* anſwer was brought to the *Iſraelites*, they ſwear an oath among themſelves, not to give their Daughters in marriage to any *Benjamite*, and to make War againſt them more bloody than that which their Predeceſſors had made againſt the *Canaanites*. They ſpeedily therefore levied and led into the Field an Army of 400000 Men againſt them. The *Benjamites* Army conſiſted of 25600 armed men; 500 of which were expert in ſhooting, and fighting with the left hand. The Battel was fought near *Giba*, wherein the C *Benjamites* put the *Iſraelites* to flight, who were ſlain to the number of 22000, and more had been ſlaughtered that day, had not the night ſuddenly overtaken them, and ended the Fight. The *Benjamites* joyfully returned to their Cities, and the *Iſraelites* were diſcomfited by their defeat. The next day they once more renewed the Battel, and the *Benjamites* had the upper hand once again: ſo that the *Iſraelites* loſt eighteen thouſand men more, and thereupon forſook their Camp thorough fear, and retired to *Bethel*,, which was not far off. The day after they faſted, and beſought God (by the mediation of *Phineas* the High-prieſt) that it would pleaſe him to appeaſe his wrath againſt them, and that contenting himſelf with the two overthrows which he had ſent them, he would now D at laſt both give them his aſſiſtance and valour to encounter their Enemies. All which God promiſed them by the Prophecy of *Phineas*. Whereupon they divided their Army into two parts, and laid the one in ambuſh near the City. In the mean time (whilſt the other half that made head again the *Benjamites*, retired themſelves, to the intent their Enemies ſhould aſſault them) the *Benjamites* ſuddenly iſſued, and ſet upon them that orderly retired, and the more they retired (on purpoſe to draw them the further from the Town) the more eagerly the Enemy inſiſted: ſo that all thoſe who through age and weakneſs were left in the City, ſallied out to be companions and ſharers in the future prey. But when they were drawn far enough from the City, the *Hebrews* ſtaid, made head, and fought againſt them. Then gave they a ſign to thoſe that were in ambuſh, E as was accorded amongſt them, who ſuddenly iſſuing out together, ruſhed upon their Enemies with a great cry. The *Benjamites* themſelves ſo ſurprized, knew not what to do, but retiring into certain Barricadoes, defended themſelves with Arrows; but all of them were ſlain except ſix hundred; who making head, and cloſely filleted and embatled together, thruſt themſelves deſperately into the midſt of their Enemies, and by this means eſcaped to the neighbouring Mountains, where they encamped. All the reſt to the number of twenty five thouſand, or thereabouts, were ſlain. And the *Iſraelites* burned *Giba* utterly, and ſlew both the Women and Children. They exerciſed no leſs ſeverity on the other Cities of *Benjamin* (ſo much were they tranſported with fury.) And for that *Jabes* (a City of *Gilead*) would not join with them in Battel againſt the F *Benjamites*, they ſent Twelve Thouſand choſen men out of their Companies to deſtroy the ſame, who ſlew all thoſe that bare Arms, with their Wives and Children, except four hundred Virgins. So much rage and fury had they conceived upon the accident that chanced to this Woman, againſt the *Benjamites* for provoking them unto Arms: which fury being ſomewhat appeaſed, they were touch'd with compaſſion, ſeeing themſelves deprived of one Tribe: wherefore though they thought they had juſtly puniſhed them for having offended againſt the Laws of God; yet they appointed a Faſt, and ſent to recal thoſe 600 that were fled, and that held a certain Rock in the Deſart which is called *Rhos*. Theſe Meſſengers repreſented to them the concern that the other Tribes had for their misfortune; but ſince there was no remedy, they ought to bear it with patience G and reunite themſelves to thoſe of their Nation, to the end to hinder the utter ruin of their Tribe; that they reſtored to them all their Lands, and would give them back their Cattel. The *Benjamites* acknowledging their Juſtice, and that they were condemned by the

The year of the World, 2494. *before Chriſt's Nativity*, 1438.

G. 20. 1, *ad* 25. The *Iſraelites* ſent Ambaſſadors to the *Gibeonites* to require thoſe at their hands that had committed the rape.

They deny to yield them up; hereupon the *Iſraelites* make an Oath never to match their Daughters with any one of the Tribe of *Benjamin*, and they levied and lead out againſt them an Army of 400000 men.

verſ. 25. Twenty two thouſand *Iſraelites* ſlain in battel.

Eighteen thouſand *Iſraelites* more ſlain.

v. 29. *ad* 36. The *Iſraelites* place one half of their Battel in ambuſh, and as if they fought with diſadvantage, they retired by little and little.

ver. 35. Five& twenty thouſand *Benjamites* ſlain, and only ſix hundred eſcape alive.

Jabes and other Cities of the *Benjamites* burned.

Judg. 21. *à v.* 41. *ad finem.* The *Iſraelites* revoke the ſix hundred that were fled.

The year of the World, 2526 *before Chriſt's Nativity*, 1438.

Judg. 21, 22, *ad* 25.
The *Iſraelites* gave the *Benjamites* the 400 Virgins of *Jabes* in marriage. When and how an Oath ought to be kept.

the juſt Judgment of God, returned into the poſſeſſions of their Tribe. And the *Iſraelites* H gave them in marriage thoſe 400 Virgins of *Jabes*: and for the reſt (which were 200) they deliberated with themſelves how they might provide them of Wives, to the intent they might have iſſue. And whereas in the beginning of the War it was decreed by an Oath, that none of them ſhould match his Daughter with any of the Tribe of *Benjamin*; there were ſome that thought good that the Oath might be diſpenſed withal, by reaſon it was made in wrath, and with precipitation; alledging further, that it would not be diſpleaſing to God, if they might ſave a Tribe which was in danger to be utterly extinct: that Perjury is a great ſin, not when enforced by neceſſity, but when practiſed with an intent to do evil. But when the Elders declared that they abhorred the mention of Perjury, there roſe up a certain Man amongſt them, that ſaid I he knew a way whereby without breach of Oath the *Benjamites* might have Wives. And being commanded by the Senate to declare the ſame, *We have a cuſtom thrice every year* (ſaid he) *to aſſemble and keep a Feaſt at* Siloe, *and for Companions we have both our Wives and Daughters*; *as many of theſe as they can catch, let the* Benjamites *lay hold of, without reproof*, (*neither being inhibited nor encouraged by us*) *and if their Fathers ſhall be diſpleaſed therewith, and ſhall require revenge, we will ſay that they are in the fault who have negligently kept their Daughters, and that we ought not too much to whet our wrath againſt the* Benjamites, *for that we had too much already uſed the ſame towards them.* This advice was approved by all, and it was decreed, *That it was lawful for the* Benjamites *to ſeize, and violently take to themſelves Wives amongſt them.* Now when the Feaſt was at hand, the K 200 *Benjamites* (of whom we have ſpoken) came two by two, and three by three, and lay in ambuſh, near the City (amongſt the Vines and other Thickets, and cloſe places, in which they might hide themſelves) to ſurprize the Damſels; who ſuſpecting nothing, ſecurely and pleaſantly wantoned on their way; but the young Men breaking from the ambuſh, laid hold of them (being ſcattered and divided here and there;) and after they had married them, they departed home to labour their Land, and began to ſtudy anew how to recover their former proſperity. Thus the Tribe of *Benjamin* (which was well-nigh utterly exterminated) was preſerved by the wiſdom of the *Iſraelites*; and it flouriſhed and increaſed in a little time, as well in number of men, as in all toher things. L

verſ. 20. *ad fin.*
The *Benjamites* are permitted to raviſh them Wives.

Hedio & Ruffinus, cap 7. al. 4.
Judg. 18. 2, *&c.*
The Tribe of *Dan* oppreſſed by the *Canaanites.*

The like accident hapned to the Tribe of *Dan*, which fell into the like miſchief, for this cauſe which enſueth.

The *Iſraelites* about this time having forgotten the exerciſe of Arms, and being only occupied in tilling their Land; the *Canaanites* (in contempt of them) raiſed Forces, not for that they were afraid for their own Eſtates, but to the intent that defeating the *Hebrews* with ſome memorable overthrow, they might more ſecurely inhabit their Cities for the future. They brought into the Field a great number of Footmen, and Chariots, and they drew *Aſchalon* and *Acharon* (two Cities within the lot of *Judah*) into their Confederacy, and divers other Cities of the Champian Country; ſo that the M Tribe of *Dan* was driven into the Mountains, having no place in the Champian where they might peaceably inhabit; and (for that they were neither able to recover their Lands from the Enemy, nor had ſufficient habitation for their number of men) they ſent five men of their Tribe into the Champian Country, to ſee if they could find any place that were fit and convenient for them to eſtabliſh and fix their Colonies. Theſe Men travelled a days journey not far from the Mountain of *Libanus*, and lower than the forces of *Jordan*, bordering upon the great Plain of the City of *Sidon*. In which place (having obſerved that the Land was good and fertile in all ſorts of Fruits) they made their report to their People, who travelling thither with their Army, built a City in that place called *Dan* (by the name of the Son of *Jacob* ſo called, and of their own Tribe.) Many adverſities befel the *Iſraelites* from that time forwards, both by N reaſon they were unexerciſed in Travel, and for that they contemned Piety. For having once forſaken the obſervation of their Ordinances, they abandoned themſelves to Pleaſures, living according to their own appetites: ſo that they polluted themſelves with thoſe Vices which were moſt uſual amongſt the *Canaanites.*

They of *Dan* ſeek out a place to inhabit.

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A

CHAP. III.

How the people of Iſrael, *by reaſon of their wickedneſs, were by God delivered to the ſervitude of the* Aſſyrians.

FOR this cauſe the wrath of God was kindled againſt them, in ſuch ſort that he abandon'd
them, and through their luxury they ſoon loſt the felicity which they had
gotten by infinite pains. For *Schiſart* King of the *Aſſyrians* levied an Army againſt them,
killed a great number of their men in fight, and either by force or compoſition, took
divers of their Cities, and brought them under his ſubjection. Many alſo willingly ſubmitted
B themſelves to him through fear, and paid great tribute, enduring all kind of outrage
for the ſpace of eight years; after which they were delivered by theſe means following.

The year of the World, 2586. *before Chriſt's Nativity,* 1438.

Judg. 31. 2, 3, 4. The *Iſraelites* oppreſſed by *Schiſart.*

CHAP. IV.

Their Liberty reſtored by Cenez.

A Certain man of the Tribe of *Judah* called *Cenez*, a man of underſtanding and courage,
was advertiſed by a voice from Heaven, that he ſhould not permit the *Iſraelites*
to be reduced into ſo extream neceſſity, without taking care for them, but adventure
himſelf to ſet them at liberty. Upon which calling to him, ſome few whom he knew
C generous enough to fear no danger when a yoke ſo inſupportable was to be ſhaken off;
They began with cutting the throats of the *Aſſyrian* Gariſon which *Schiſart* had placed
over them. This firſt ſucceſs, caus'd the number of his followers to increaſe a little more
and more, ſo that in a little time they ſeemed ſufficient to equal the enemy in open
field: whereupon encountring him in one battel, they overcame him, and recovered
their liberty; and the reſt of the ſcattered and confuſed Army retired towards *Euphrates.*
After *Cenez* had by this action given proof of his valour, he received the Government
at the peoples hands; and exerciſed the office of Judge forty years, and died.

Ibidem c. 3. *v* 9, 10, 11. *Cenizus*, or as the holy Scripture ſpeaks, his Son *Athaniel* reigned eight years.

CHAP. V.

D *How the people were made ſubject to the* Moabites; *and how by* Jodes *they were exempt from ſervitude.*

AFter his death (the Government being void) the affairs of the *Iſraelites* began again
to fall to ruin, and the rather, for that they neither yielded due honour to God,
or obedience to the Laws: whence it came to paſs, that *Eglon* King of the *Moabites*
(ſeeing the diſorder of their policy) made War againſt them, and defeated them many
times. And for that he was a Prince of greater puiſſance than any of his Predeceſſors,
he weakened their Forces, ſo that he conſtrained them to pay tribute.

This man removing his Court to *Jericho*, and proud of his Victories, omitted no
E means whereby he might vex and moleſt the people: ſo that they lived for the ſpace of
18 years in great miſery. But God (being moved with compaſſion of their calamities)
delivered them from their intolerable thraldom after this manner: *Jodes* the Son of
Gera, of the Tribe of *Benjamin*, (a young man, endow'd with Valour of mind and ſtrength
of Body to attempt any worthy action,) dwelt at *Jericho*. This man inſinuated himſelf
into *Eglon*'s familiarity; and by preſents courted him in ſuch ſort, that he was well
beloved and eſteemed amongſt all the Courtiers, and had frequent acceſs to the Palace.
It chanced one day that bearing certain Preſents unto the King (attended by two of
his Houſhold-ſervants) he ſecretly hid a Dagger under his cloaths, at ſuch time as he
entred in to the King. Now it was Summer and Mid day likewiſe; and the watch was
F grown more careleſs, partly by reaſon of the heat, and partly for that the guard were at
their dinner The young man therefore offering his preſents unto *Eglon* (who at that
time refreſhed himſelf in a certain Summer-Chamber) began to diſcourſe with him.
Now they were both alone (by reaſon that the King reſolving to talk familiarly with
Jodes, had ſent away his Guard) but *Jodes* fearing leſt he might miſs his blow as the
King ſate upon the Throne, deſired him to riſe, telling him that he had a Dream to relate
to him by the commandment of God. Whereat he rejoycing, aroſe from his ſeat;
and *Jodes* Stabb'd him to the heart: and leaving the Ponyard ſticking in the wound,
locked the door after him, and eſcaped; For the Guard ſuppoſing the King laid down
to reſt, let him paſs. But *Jodes* giving private notice thereof to the *Iſraelites*, offered
G himſelf to be their Leader for recovery of their liberty: and they willingly accepting
thereof, preſently took Arms, and ſent Trumpets about to ſummon the reſt of their
Country-men. They that were about *Eglon* were wholly ignorant of what had hap-

Hedio & Ruffinus, cap. 8. *Judg.* 3. 12, *ad* 15. *Eglon* King of the *Moabites* conquereth the *Iſraelites.*

Jodes, or *Ehud* inſinuated himſelf into *Eglon*'s familiarity. *v.* 10.

The year of the World 2641 before Chriſt's Nativity, 1350.

Ver. 29, 30. The *Moabites* put to flight, and ſlain by the *Iſraelites.*

ned, but about Evening (fearing leſt ſome Miſhap had befallen him) they entred into the H Chamber where he was, and found him dead; whereat they were greatly aſtoniſhed, ſo that they knew not what courſe to take: ſo that before they had aſſembled their Forces together, the *Iſraelites* came upon them, and kill'd ſome; the reſt, being Ten thouſand in number, fled, in hope to recover their Country of *Moab*: but the *Iſraelites* (having before way-laid and fortified the Paſſages of *Jordan*) purſued and ſlew them; ſo that many of them periſh'd in the River, and not one eſcap'd their hands. By this means the *Iſraelites* were deliver'd from the Servitude of the *Moabites*, and *Jodes* was advanced to the Government of the People. After he had lived Fourſcore years, he died. A man (beſides the Action now mention'd) worthy of praiſe for many other things. After him, *Sanagar* the Son of *Anath* was elected Governor, and in the firſt I year of his Rule, he left this Life for the fruition of another.

CHAP. VI.

How the Iſraelites *were brought under the Subjection of the* Canaanites, *and deliver'd from Servitude by* Barac.

Hedio & Ruffinus, cap 9. *Judg.* 4. 1, 2, 3. *Jabin* King of the *Canaanites*, ſubdueth the *Iſraelites.*

Ver. 2. *Siſares*, or *Siſera*, the Captain of the Hoſt.

Ver. 4, 5. *Debora*, the Propheteſs.

Ver. 6. *Barac* appointed Emperor againſt the Enemy.

Ver. 8, 9.

Ver. 14. *Debora* and *Barac* charge the Enemy.

Ver. 15. *Siſera* ſlain, with his Hoſt.

Verſ. 21. *Jael* killeth *Siſera* with an Iron Nail.

BUT the *Iſraelites* (in no ſort reclaim'd or better'd by their forepaſt Calamities) fell again into their former impiety and diſobedience; and before they had ſufficiently ſhaken off the ſervitude of the *Moabites*, were ſubjected to *Jabin* King of the *Canaanites*. K This man kept his Imperial Reſidence at *Alar* (a City ſituate on the Lake *Sachonites*) and had in his Pay Thirty thouſand Foot, and Ten thouſand Horſe: and beſides theſe, he had Three thouſand Warlike Chariots. This great Army was commanded by *Siſera* (an eminent man amongſt the King's Favourites) who encountring with the *Iſraelites*, brought their affairs into ſo deſperate an eſtate, that they willingly for their own ſecurity accepted Servitude, and paid Tribute, whereunto they were forced, almoſt for the ſpace of Twenty years, not daring to lift up their heads (all which fell upon them by the Will of God, to puniſh the too great contumacy and ingratitude of that Nation.) At the end of which time, repenting themſelves, and acknowledging that the cauſe of their Calamities proceeded from the contempt of God's Laws, they repaired L to a certain Propheteſs called *Debora*, (which name in the *Hebrew* Tongue ſignifieth a *Bee*) beſeeching her, that by her Prayers ſhe would endeavour to move God to mercy, and not ſuffer them ſo to be oppreſſed by the *Canaanites*. God (being inclined by her Prayers) granted them help, and appointed *Barac* to be their Governor (a man of the Tribe of *Nepthali*, whoſe name ſignifieth *Lightning.*) *Debora* ſending for *Barac*, commanded him to chuſe out Ten thouſand men, and lead them forth againſt the Enemy, ſaying, that their number were ſufficient, ſince God had promis'd him the Victory. But *Barac* denying to undertake the Government, except ſhe alſo would join in the adminiſtration of it with him; ſhe mov'd with anger, repli'd, *Art thou not aſham'd to ſurrender the dignity which God hath given thee, to a Woman? Well, I will not refuſe it.* Whereupon M levying Ten thouſand men, they pitched their Tents near the Mountain of *Thebor*. *Siſera* at that time (according as the King had commanded him) preſently marched out to meet them, and encamped not far from them. But *Barac* and the reſt of the *Iſraelites*, (being terrified with the multitude of the Enemies) were encouraged by *Debora*, who commanded them that very day to undertake the Battel; aſſuring them, that the Victory ſhould be theirs, and that God would aſſiſt them. Whereupon they charged the Enemy, and there ſuddenly fell a ſtorm of Rain, mixed with Hail, which the Wind drove againſt the faces of the *Canaanites*, and took away their ſight, rendring thoſe that carried Darts, and ſerved with the Sling, unprofitable in the ſervice; likewiſe thoſe that were heavily arm'd, having their hands benumb'd with cold, could not wield their Swords. N But the Tempeſt beating on the backs of the *Iſraelites*, not only gave them leſs offence, but made them alſo more courageous (as being a manifeſt ſign of God's favour and preſence.) Whereupon diſarraying and breaking thorough their Enemies Battel, they made a great ſlaughter of them; ſo that part of them fell by the weapons of the *Iſraelites*, the reſt were overrun by their own Horſemen and Chariots. *Siſera* ſeeing his Soldiers turn their backs, leap'd from his Chariot, and fled away, till at laſt he arrived at the Tent of a Woman of *Cenetis*, called *Jael*, whom he deſired to conceal and hide him. She admitted him; and when he deſired drink, ſhe gave him ſowre milk, which when he had largely drunk, he fell aſleep. The Woman ſeeing him in this condition, took a Mallet, and drove an Iron Nail thorough his Temples, and faſtned him to the pavement; ſoon O after, when *Barac*'s Soldiers came to her, ſhe ſhewed them his dead body. Thus a Woman, according as *Debora* had foretold, was the Author of this Victory. But *Barac*

leading

A leading his Army to *Aſor*, defeated and ſlew *Jabin*, who came out againſt him with an Army, razed his City to the ground, govern'd the *Iſraelites* for the ſpace of Forty years.

Barac governeth the *Iſraelites* 40 years.

CHAP. VII.

How the Amalekites *overcoming the* Iſraelites, *deſtroyed their Country for the ſpace of ſeven years.*

After the death of *Barac* and *Debora*, which hapned almoſt about the ſame time, the *Midianites*, accompanied with the *Amalekites* and *Arabians*, armed themB ſelves againſt the *Iſraelites*; and encountring them in open field, overcame them in a great Battel, and (deſtroying their Fruits and Harveſt) carried away great Booty. They continued theſe their incurſions for the ſpace of ſeven years, and compelled the *Iſraelites* to forſake the Champain, and flie to the Mountains: where digging themſelves Caves and Houſes under the earth, they kept ſecretly hidden all which they had reſerved from the fury of the Enemy. For the *Midianites* having taken their Harveſt in the Summer time, permitted them to Till their Lands in the Winter, to the intent they might gather the fruits of their labour afterwards. Thus lived they in perpetual famine and want: neither was there any other hope or ſuccour left them, but only by prayers and ſupplications unto God.

C

The Year of the World, 2654 *before Chriſt's Nativity*, 1310.

Hedio & Ruffinus, cap. 10 *Judg.* 6, 1, 2, 3. The *Midianites* confederate with the *Amalekites*, overcome the *Iſraelites* in a great Battel.

CHAP. VIII.

How Gideon *delivered the* Iſraelites.

About that time as *Gideon* (the Son of *Joas*, one of the chiefeſt of the Tribe of *Manaſſes*) was grinding ſome ſheafs of Corn, which he had ſecretly conveyed into his Preſs, for he durſt not do it openly, for fear of the Enemy: An Angel appeared to him in the form of a young man, and told him, *That he was happy, and beloved of God.* D 'Tis a fair ſign, anſwer'd *Gideon*, when I am forc't to uſe a Preſs inſtead of a Grange The Angel exhorted him to be of good courage, and to endeavour to recover his Countries liberty. *Gideon* anſwer'd, That it was impoſſible, by reaſon that the Tribe whereof he was deſcended, had very few men in it; and that he was too young and incapable of affairs of that conſequence. God will ſupply all theſe defects, ſaid the Angel, and under thy conduct will give the *Iſraelites* victory. Theſe things *Gideon* communicated to certain young men, who willingly believing the Oracle, anſwer'd, *That for the preſent they had Ten thouſand Soldiers in readineſs, to attempt any thing for their liberty.* But God appeared to *Gideon* in a Dream, and told him, *That men being ſo vain, that they are willing to owe nothing but to themſelves, and attribute their Victories to their own ſtrength, inſtead of* E *attributing them to his aſſiſtance; he would make them know, that 'twas to him alone that they were indebted for them.* To which end he commanded him, That about the mid time of the day, at ſuch time as the heat was moſt vehement, he ſhould conduct his Army to the River, and there deligently obſerve thoſe that bowed themſelves to drink, which he might eſteem for Men of Valour; but all thoſe that drank haſtily, and with noiſe, ſhould be marked as Men timorous, and afraid of the Enemy. *Gideon* did as God commaned: and there were found but Three hundred Men that lifted water to their mouths with their hands, without fear and trouble. God commanded him to aſſail the Enemy with thoſe Three hundred, promiſing to give him the Victory. At this time were they encamped upon the Bank of *Jordan*, ready to paſs the Ford the next Morning. But *Gideon* F was troubled, by reaſon that God had bid him aſſail the Enemy by night. But God willing to deliver him of his fear, commanded him to take one of his his Soldiers with him, and go to the Camp of the *Midianites*, to ſee what paſt there. He obeyed; and for his better aſſurance, took with him one of his ſervants. Now as he drew nigh a certain Tent, he perceived, that they that were within the ſame, were awake, and heard one of them with a loud voice tell his companion the dream which that Night he had had, which was thus: He thought he ſaw a Barley-Cake (which lookt as if not worth the taking up) it rouled thorow all the Camp, and firſt overthrew the King's Tent, and afterwards the Tents of all his Soldiers. This dream (anſwer'd his Companion) ſignifieth the loſs of our whole Army. The reaſon is, that of all ſorts of Corn, Barley is G moſt contemptible: and amongſt all the Nations of *Aſia*, there are not at this day any People more contemned than the *Iſraelites*; and in this reſpect, they reſemble Barley. Now you know that they have gather'd Troops, and form'd ſome deſign under the con-

God commandeth *Gideon* to deliver the *Iſraelites* from the *Midianites*. *Judg.* 6 11, 12, 13.

Judg. 7 2, 3, 4. God commandeth *Gideon* to chuſe a few men. The Victory is to be attributed to God.

Ver. 13, 14. *Gideon* repaireth to the Enemies tents, and by them is confirmed by a dream.

The year of the World, 2651. *before Chriſt's Nativity,* 1310.

Ver. 16, 17, 22. *Gideon* with 300 attempteth the fight.

duct of *Gideon.* And whereas this Cake turned to overthrow our Tents, I fear leſt it be a ſign that God hath given the Victory to *Gideon. Gideon* (having over-heard this Diſcourſe) conceived good hope, and preſently commanded his Followers to arm themſelves, after he had told to them the Dream of their Enemy. Whereupon they ſpeedily prepared themſelves at his Command, being encourag'd by ſo happy a preſage to attempt any thing. About the latter Watch of the Night, *Gideon* led forth his Army, and divided it into three Bands, and in every Band he put an Hundred Men: all of theſe bare in their hands empty Pots, in which were hidden burning Torches, in ſuch ſort, that the Enemy could not diſcover them, when they ſallied out. Moreover, they bare Rams Horns in their right hands, which they uſed inſtead of Trumpets. The Enemies Camp took up much ground, by reaſon they had a great number of Camels; and though diſtributed by Nations, were all of them comprehended in one incloſure. H I

The *Hebrews* having had inſtructions from their Captain what to do, at ſuch time as they approached near their Enemies, and the ſign of the Battel being given, they ſounded their Horns, and broke their Pots, and with their flaming Lights, fell into the Enemies Camp, crying, *Victory, Victory, by the aſſiſtance of God, and the ſtrength of* Gideon. Trouble and Fear ſurprized the ſleeping Enemy, for this action was in the Night-time, and God diſpoſed all things to this iſſue, that few of them fell by the *Hebrews* Sword, but they themſelves ſlew one another in great numbers (by reaſon that they were different in language. For confuſedly encountring one another, they Maſſacred all they met, ſuppoſing them Enemies. When the Rumor of this Slaughter, and *Gideon*'s Victory, came to the ears of the reſt of the *Iſraelites,* they armed themſelves, and purſued and overtook the Enemy, (being intangled in certain places, unpaſſable, through many Brooks) ſo that being environed on every ſide, moſt of them were put to the Sword; amongſt which, were two Kings, *Oreb* and *Zeb.* Two other Kings, *Zebé* and *Hezerbun* eſcap'd, with their Soldiers, to the number of eighteen thouſand, and encamped not far from the *Iſraelites:* but *Gideon* was no ways aſtoniſhed hereat, but charging them valiantly with his whole Army, he defeated all the Troops, and took the Kings captive. There died in the two Battles of the *Madianites,* and *Arabians* their Allies, almoſt Sixſcore thouſand. The *Hebrews* alſo took an ineſtimable prey of Gold, Silver, Apparel, Camels, and Horſes. But *Gideon* returning to *Ephraim,* put to death the two Kings of the *Madianites* which he had taken. Nevertheleſs, the Tribe of *Ephraim* being diſpleaſed with his happy execution, reſolved to make War againſt him; accuſing him, that he had not made them privy to his deſign againſt the Enemy. But *Gideon* being a prudent man, and endowed with all kind of virtue, gave them this modeſt anſwer, *That he had not proceeded by his own direction, but by the command of God: notwithſtanding, that the Victory was no leſs theirs, than his, or thoſe of his Followers, that atchieved the Enterpriſe.* With theſe his words appeaſing their wrath, he did no leſs ſervice to the *Hebrews* by his prudence, than by his valour; delivering them from a Civil War, whereinto they had fallen, if his diſcretion had not prevented it. This Tribe was puniſhed for this outrage offered to ſo noble a Perſonage, as we will declare hereafter in due place. *Gideon* deſiring to diſcharge himſelf of the Government, was conſtrain'd to continue the ſame, and ruled the *Iſraelites* for the ſpace of Forty years, doing juſtice to every one that deſir'd it at his hands, with ſo great integrity, ability, and wiſdom, that the People never fail'd to confirm the judgments which he pronounced, becauſe none could be more equitable. He died when he was very old, and was buried in the Country of *Ephraim.* K L M N

Ver. 22 The *Madianites* and their Confederates kill one another.

Ver. 25. The *Iſraelites* purſue their Enemies, and kill *Oreb* and *Zeb.*

Judg. 2. 7. *Gideon* taketh *Zeb* and *Ezarbon.*

Ver. 10. 120000 *Madianites,* with their Confederates, ſlain.

The year of the World, 2292. *before Chriſt's Nativity,* 1270.

Ver. 22, 32. *Gideon* reigned 40 years,

CHAP.

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CHAP. IX.

How ſome of Gideon's *Succeſſors made War with the Nations round about them.*

The year of the World, 2654. before Chriſt's Nativity, 1310.

Gideon had ſeventy lawful Sons begotten on divers Wives, and one Baſtard by his
Concubine *Druma*, called *Abimelech*: who, after the deceaſe of his Father, retired
to *Shechem*, where his Mother was born. There (aſſiſted with money, by his Mother's
kindred, and backed by men reſolute, and fit for all bad actions) he returned to his Father's
houſe, where he ſlew all his brethren (except *Jotham*, who by good hap ſaved
himſelf by flight.) When he had once uſurp'd the Government, he ruled all things according
to his luſt, and neglect the Ordinances and preſcripts of Law, hating all thoſe
B that in any ſort were maintainers of equity. One day whilſt there was a ſolemn feaſt
held at *Shechem* (whereunto the whole people were uſually wont to reſort) *Jotham* his
Brother (who as we ſaid, ſaved himſelf by flight) getting up the Mountain of *Garizim*,
which over-hanged the City of *Shechem*, with a loud voice (that might eaſily be overheard
by the people) and in a general ſilence of the whole multitude, deſir'd them to
hear him a few words; and he told them, that in times paſt the Trees were accuſtomed
articulately to ſpeak after the manner of men; and that (in a certain aſſembly, wherein
they were to conſult of their government) they deſired the Fig-tree to accept the Soveraignty
over them; which when it refuſed and pleaded in its own behalf, that it was
contented with that honour which they gave it for its fruit, and deſired no more; The
C Trees ceaſed not to ſeek another Prince, and offered that honour to the Vine; which
in as many words as the Fig-tree, refuſed the ſame; the like did the Olive-tree. At
laſt they addreſſed to the Bramble, (whoſe wood is good only to burn) which anſwered,
If you unfeignedly deſire me for your King, repoſe your ſelves under my ſhadow; but
if it be only in mockery, and to deceive me, there ſhall a fire iſſue from me, and conſume you.
Theſe things (ſaid Jotham*) I report to you, not to move you to laughter, but for that, you*
(having received many benefits at the hands of Gideon*) ſuffer* Abimelech, *who in ſpirit*
differeth nothing from fire, to uſurp the Government, after the ſlaughter of my Brethren.
When he had ſpoken after this manner, he departed, and for three years lived hid amongſt
D the mountains, flying the fury of *Abimelech*. After ſome time the *Shechemites*
(being moved with compaſſion and juſt revenge of the murther committed upon the
Sons of Gideon) drove *Abimelech* out of their City, and the whole Tribe. Whereupon
he reſolved to do ſome miſchief both to the City and Citizens. And though their
Vintage was at hand, yet they durſt not go forth to gather the fruit, for fear of him.
It happened at that time a certain great man called *Gaal*, arrived there with a Troop of
Soldiers, and his kindred. The *Shechemites* deſired him to grant them a Guard, whilſt
they gathered their Harveſt; which requeſt of theirs being granted by *Gaal*, they iſſued
out with their Forces, and ſecurely brought in their fruits: and feaſting one with another
in companies, they were ſo bold as to ſcoff at *Abimilech*, and the chief of his Followers.
E And ſome of thoſe ſtrangers that came into their City to their aſſiſtance, ſurpriſed,
by Ambuſcado, divers of *Abimeleche's* people, and ſlew them. But *Zebul*, one of the *Shechemites*,
and *Abimelech's* Hoſt, ſignified unto him by a meſſenger, how *Gaal* incited the
people againſt him; and he counſelled him to lie in wait for him, near about the City,
promiſing to bring *Gaal* thither, and ſo he might eaſily revenge himſelf of the injury
which his enemy had offered him, and reconcile himſelf to the people again. When *Abimelech*
had choſen a place fit to lye in ambuſh, and *Gaal* with *Zebul*, careleſly walked in
the Suburbs, *Gaal* ſuddenly eſpying certain Armed men coming towards him, cryed out to
Zebul, that he had diſcovered the Enemy; *Zebul* replied, *that it was nothing but the ſhadow*
of Rocks. But *Gaal* drawing nearer them, and ſeeing apparently who they were, anſwered
F *Zebul, That they were no ſhadows, but ambuſhes of men.* *Zebul* replied, *Doſt thou not object*
cowardiſe to Abimelech? *Why therefore ſheweſt thou not thy great valour in fighting with him?*
Gaal confuſedly amazed, bore the firſt charge of the Soldiers of *Abimilech*: in which
conflict, ſome of his Followers were ſlain, and he himſelf fled into the City, giving example
to the reſt to follow him. Hereupon *Zebul* laboured, that *Gaal* might be expelled
out of the City; accuſing him of cowardiſe in his encounter with the Soldiers of *Abimelech*.
Now, when *Abimelech* had afterwards gotten certain intelligences, that the
Shechemites would go out again to gather their Vintage, he laid an ambuſh near to the
City. And no ſooner were they come forth, but a third part of the Troops ſurprized
the Gates, to cut off their return; the reſt ran after thoſe that were ſcattered here and
G there: ſo that there was a great ſlaughter on every ſide; and the City was ruined to
the very foundations, and they ſowed Salt upon the ruines thereof. But they that eſcaped
thorow the Country, and had avoided the danger, aſſembled to fortifie themſelves

Hedio & Ruffinus, cap. 1. *Judg.* 9. *v.* 1, *ad* 5. *Abimelech* killeth 69 of his Brethren.

à v. 8, *ad* 25. *Jotham*, by an alluſion, upbraideth the *Sheckemites* of their ingratitude towards *Gideon*.

The counſel of the Trees in choice of a King.

v. 23, &c. The *Shechemites* baniſh *Abimelech*.

v. 34. *Abimelech's* practiſe againſt the *Shechemites*.

v. 39, 40, 41. *Gaal* put to flight by *Abimelech*, is baniſhed out of *Shechem*.

v. 24. *Shechem* taken and ſacked, and razed to the ground.

The year of the World, 2493. *before Chriſt's Nativity,* 1470.

*v.*46,47,48, 49.
The *Shechemites* flying, are burned upon a Rock.

Abimelech taketh *Tebez.*
v. 52, 53, 54, 55.
A woman woundeth *Abimelech*, and his Squire killeth him.
Hedio & Ruffinus, cap. 12. *al.* 19.
Judg. 10.

Thola reigned 23 years
After him *Jair* 22 years.
Judg. 10. 34.

v. 5, 6, 7, 8.
The *Iſraelites* oppreſſed by the *Ammonites* and *Philiſtines*.

Judg. 11. 5, 6, 9, 10, 11.
Jeptha is created the Judge of *Iſrael*.

v. 30, *ad* 40.
Jeptha maketh a vow.

upon a ſtrong Rock, whereupon they encamped. But as ſoon as *Abimelech* had notice of H
their intention, he haſted thither with his forces, and environed the place with faggots of
dry wood,(carrying them thither in his own perſon, and encouraging thereby thoſe of
his Army to do the like) ſo that the Rock was incontinently compaſſed with wood:
whereunto he ſet fire round about, and in an inſtant it flamed, and burnt vehemently;
ſo that none of them were ſaved, but all periſhed with their Wives and Children, to
the number of fifteen hundred men, beſides many of the weaker ſort. This calamity
hapned to the *Shechemites*, who were worthy of compaſſion if they had not deſerv'd this
puniſhment for their ingratitude towards ſo upright a Judge, and ſo gracious a Benefactor.
Abimelech cool'd the courage of the *Iſraelites*, by this treatment of the *Shechemites*,
and gave ſufficient teſtimony that he aſpired higher, and would never terminate his ambition I
till he had totally ſubdu'd them. He therefore led forth his Army againſt the
Thebans and their City, which he took; in the Town there was a great Tower, whither
all the people had retired themſelves, and as he prepared to beſiege the ſame, and
approached near the Gates, a certain woman caſt a piece of a Milſtone at him, which
hit him on the head, and made him fall to the ground. *Abimelech* feeling that he was
wounded to death, commanded his Armor-bearer to diſpatch him, that it might not be
reported that he died by the hand of a woman. The man did as he was commanded,
and ſo *Abimelech* ſuffered the puniſhment of the cruelty he had committed againſt his
Brethren, and the tyranny executed upon the *Shechemites*; according as *Jotham* had foretold:
As ſoon as *Abimelech* was ſlain, all the Army diſperſed, and returned to their K
dwellings; and *Jair* the *Gallaadite*, of the Tribe of *Manaſſes*, took upon him the Government.
Amongſt other felicities of this man, theſe were of greateſt note, that he was
rich, and had thirty Valiant Sons, all prudent men, and of chief rank in the Country of
Galaad. After he had governed the people twenty years, he died when he was very old,
and was honourably intombed in *Chamon* a City of *Galaad.* From this time forward the
policy and eſtate of the *Hebrews* grew more and more diſordered, and the Laws began
to be neglected: Whence it came to paſs, that the *Ammonites* and *Philiſtines* deſtroyed
all their Country with a great Army, and made themſelves maſters of the Land on this
ſide *Jordan*; and ſo much were they heartned, that they preſſed further, to poſſeſs the
other ſide of the River, and conquer the ſame. Whereupon the *Hebrews* being brought L
to more moderation by theſe their adverſities, had recourſe unto God by prayers and
ſacrifices; deſiring that it would pleaſe him to moderate his wrath, if he would not
wholly appeaſe it, ſtay his heavy hand over them. This ſubmiſſion of theirs prevailed
with God, who promis'd to aſſiſt them. Whilſt therefore the *Ammonites* led their Army
into *Galaad*, they of the Country aroſe to meet and fight with them; being deſtitute
of a Govereour to conduct them. Now there was a certain man called *Jeptha*, of
great eſtimation, as well for the virtue of his anceſtors, as his own valour; for he had a
conſiderable body of men in his own ſervice. To him they ſent a meſſenger, deſiring
him to aſſiſt them; and promiſing him, that he ſhould continue in the Government during M
the term of his life. But he was nothing moved with this requeſt, but reproachfully
objected againſt them, that they had abandoned him, when his Brothers did him
open wrong by driving him out of their Family, by reaſon he was not their Brother by
the ſame Mother, but begotten on a woman which their Father had entertained for
his Paramour; and it was to revenge this injury that he had lived in *Galaad*, receiving
all thoſe into wages which came unto him, of what place ſoever. But after they had
preſſed him, and ſworn to him, he joyned his Troops with them, and became their
General: and ſpeedily providing whatſoever was neceſſary, he encamped near *Maſpha*,
and ſent Ambaſſadors to the *Ammonites*, accuſing them for invading a Country that
belonged not to them. They on the contrary blamed the *Iſraelites*, for that they coming N
out of *Ægypt*, had uſurpt that Country from his Anceſtors, who were lawful Lords
of it. *Jeptha* anſwered, that they had no reaſon to accuſe their Anceſtors in reſpect of
Ammorrhaea, but rather they were beholden to them, for that they had permitted them
to enjoy the Country of *Ammon*; it being in *Moſes*'s power to have conquered the ſame.
In a word, they were reſolved not to forſake the Country which God had given them,
and they had held in their poſſeſſion for the ſpace of three hundred years; and would
defend againſt them by dint of Sword. With theſe words diſmiſſed he the Ambaſſadors
of the *Ammonites.* Then *Jeptha* prayed to God that it would pleaſe him to grant him
victory: and he made a vow, that if he returned to his houſe in ſafety, he would ſacrifice
the firſt living creature that he ſhould meet with at his return. After this, encountring
the Enemy, he defeated and purſued him, killing thoſe that fled, continually, till he came O
to the City of *Minnith.* Then entring the Country of the *Ammonites*, he deſtroyed
divers Cities, and carried away a great booty, and ſo delivered his Nation from the

ſervitude

A ſervitude which they had endured for the ſpace of eighteen years. But as he returned
homeward, he fell into ſuch an inconvenience as was no ways anſwerable to his noble
actions. For the firſt perſon he met as he returned home, was his only Daughter (a
Virgin of eighteen years) who came out to meet him: Whereupon melting into tears,
he began to check her, for that ſo haſtily ſhe had come forth to meet him, by reaſon
he had vow'd the firſt thing he met with to God. But this accident was no ways diſ-
pleaſing to the Virgin; who with a wonderful conſtancy anſwered her Father, That a
death which had for its cauſe the victory of her Father, and the liberty of her Country,
could not but be very acceptable to her: and that the only favour ſhe deſired of him,
was, that he would pleaſe to grant her two months before ſhe was ſacrificed, to the
B end ſhe might lament her youth with her companions; and that after that term, her
Father might acquit himſelf of the Vow which he had made. *Jeptha* granted her the
time ſhe had limited; which being expired, he ſacrificed his Daughter for a Burnt-
offering. Which Oblation of his was neither conformable to the Law, nor deſired by
God. But he was reſolved to accompliſh his Vow, without conſidering what judgment
men might make of it.

The year of the World, 2524. before Chriſt's Nativity, 1270.

He overcometh the *Ammonites.*

Chap. 11. v. 39. *Jeptha* ſacrificeth his Daughter.

The Tribe of *Ephraim* hearing of his victories, declared War againſt him, by reaſon
he had not communicated to them his Enterprize againſt the *Ammonites,* that he might
have the prey, and the honour of the Enterprize to himſelf. He anſwered, that being
of his kindred, they could not be ignorant that both he and his were aſſailed by War;
C and had beſides that alſo been deſired to give them their aſſiſtance; whereunto they
had anſwered very faintly, and being requeſted, would not be preſent. Then he told
them, that that which they undertook, was unlawful and wicked, in that not daring to
encounter the Enemy, they made no ſcruple to ſet upon their Brethren and Friends;
and he threatned them, that if they reſtrained not themſelves, he would (by the aſſiſt-
ance of God) be revenged on them. But theſe words of his were both neglected and
deſpiſed, ſo that he was forced to arm himſelf againſt them, and with an Hoſt of men
ſent from *Galaad,* he made a great ſlaughter, partly in purſuing thoſe that fled, partly
alſo in preventing their paſſage who fled to *Jordan:* The number of the ſlain amount-
ed to about Forty thouſand. After *Jeptha* had governed ſix years, he decaſed, and was
D buried in *Sebei,* in the place where he was born, and the Country of *Galaad.* After his
death *Ibſan* took upon him the Government. He was of the Tribe of *Juda,* of the
City of *Bethlehem,* and had ſixty Children, thirty Males, and thirty Females, which he
left all alive, and married; he died when he was very old, without performing any
thing worthy of memory during the ſpace of his ſeven years Government: he was bu-
ried in his own Country. In like manner *Elon* a *Zabulonite,* his ſucceſſor, did nothing
memorable during the term of ten years wherein he governed. *Abdon* the Son of
Elon, (and of the Tribe of *Ephraim,* of the City of *Pharathon*) was declared Sovereign
Judge after *Elon,* and is renowned only for his felicity in his Children; the ſtate of the
Iſraelites being in peace, ſo that he exploited nothing worthy glory: he had forty Sons,
E who had thirty Grandchildren; and rode accompanied with theſe ſeventy, who were
all of them expert Horſemen. He left them all alive, and died when he was very old,
and was magnificently buried in *Pharathon.*

Ch. 12. 1, 2, &c. The *Ephraimites* are incenſed againſt *Jeptha.* *Judg.* 12.

ver. 6. Almoſt forty thouſand of the *Ephraimites* ſlain.

v. 7. *Jeptha* dieth. *Ibzan* was for ſeven years ſpace the Judge in *Iſrael*

verſ. 11. *Elon* reigned ten years.

v. 13. *Abdon* Judge.

CHAP. X.

Of Sampſon's *Valour, and how many miſchiefs he did to the* Philiſtines.

After his death, the *Philiſtines* prevailed over the *Iſraelites,* and exacted tribute from
them for the ſpace of forty years. From which miſery they were deliver'd after
F this manner. *Manoah,* an excellent man, and chief of the Tribe of *Dan,* without excep-
tion, had a Wife moſt famous for her beauty, and excelling all others of that time; yet
had he no Children by her, whereat he was very much grieved, and made his continual
prayers unto God (and eſpecially when they were retired to a Country Houſe which
they had near the City) that it would pleaſe him to give him a lawful Heir. He loved
his Wife very paſſionately, and not without ſome jealouſy: On a day as the woman
was there by her ſelf, an Angel of God appeared to her in form of a young man of in-
comparable beauty and ſhape, and told her, That he came from God to inform her, that
ſhe ſhould be the mother of a child perfectly beautiful; and whoſe ſtrength ſhould be
ſo extraordinary, that as ſoon as he was entred into the vigour of youth, he ſhould hum-
G ble the *Philiſtines*; but God forbad her to cut his Hair, and commanded likewiſe that
he ſhould taſte no other drink but water; and after he had ſaid thus, he departed. As
ſoon as her Husband returned home again, ſhe told him all that the Angel had ſaid

Judg. 13. 1. The *Iſraelites* are overcome by the *Philiſtines.*

Hedio & Ruffinus, cap. 13. *al.* 10.

v. 3, 4, 5. The Angel foretelleth *Sampſon's* birth.

The year of the World 2783. *before Chriſt's Nativity*, 1181.

v. 9. *ad* 13. The Angel appeareth once more unto *Manoah*.

v. 24. *Samſon's* birth.

unto her, and ſo extoll'd the beauty and good grace of the young meſſenger who appeared H
unto her, that theſe praiſes increaſed his jealouſy; which ſhe perceiving, and being
no leſs chaſte than fair, prayed to God once more to ſend his Angel, that her Husband
might ſee him, and be cur'd of his unjuſt ſuſpicion. Her prayer was heard, and the Angel
preſented himſelf again to the woman (being apart from her Husband.) But ſhe deſired
him to ſtay till ſhe called her Husband; which when ſhe had obtained, ſhe went and
fetched *Manoah*, who notwithſtanding was not deliver'd from his ſuſpicion; but deſired
him to relate to him all that he had ſignified to his Wife. The Angel anſwered, that it
ſufficed that ſhe knew it; whereupon he asked him what he was, to the end that when
his Son ſhould be born, he might give him preſents and thanks. The Angel anſwer'd, that
he had no need thereof, by reaſon that he had not brought the good news of the birth I
of his Son for any neceſſity that he had. *Manoah* intreated him to ſtay and receive ſome
token of kindneſs, but he would not conſent. Finally, being inſtantly preſſed to abide
and receive ſome gift, *Manoah* kill'd a Kid, and commanded his Wife to roaſt it. And
when all things were in readineſs, the Angel commanded them to lay the Bread and
Fleſh upon a Rock without diſhes; which being done, he touched the Fleſh with a wand
which he had in his hand, and ſuddenly a flaming fire conſumed both the Bread and
Fleſh; and the Angel was ſeen to aſcend up into Heaven in the ſmoke, as it were in a
Chariot. *Manoah* was in great fear, leſt ſome inconvenience ſhould happen unto him,
becauſe they had ſeen God; but his Wife comforted him, aſſuring him that God had
appeared to them for their good. Shortly after ſhe became big with child, and obſerved K
all that had been commanded her; and when the Infant was born, ſhe called his
name *Samſon* (which is as much as to ſay, Strong) who ſoon grew to be of excellent
beauty both of mind and body, wearing his Hair unſhorn, and uſing ſobriety in his
diet, whereby he gave ſome ſigns of what had been foretold concerning him.

Judg. 14. 5, 6. *Samſon* teareth a Lion in pieces with his hands.

Samſon marrieth one of the Daughters of the *Philiſtines*. v. 1, 2, 3.

v. 12, 13, 14. *Samſon* propoundeth a riddle to the *Thamnites*.

v. 18. *Samſon's* Wife diſcovereth the riddle to the *Thamnites*.

v. 19, 20. *Samſon* killeth certian *Aſcalonites*, and his Wife marrieth with another.

It hapned on a day that there was a ſolemnity celebrated in *Thamna*, a City of the
Philiſtines, whither *Samſon* reſorted with his Father and Mother; and being ſurprized
with love of one of the Damſels of that place, he deſired his Father and Mother that
this Maid might be given him in marriage; which they refuſed, alledging that ſhe was
not of the ſame Lineage; and that God would provide him a match, to the good and
profit of his Nation; but in the end he prevailed ſo much, that he eſpouſed the Maiden. L
Now as he ordinarily walked to her Parents, it hapned one day, that being diſarm'd,
he met with a Lion upon the way, whom he graſped and ſtrangled with his hands;
and having ſlain him, he caſt the Body of the Beaſt into a Wood, not far diſtant from
the High way. Another day returning in like ſort to the Damſel, he found a ſwarm
of Bees which made their honey in the breaſt of the ſame beaſt, and he took three honey-combs,
which he carried with other preſents to his intended Wife. After this, he
invited the *Thamnites* to the celebration of his marriage, who (for that they feared his
ſtrength) under colour of doing him honour, choſe out thirty ſtrong and valiant young
men, to be ſeemingly his companions, but in effect his Guardians, to the end he might
not attempt any commotion in the midſt of the feſtivity. *Samſon* ſaid to his companions, M
I will propoſe a queſtion to you, which if you can reſolve, I will give each of
you a fine Linen Shirt, and other Veſtments. They being very deſirous both to be reputed
wiſe, and to gain the reward propoſed, preſſed him to propound his queſtion:
Which he did in theſe terms; He that devoureth all, hath been himſelf the food of
others; and how terrible ſoever he was, this food hath been no leſs ſweet and agreeable.
They employ'd three days to find out the ſenſe thereof, but they could not: and therefore
they deſired *Samſon*'s Spouſe to get the ſecret from her Husband, and diſcloſe the
ſame to them; which if ſhe refuſed, they threatned to burn her to death. *Samſon* at
the firſt (notwithſtanding her flatteries and ſolicitations) denied to tell it her; at laſt
ſhe urged him ſo inſtantly, and ſhed ſo many tears (telling him that if he did not expound N
the queſtion to her, ſhe would take it for a certain ſign that he hated her) that
at laſt he told her he had ſlain a Lion, and how in him he had found the three Honey-combs
which he brought to her; and (not diſtruſting either fraud or guile) he related
the whole ſtory to her, and ſhe afterwards reported the ſame to thoſe that had employed
her in the diſcovery. When the ſeventh day was come, and the queſtion was to be
decided, the young men aſſembled themſelves together about Sun-ſet; and ſaid, There
is nothing more terrible than a Lion, nor any thing more pleaſant to taſte than honey:
Whereunto *Samſon* replied, You ſhould add, that there is not any thing more dangerous
than a Woman; for ſhe it is that hath betray'd me, and reported my words to you. Notwithſtanding O
all this, he delivered that which he had promiſed them, out of the booty
which he had taken from certain *Aſcalonites* whom he encounter'd upon the way. But
he would not pardon his Wife; and the Woman (ſeeing her ſelf deſpiſed) married
one

one of his friends, who had, in his behalf firſt ſollicited the Marriage. *Samſon* (being more incenſed by this injury) reſolved to revenge himſelf both on her and the whole Nation: For which cauſe in the Summer time (when the Corn was ready to be reapt) he took three hundred Foxes, to whoſe Tails having faſtned flaming Torches, he drove them into the *Philiſtines* Fields of Corn; conſuming by this means all their hope of Harveſt. The *Philiſtines* underſtanding that *Samſon* had done this, and conceiving the reaſon that induced him to it, ſent a party of Soldiers to *Thamna*, and burnt this Woman alive with all her Kindred, as the cauſe of the loſs that had hapned to them. After *Samſon* had ſlain divers *Philiſtines* in the Country, he went and dwelt at *Etam* (which is a ſtrong Rock in the Tribe of *Juda*.) For which cauſe the *Philiſtines* aſſailed that Tribe, who repreſented to them that there was no reaſon why they ſhould ſuffer for thoſe offences which were committed by *Samſon*, and eſpecially ſince they paid them Tribute. The *Philiſtines* replied, That unleſs they would be maintainers of his act of injuſtice, they muſt deliver *Samſon* unto them. They (deſirous that the *Philiſtines* might have no cauſe of quarrel againſt them) came to the Rock to the number of 3000 Men, and there blamed *Samſon* for thoſe actions which he had done againſt the *Philiſtines*, becauſe they were a People that might endamage the whole Nation of the *Hebrews*, concluding that they came to take, and deliver him into the *Philiſtines* hands, and praying him to ſubmit himſelf voluntarily to that their reſolution. *Samſon* made them ſwear that they would do him no other injury, but deliver him only to their enemies; which done, he deſcended from the Rock, ſurrendring himſelf to the hands of thoſe of *Juda*, who bound him with two Cords, and led him away to deliver him to the *Philiſtines*. Now being arrived in a certain place, which at this preſent is called the *Jaw* (by reaſon of what hapned there at that time) and approaching near the *Philiſtines* Camp, which ſhooted for joy that they had faithfully executed that which they deſired of them: *Samſon* brake his Bonds, and catching up the Jaw of an Aſs which he found at his feet, and falling upon the *Philiſtines*, he ſlew and beat down to the number of almoſt Two Thouſand, and put all the reſt to flight. This extraordinary and unparallel'd exploit ſo puff'd up *Samſon*'s heart, that he forgat to attribute it to the aſſiſtance of God, but aſcribed the ſame to his own ſtrength. But it was not long before he was puniſh'd for his ingratitude: For being ſeiſed with exceeding Thirſt, and finding himſelf faint, he acknowledged and confeſſed that man's force was nothing but weakneſs, and that all ought to be aſcribed to God, whom he prayed that he would not be diſpleaſed with what he had ſpoken, nor deliver him to his Enemies, though he had deſerved it, but aſſiſt him in the preſent danger. God heard his prayers, and cauſed a pleaſant Fountain to ſpring from the foot of a Rock: for which cauſe *Samſon* called the place *Maxilla*, or *Jaw*, which name continueth even unto this day. After this Battel *Samſon* ſet light by the *Philiſtines*, and went to *Gaza*, where he ſojourned in an Inn. The Governors of the City underſtanding his arrival, ſet men to keep the Gates, to the end he might not depart without their knowledge. But *Samſon* not ignorant of what they intended againſt him, roſe about midnight, and took up the Gates, with the Hinges and Locks, and all the Furniture of the ſame, and laying them on his Shoulders, carried them to the Mountain above *Hebron*. Not long after, he tranſgreſſed the Laws of his Fathers, and corrupted his ways and manner of living, conforming himſelf to the faſhions of the Gentiles, which was the ſourſe and cauſe of all his ruin. For he was taken with the love of a *Philiſtine* Courtezan called *Dalila*. As ſoon as the Governors of the *Philiſtines* knew it, they by promiſes wrought ſo with her, that they perſuaded her to get out of him wherein his force conſiſted, and what the cauſe was that he could not be conquered by his Enemies. *Dalila* to accompliſh their deſire, made uſe of faſting and flattery, praiſing his great actions, and thence taking occaſion to ask him whence his ſo prodigious ſtrength proceeded. But *Samſon* well judging on what deſign ſhe askt him this queſtion, anſwered her; That if he were tied with ſeven Vine-branches young and pliant, he ſhould become the weakeſt of all Men. She believed him, and having given notice thereof to the Governors of the *Philiſtines*, who ſent to her houſe certain Soldiers, theſe, when he was drunk and aſleep, bound him as ſtrongly as they could; *Dalila* ſuddenly waking him, told him that certain Soldiers were at hand to take him: but *Samſon* brake the Bonds of Vine-branches, and prepared himſelf to reſiſt the aſſaults of thoſe that lay in wait for him. The Woman fruſtrate of her hope, not long after took an opportunity to complain of him, that diſtruſting her love and conſtancy, he had concealed that from her which ſhe moſt deſired to know, as if ſhe were unable to conceal that which might any ways concern the fortune and ſafety of her beloved: But he deceived her the ſecond time, and told her, that if he were tied with ſeven cords, he ſhould loſe all his ſtrength. Which when ſhe had done, and found a contrary iſſue to her expectation, the third time *Samſon* told her,

The year of the World, 2791. *before Chriſt's Nativity*, 1193.

Judg. 15. 4, 5, *&c.*
Samſon burned the *Philiſtines* Fruit.

Chap. 15. 11, 12, 13.
Samſon is delivered to the *Philiſtines*.

v 14, 15.
Samſon with the Jaw-bone of an Aſs killeth a thouſand men.

verſ. 18.
Samſon by his Prayers cauſeth a Fountain to break out of a Rock.

Chap. 16. 3.
Samſon beareth away the gates of *Gaza*.

Chap. 15. à 6, *ad* 16.
Dalila the ſtrumpet ſoundeth *Samſon*, to find out wherein his ſtrength conſiſted, and is deluded.

The year of the World 2791. *before Chriſt's Nativity*. 1173.

v. 16, 17, 18. *Samſon* diſcovereth to *Dalila* wherein his ſtrength conſiſted: his eyes are pulled out, and he is led away priſoner.

à v. 25. *ad finem.* *Samſon* with three thouſand *Philiſtines* is ſlain.

Samſon ruled 20 years.

her, that if ſhe pleated his Hair with a Fillet, he ſhould be weakned; and having experimented H that alſo, ſhe found that it was falſe. Finally, ſhe preſs'd and conjured him in ſuch earneſtneſs, that being no longer able to avoid the ill that attended him, at laſt he condeſcended to gratify her, and ſaid to her after this manner; It hath pleaſed God to have care over me, and as I was by his ſpecial providence brought into the World, ſo by his command I nouriſh this hair, for God hath forbidden me to cut the ſame; and my force ſhall endure as long as theſe Locks ſhall endure and grow. Which when ſhe underſtood, ſhe ſhaved off his Hair, whilſt he ſlept, and betray'd him to his Enemies, whoſe forces at that time he was too feeble to reſiſt; and they plucked out his Eyes, and led him away bound. Some time after the *Philiſtines* celebrated a publick Feaſt (wherein the Princes and Peers banqueted and entertained one another in a ſpacious I place, the Cover whereof was upheld by two Pillars; and *Samſon* was ſent for, and brought to the Feaſt, to the end they might mock him in the midſt of their mirth; his Hair was then grown again; and this generous ſpirit taking it more grievouſly than all other evils which he endured, to be treated with ſuch indignity, and not to be able to revenge himſelf on thoſe that thus injuriouſly uſed him, feigned himſelf very weak, and deſired the Boy that led him, to let him approach and lean upon the ſaid Pillars. As ſoon therefore as he got hold on them, he ſhook them in ſuch ſort, that they were overturned, and the Houſe fell upon thoſe that were therein, who all periſhed to the number of Three Thouſand Men: with theſe alſo died *Samſon*, who finiſhed his days in this ſort, after he had commanded over *Iſrael* for the ſpace of Twenty Years. K He was a Man of great vertue, ſtrength, and magnimity; even to his latter hour was fatal to the *Philiſtines*. And whereas he was allured and beſotted by a Woman, 'tis an effect of the infirmity of Human Nature, which is prone to ſuch faults: in all other things we cannot too much admire his vertue. His Kindred took his Body and buried it in *Saraſa* his Country, in the Sepulchre of his Anceſtors.

CHAP. XI.

How the Sons of Eli *the High-Prieſt were ſlain in Battel by the* Philiſtines. L

Ruth 1. *v.* 1 *ad* 6.

Hedio & Ruffinus, cap. 14

A Famine in the days of *Eli*.

AFter the deceaſe of *Samſon*, *Eli* the High-Prieſt took upon him the Government of the *Iſraelites*. During his time there was a great Famine; and *Elimelech* unable to endure the miſery thereof, came from *Bethlehem*, a City of the Tribe of *Juda*, to inhabit in the Country of *Moab*, bringing with him *Naomi* his Wife, and *Chilon* and *Maalon* his Sons, whom he had by her. Now when his affairs had fallen out with as Fortunate ſucceſs as could be deſired, he married his Sons to certain Daughters of the *Moabites*, *Chilon* to *Orpha*, and *Maalon* to *Ruth*. After ten years, *Elimelech* and his Sons died. By which Affliction *Naomi* being caſt into great ſorrow, and deſtitute of their company, whoſe dear familiarity ſhe had preferred before the love of her Country: M chang'd her reſolution (according to thoſe occurrences that had happened to her) and determined to return to her Friends, by reaſon ſhe had received intelligence, that her Country at that time was in better eſtate than when ſhe left it. Her Daughters-in-law would not endure to be ſeparated from her, but would needs accompany her: but ſhe wiſhing them a more happy Marriage than that which they enjoyed with her Sons, and proſperity in all other things, and proteſting unto them that ſhe had no ability to do them good; ſhe deſired them to ſtay in that place, and not by following their wretched Mother-in-law in an uncertain event, loſe the certain pleaſure and peaceable fruition of their Country.

C. v. 7, *ad* 14.

Theſe her perſuaſions took effect with *Orpha*: but *Ruth* (reſolved in no ſort to forſake her) attended on her Mother-in-law as future companion of whatſoever N fortune ſhould befal her.

v. 15, *ad* 19. *Naomi* after the deceaſe of her Husband and Sons, departeth with *Ruth* into her own Country.

Ruth goeth into *Bethlehem*.

Ruth 2. *v.* 1, *ad* 8.

Boos, Friend to *Naomi* and *Ruth*.

Now when both of them arrived in *Bethlehem*, (where, as we ſhall ſee afterwards) *Boos*, *Elimelech*'s Kinſman, entertained them in his Houſe: the Citizens called her by the Name of *Naomi*; but ſhe ſaid, that they ſhould rather call her *Mara* (for *Naomi* in the *Hebrew* Tongue ſignifies *Felicities*, and *Mara*, *Bitterneſs*.) When it was Harveſt-time, *Ruth* by the permiſſion of her Mother, went out into the Fields to glean Corn for their ſuſtenance; and it fortuned that ſhe met in the Field with *Boos*, who came thither likewiſe not long after; and who beholding her, enquired of the chief Reaper touching this young Woman. He, having a little before underſtood her condition, declared it to his Maſter *Boos*, commending her for the good affection which ſhe bare her Mother-in-law, and for the memory ſhe had of her deceaſed Son, O whom *Ruth* had married; wiſhed her all good fortune; and not ſuffering her to glean, he permitted her to reap and to gather all that which ſhe might; commanded the Maſter

The year of the World, 2811. before Chriſt's Nativity, 1153.

A Reaper that he ſhould not hinder her from taking whatſoever ſhe pleaſed; and that when
the Reapers took their refection, they ſhould give her both meat and drink. What
Corn *Ruth* gathered ſhe reſerved for her Mother-in-law, and came home at night, and
brought her the Sheaves. In like manner *Naomi* reſerved a portion of certain Victuals
for her, which in way of kindneſs her Neighbours had ſent her. At her return, *Ruth* re-
ported to her all the words that *Boos* had ſaid unto her: And *Naomi* gave her to under-
ſtand that *Boos* was her Kinſman, and ſo good a man, that it might be hoped he would
take ſome care of her. So *Ruth* went again with *Boos* Handmaids to gather her glean-
ings; and certain days after (about the time that they threſhed Barley) *Boos* came to
his Farm, and ſlept on the floor: which when *Naomi* underſtood, ſhe thought it might
be for the advantage of the young woman, to lie and ſleep at his feet; and according-
B ly ſhe adviſed her to endeavour it. *Ruth* (that made a conſcience to contradict her
Mother-in-law in whatſoever ſhe commanded her) went very gently and lay at his
feet; and upon her firſt arrival *Boos* perceived nothing (becauſe he was faſt aſleep:)
but when he awaked about midnight, and felt ſome body lying at his feet, he deman-
ded who it was: whereupon ſhe told him her Name; requeſting him as her Maſter, that
he would permit her to repoſe in that place for that time. He inquired no further, but
let her ſleep; but early in the morning, before the Servants began their work, he com-
manded her to ariſe, and to take as much Barley with her as ſhe could bear, to the end
ſhe might return to her Mother-in-law, before that any man perceived that ſhe had ſlept
in that place (becauſe it is wiſdom to avoid occaſions of Talk, eſpecially in a thing of
C this importance.) Touching the reſt, (ſaid he) the matter ſtandeth thus: Thou haſt
a Kinſman (ſaid he) that is nearer thee in Blood than I am; thou muſt inquire of him
if it be his pleaſure to take thee to Wife: if he ſaith that he liketh thee, thou muſt then
neceſſarily ſubmit unto him: but if he refuſe thee, I will take thee for my Wife accord-
in as the Law obligeth me. Now when ſhe had reported theſe news unto her Mother-
in-Law, ſhe took courage and conceived hope that *Boos* would not abandon them. *Boos*
came to the City about Noon, and called a Council of the Elders, and ſent for *Ruth*
and his Kinſman, to whom he ſpake thus: Doſt thou not poſſeſs the Heritage of *Abi-
melech*? Yes, anſwered he, I am ſeized thereof by the right of proximity, according to
D Law. *Boos* replied, Thou muſt not (ſaith he) only obſerve the Laws in part; but thou
muſt preciſely execute them all. Behold here a young woman, *Abimelech's* Widow,
whom it behoveth thee to marry according to the Law, if thou wilt inherit Poſſeſſions.
But the Man ſurrendered to *Boos*, not only the Poſſeſſions, but alſo the woman; by rea-
ſon that *Boos* was allied alſo to thoſe that were dead, and eſpecially for that the ſaid
Kinſman had already both Wife and Children. *Boos* therefore (having firſt taken the Ma-
giſtrates to witneſs) call'd for the woman, and willed her to draw near her Kinſman, and
to unlooſe his ſhooe, and ſtrike him on the Face (according as the Law had ordained;)
which done, *Boos* eſpouſed *Ruth*, by whom (about a year after he had a Son, which
Naomi brought up, and called his Name *Obed*, in hope he would aſſiſt in her old age:
E (for *Obed* in the *Hebrew* Tongue ſignifies aſſiſtance) *Obed* begat *Jeſſe*, and *Jeſſe* begat
David, who was King, and who left the Realm to his Succeſſors for one and twenty
Generations. I was obliged to relate theſe things touching *Ruth*, becauſe I would de-
clare how God, by his Sovereign power, raiſes whom he pleaſes from obſcurity, to the
higheſt dignity, as he did *David*, whoſe original I have ſhewed you.

Ruth 3. *v*. 14.

Ruth by her Mother in-laws perſuaſion lieth at *Boos* feet.

Ruth 4. *v*. 1. *ad* 7.

Boos exhorteth his Kinſman to marry *Ruth*.

verſ. 13. *Boos* begetteth *Obed David's* Grandfather upon *Ruth*

1 *Sam*. 2. 12, *ad* 17.

The Affairs of the *Hebrews* were at this time in very poor eſtate, and they entred
into a new War againſt the *Philiſtines* upon this occaſion: The High-Prieſt *Eli* had two
Sons, *Ophni* and *Phineas*. They againſt all Right and Law (offering outrages to men, and
committing impieties againſt God) ſuffered no ſin to eſcape them: for they were not
contented to receive what belonged to them, but they took what did not. And as wo-
F men came to the Tabernacle for devotion, they abuſed them, raviſhing ſome againſt
their wills; and corrupting others by Preſents; and thus they exerciſed a manifeſt and
licentious tyranny; their Father was much diſpleaſed with them for theſe crimes as well
as the people. And God having declared to *Eli*, and the Prophet *Samuel* (who then
was very young) what vengeance ſhould fall upon *Eli's* Children, he mourned over
them, as if they had been already dead. But I will firſt ſpeak ſomething concerning
this Prophet *Samuel*, and afterwards of the Children of *Eli*, and what calamity fell up-
on all the *Hebrew* Nation. *Elcana* was a *Levite* of mean condition, living in *Ramath*,
a part of *Ephraim*: he had married two Wives, the one called *Anna*, the other *Phenenna*:
by *Phenenna* he had Children; yet he loved *Anna* very entirely, although ſhe was barren.
G One day when *Elcana* with his Wives were at *Silo*, where the Tabernacle of God was
(as we have before declared) to the intent to offer Sacrifice in that place; during the
Feſtival he diſtributed the portion of his Meat to his Wives and Children: *Anna* (be-

holding

Ophni and *Phineas* the wicked Sons of *Eli* the High-Prieſt. *Hedio & Ruffinus, chap*. 15. *al*. 12.

1 *Sam* 10, 12, 13.

Anna the Wife of *Elcana* requireth a Son at God's hand.

The year of the World, 2818. *before Chriſt's Nativity*, 1468.

holding the Children of his other Wife ſitting near their Mother) began to weep and lament with her ſelf, becauſe ſhe was without iſſue, and could not be eaſed with all conſolation which her Husband gave her. She went into the Tabernacle to beſeech God that it would pleaſe him to make her a Mother; and made a vow that if he gave her a Son, he ſhould be dedicated to the Service of God. And for that ſhe employed much time in making her Prayers; the High-Prieſt *Eli*, who ſate before the Tabernacle, commanded her to depart from thence, ſuppoſing that ſhe had drunk too much Wine; but after ſhe told him that ſhe drank nothing but Water, and that (being oppreſſed with grief) ſhe was come to the Tabernacle, to beſeech God that it would pleaſe him to grant her Children; he exhorted her to be of good courage, and aſſured her, that God had heard her Prayers; whereupon ſhe returned to her Husband full of good hope, and took her repaſt with joy. They returned to their own Houſe, ſhe began to be big with child, and at laſt ſhe brought forth a Son, whom ſhe called *Samuel* (that is to ſay, requeſted of God.) Afterwards they returned to offer Sacrifice, and give thanks to God for the birth of the Child, which God had given them, and to bring their Tenths. *Hannah*, remembring the Vow ſhe had made, delivered the Child into the hands of *Eli*, and conſecrated him to God to be his Prophet. For which cauſe they ſuffered his Hair to grow, and he drank nothing but water, and he was brought up in the Temple. *Elkanah* had by *Hannah* other Sons alſo, and three Daughters. As ſoon as *Samuel* had attained to the age of Twelve Years, he began to prophecy; for on a certain night whilſt he ſlept, God called him by his name; and he ſuppoſing that it was the High-prieſt that called him, came unto him; but *Eli* told him, that he had not called him. The ſame thing was done three times; and then *Eli*, eaſily judging what it was, ſaid to him, *Samuel*, I neither called thee now, nor before; but it is God that calleth thee, anſwer him therefore, and ſay, Here I am, ready to obey. He heard the voice of God once more; *and he anſwered, Behold me, O Lord, what wouldſt thou have me to do? I am ready to obey.* Then God anſwered, ſaying; Go and tell the *Iſraelites*, that ſo great a calamity ſhall fall upon them, that no tongue can expreſs it. The Sons of *Eli* ſhall die in one day, and the Prieſthood ſhall be removed from his Family to that of *Eleazar*: For *Eli* hath loved his Children more than my Service, and hath drawn my curſe upon them.

v. 20. *ad finem. Hannah* bare *Samuel* to *Elkanah*, her Husband.

1 *Sam.* 3. *v.* 3. *ad* 10.

C. *v.* 11, *ad* 21. God foreſheweth *Samuel* of the death of *Eli* and his Sons.

Samuel fearing to overwhelm the old man with ſorrow, would not diſcloſe this Oracle to him; but *Eli* conſtrained him to tell it, and it made him the more aſſured of the imminent death of his Sons. And becauſe all the things which *Samuel* propheſied came to paſs, his reputation increaſed daily more and more.

Hedio & Ruffinus, chap. 16. 1 *Sam* 4. *v.* 1, *ad* 4. The *Philiſtines* kill four thouſand of the *Iſraelites*.

At that time the *Philiſtines* (leading out their Army againſt the *Iſraelites*) incamped near the City of *Amphec*, and for that the *Hebrews* were negligent to oppoſe them, they advanced further into the Country. So at length in a fight with their Enemies, the *Philiſtines* got the upper hand, and ſlew 4000 *Hebrews*, and purſued thoſe that fled even to their own Tents. The fear of the *Hebrews* after this overthrow was ſo great, that they ſent to the Council of the Elders and the High-prieſt, praying them to bring the Ark of God with them; to the end that having it preſent with them, they might give battel and overcome their Enemies. But they conſidered not that he that had pronounced the Sentence of their calamity againſt them, was greater than the Ark, which deſerved not to be reverenced but for him. The Ark was brought, and the Sons of *Eli* attended it, whom their Father expreſly commanded, that if it fell out that the Ark was taken, they ſhould never more come into his preſence. Now *Phineas* executed the Office of the High-prieſt by the permiſſion of his Father, by reaſon he was very aged.

Chap. 4 *v.* 4 The *Hebrews* bring the Ark into the battel.

v. 5, *ad* 11.

The *Hebrews* upon the arrival of the Ark, conceived great hope that they ſhould have the upper hand of their Enemies. The *Philiſtines* likewiſe were diſmayed, fearing the preſence of the ſame: but the event was not anſwerable to the one or to the others expectation. For when they joined battel, the victory which the *Hebrews* hoped would be theirs, fell to the *Philiſtines*; and the loſs which the *Philiſtines* feared, fell upon the *Hebrews*, who at laſt perceived that they had repoſed their confidence on the Ark in vain. For as ſoon as their Enemies gave them the firſt charge, they turned their backs, and loſt about Thirty Thouſand Men, amongſt whom were the two Sons of the High-prieſt, and the Ark was taken and carried away by the Enemy.

v. 11, 12 &c. *Ophni* and *Phineas* with thirty thouſand, are ſlain, and the Ark is ſurprized by the Enemy.

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CHAP. XII.

Eli *underſtanding the loſs of his Sons, fell from his Seat, and died.*

The year of the World, 2871. before Chriſt's Nativity, 1093.

1 Sam. 4. 13. ad 18. *Eli* underſtandeth of the loſs of his ſons, and the ſurpriſal of the Ark.

AS ſoon as the news of this Overthrow was brought to *Siloe*, and it was certainly known that the Ark was taken, (for a young *Benjamite*, who had eſcap'd out of the Battel, came to bring tidings thereof) all the City was filled with ſorrow: and *Eli* the High-Prieſt (who ſate in one of the gates on a high Throne) underſtanding the lamentation, and judging that ſome diſaſter had befallen his People, ſent to ſeek out this young Meſſenger, by whom he was advertis'd of that which had hapned. B This accident of his Sons and the Army he heard with great moderation, becauſe that before that time God had told him what ſhould happen; (and thoſe adverſities which are foreſeen, do leſs afflict us when they happen:) But when he knew that the Ark was taken, and in the Enemies hands, a Calamity ſo beyond his expectation, in ſuch ſort augmented his grief, that he ſuffered himſelf to fall from his Throne upon the ground, where he died: He lived Ninety eight years in all, and ſpent Forty of them in the Government of the People.

Ver. 18. *Eli* hearing of the loſs of the Ark, died.

The ſame day died the Wife of *Phineas* the Son of *Eli*, ſoon after ſhe underſtood the misfortune of her Husband; for ſhe was with Child when the meſſage of his death was C brought to her, and ſhe was deliver'd of a Son in the ſeventh month, which lived, and was called *Ichabod*, (which ſignifieth *Ignominy*) by reaſon of the Infamy received at that time by the Army.

Ver. 19, 20, 21. *Phineas* wife bare *Ichabod*, and died.

Eli was the firſt that governed among the Succeſſors of *Ithamar*, one of the Sons of *Aaron*; for before that time the houſe of *Eleazar* was poſſeſſed of the Prieſthood, (the Son receiving it from his Father) *Eleazar* left it to *Phineas*; after him, *Abiezer* his Son enjoy'd the place, and left it to his Son *Boci*, whoſe Son called *Ozes* received it; after whom *Eli* (of whom we ſpeak at this preſent) took the ſame, whoſe Poſterity retain'd that Dignity till the time of the Reign of *Solomon*, when the Poſterity of *Eleazar* were reſtored to it.

The genealogy and progeny of *Eli* the High-Prieſt.

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The Sixth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS.*

The Year of the World, 2850. before Chriſt's Nativity, 1114.

The Contents of the Chapters of the Sixth Book.

1. *How the* Philiſtines, *compelled by Peſtilence and Famine, ſent the Ark of God back again unto the* Hebrews.
2. *The Victory of the* Hebrews *under the Conduct of* Samuel.
3. *How* Samuel, *when his ſtrength failed him through Age, committed the Adminiſtration of Affairs to his Sons.*
4. *How the People being offended with the manners of* Samuel's *Sons, required a King that might rule over them.*
5. Saul *by God's Commandment anointed King.*
6. Saul's *Victory againſt the* Ammonites.
7. *The* Philiſtines *aſſailing the* Hebrews, *are overcome by them in Battel.*
8. *The Victory of* Saul *againſt the* Amalekites.
9. Samuel *tranſlateth the Royal Dignity unto* David.
10. *The Expedition of the* Philiſtines *againſt the* Hebrews.
11. David's *ſingle Fight with* Goliah, *and the ſlaughter of the* Philiſtines *that followed.*
12. Saul *admiring* David's *fortitude, giveth him his Daughter in marriage.*
13. *How the King ſought* David's *death.*
14. *How* David *oftentimes hardly eſcaped the King's malice; yet having him twice in his power, he would not hurt him.*
15. *The* Hebrews *are overcome in a great Battel by the* Philiſtines, *wherein* Saul *the King, and his Sons fighting valiantly, are ſlain.*

CHAP. I.

How the Philiſtines, *compelled by Peſtilence and Famine, ſent back the Ark of the Covenant unto the* Hebrews.

1 Sam. 5. 1, ad 6. Hedio & Ruffinus, cap. 1.

The ſacred Ark is carried into the Temple of *Dagon*. They of *Azot* are horribly plagued for taking away the Ark. Mice devour the fruit of the Country of *Azot*.

AFter the *Philiſtines* had got the Victory over the *Hebrews*, and taken the ſacred Ark, (as we have before declared) they brought it, with their other Spoils, to the City of *Azot*, and placed it in manner of a Trophee in the Temple of *Dagon* their Idol. But the next day after, when early in the Morning they entred into the Temple to adore their god, they found him fallen from that Baſe or Pillar that ſuſtained him, and lying along the ground, his face upwards, before the Ark; whereat being much moved, they took him up, and faſtned him in his former place: And when they came often thither, and always found him proſtrate, and as it were adoring before the Ark, a great fear and perturbation invaded the whole People. At length a grievous Plague not only raged in the City of *Azot*, but alſo ſeized on all the Inhabitants of the Country: For the People being ſuddenly taken with the Flux, died in great Torment, and ſome of them vomited up their Bowels, being corrupted and corroded with the diſeaſe. Beſides this, the whole Land ſwarmed with Mice, which deſtroying all things, neither ſpared the Corn, nor any other Fruit. The *Azotians* being afflicted with theſe Calamities, and unable longer to endure the ſame, underſtood that the Ark was the cauſe thereof, and that neither the Victory, or the taking of the ſame, had any ways procured their advantage. They therefore ſent to the *Aſcalonites*, deſiring them to receive the Ark into their City; who willingly condeſcending to their Embaſſage and Demand, received the Ark, and were preſently plagued with the ſame ſickneſſes which the *Azotians* had ſuffered. For together with the Ark, the calamities alſo were tranſported; for which cauſe it was likewiſe ſent from this place to another, where it remained but a little while; for the Inhabitants of the place being afflicted with the ſame Maladies which the other endured, ſent it to the Neighbour Cities: and after this ſort the Ark was conveyed to five Cities of the *Philiſtines*, exacting as it were by thoſe Plagues, a Tribute of every one in puniſhment of the Sacrilege which they committed by retaining a thing conſecrated to God. At laſt, wearied with ſo many evils, and made Examples unto others not to entertain the Ark, which ſo grievouſly recompenced thoſe that received the ſame, they conceiv'd there was no other way left, but to find out ſome good means to rid themſelves of it. When therefore the Princes of the five Cities of *Gath*, *Accaron*, *Aſcalon*, *Gaza*, and *Azot*, were aſſembled, they conſulted

1 Sam. 5. 2, ad finem.

The year of the World, 2850. *before Chriſt's Nativity,* 1114.

Conſultation about the Ark.

A ſulted amongſt themſelves what was beſt to be done; and firſt of all it was propos'd to ſend back the Ark to thoſe to whom it appertain'd, ſince God ſcourg'd with ſo many Plagues thoſe that receiv'd it into their Cities, to teſtify his indignation for the taking of it, and to execute his vengeance of the Crime. But ſome ſaid, that this reſolution was unfit to be executed, denying that thoſe evils were to be imputed to the Captivity of the Ark, (whoſe power, if it were ſo great as they imagin'd, or if God had any care of the ſame, he would never have permitted it to have fallen into the hands of men of a contrary Religion) and perſuading them to bear theſe misfortunes with an equal mind, and to account all theſe calamities as effects of Nature, which at certain periods of times is wont to produce in mens Bodies, in the Earth, and in Plants, and in other things B ſubject to her power, ſuch kind of alterations and changes. Others, more prudent and intelligent, propos'd a third way, which was, neither to ſend away the Ark, nor yet to retain it, but to offer to God in the name of the five Cities, five golden Statues in teſtimony of their gratitude, becauſe they had been preſerv'd by his favour from that Plague, from which, by human remedies, it was impoſſible to eſcape; and to offer alſo as many golden Mice, like thoſe that had ſpoiled their Country. All theſe to be locked in a Cheſt, and laid upon the Ark; and the Ark to be plac'd upon a new Cart made purpoſely, to which they ſhould yoke and tye two Kine that had new calved, locking up their Calves from them, leſt they ſhould be an impediment to their Dams, and to the intent that through the deſire to ſee their young, they might haſten the faſter. That done, that driving the Chariot to a place that had three ways, they ſhould ſuffer them to draw C that way that they liſted; and if they took the way of the *Hebrews*, and travell'd towards their Country, then they ſhould aſſure themſelves that the Ark was the cauſe of their evils; but if they drew another way, let them (ſaid they) be driven back again, being moſt aſſured, that the Ark hath no ſuch virtue in it. This counſel was approved by every one of the Aſſembly, and preſently executed; having prepared all things, they brought the Chariot into a high way that lookt three ways, and leaving it there returned back again.

The concluſion of the council as touching the ſacred Ark.

CHAP. II.

D *The Victory of the* Hebrews *under the Conduct of* Samuel.

NOW when the Kine took the way which led to the *Iſraelites*, and travelled therein no otherwiſe than if ſome men had led them, the Governors of the *Philiſtines* follow'd them, deſirous to underſtand whither they went, and in what place they would reſt. There is a Borough in the Tribe of *Juda* called *Bethſama*, towards which they drew: And altho they had a very fair Plain before them, yet would they not travel any further, but reſted the Chariot in that place. The Inhabitants came to the ſpectacle, and greatly rejoiced thereat; for altho it was Summer-time, (wherein every one was buſied in gathering the fruits of the field) yet when they perceived the Ark, they were ſo E tranſported with joy, that they laid aſide the work which they had in hand, and run preſently to the Chariot. Then taking down the Ark and the Coffer, (wherein the Statues of Gold, and golden Rats were) they laid them upon a ſtone in the field, and after they had ſolemnly ſacrificed and feaſted together, they offered up both the Chariot and Kine for a Burnt-Offering unto God. Which when the *Philiſtines* ſaw, they returned back into their own Country to carry the News. But God's indignation and diſpleaſure was kindled againſt the *Bethſamites*, ſo that 70 of them were ſlain, becauſe they had dar'd to touch the Ark, and with prophane hands (not being Prieſts) attempted to ſuſtain it. The Inhabitants lamented their loſs, and mourned for that their Countrymen were extinguiſhed by no common death, but by a puniſhment and plague ſent F from God. And acknowledging that they were unworthy that the Ark ſhould remain with them, they ſent Meſſengers to the Governors and the reſt of the *Hebrews*, to let them underſtand that they had recovered the Ark out of the hands of the *Philiſtines*. Whereupon order was given to place the ſame in *Cariathiarim*, a City bordering upon the *Bethſamites*. In that place there dwelt a man of the Race of the *Levites*, called *Aminadab* (who had the honour and reputation of a good man) to his Houſe the Ark was ſent, as to a place agreeable to God, becauſe there dwelt in the ſame a man of ſo much virtue. His Sons had the charge of the Ark, and continued in that ſervice for the ſpace of 20 years, during which time it remained in *Cariathiarim*, after it had remained only four months with the *Philiſtines*. Whilſt the Ark was in the City of *Cariathiarim*, the G *Iſraelites* liv'd very religiouſly, and offer'd to God Prayers and Sacrifices, ſhewing great devotion and forwardneſs in his ſervice. The Prophet *Samuel* perceiving this their good demeanor, and ſuppoſing it a fit occaſion to exhort them to liberty, and the benefits which

1 *Sam.* 6. 12, *ad* 18.
The ſacred Ark cometh to *Bethſama*.

The gratulation of the *Bethſamites* upon the arrival of the Ark.

Ver. 16.
Ruffinus writeth, that God ſtruck 70 of the greateſt, and 50000 of the common ſort, as it is, 1 *Sam.* 6. 21.
The Ark is transferred into *Cariathiarim*.

Hedio & Ruffinus, cap. 2.
The puniſhment of the *Iſraelites*.
1 *Sam.* 7. 3, *ad* 6.

The Year of the World, 2851. *before Chriſt's Nativity*, 1113.

Hedio & Ruffinus, cap. 2. The puniſhment of the *Iſraelites.*

1 *Sam* 7. 3, *ad* 6 *Samuel's* oration to the people.

Samuel's exhortation to the people as touching their repentance.

The prayers, ſupplications and faſts of the *Iſraelites* in *Maſpha.*

v 8, 9. What things in warfare are to be oppoſed againſt the Enemy.

Samuel comforted the people, *v.* 10, 11, 12, &c.

Samuel's ſacrifice and prayer.

The ſacrifice devoured by celeſtial flame, a token of God's aſſiſtance.

v. 10 A horrible Earthquake among the Enemies.

Samuel's victory over the Enemy.

v. 14. *Samuel* recovereth thoſe Lands which the *Iſraelites* had loſt.

attend the ſame, he accommodated his Speech to their Sentiments, and ſpake to them H
to this effect: *Ye men of* Iſrael, *ſince at this preſent the* Philiſtines *ceaſe not to moleſt you,*
and God beginneth to ſhew himſelf merciful and favourable to you: it behoveth you, not
only to be touched with a deſire of recovering your liberty, but alſo endeavour to recover
the ſame in effect. Beware therefore, leſt through the corruption of your own manners, you
make your ſelves unworthy thereof; and let each one of you endeavour to follow juſtice, and
expelling all ſin out of your minds, convert your ſelves in all purity to God, and perſevere
conſtantly in his ſervice. For in doing theſe things, you ſhall ſhortly obtain all felicity, and
eſpecially a new liberty, and an aſſured victory againſt your Enemies; which neither by valour,
or by the ſtrength of your bodies, or by the multitude of your Armies, you were able to
obtain: for God hath not propoſed Rewards for theſe things, but for virtue and juſtice: I
and (truſt me) he will not deceive your expectation, nor fail in the execution of his promiſes.
When he had ſpoken after this manner, all the People teſtified their conſent by acclamations,
ſhewing the pleaſure they conceived by this diſcourſe, and promiſing to do
that which ſhould be well-pleaſing to God. Whereupon *Samuel* aſſembled them the
ſecond time in the City of *Maſpha* (which word ſignifieth *conſpicuous*) there they erected
an Altar, and ſacrificed unto God; and after they had faſted for a day's ſpace, they
made publick Prayers to God. The *Philiſtines* being advertiſed of this Aſſembly, came
ſuddenly with a great Army, and many Forces, intending to ſurprize the *Hebrews*, who
neither expected nor were prepared for them. This ſudden approach of theirs much
diſmayed the *Hebrews*: ſo that running to *Samuel*, they told him that their hearts failed K
them through fear, and their minds were troubled with the remembrance of their
former loſſes: for which cauſe they ought to hold themſelves in quiet, for fear leſt the
Enemy ſhould employ his power againſt them. Thou haſt led us hither to pray, ſacrifice,
and offer up our vows to God, and behold the *Philiſtines* are encamped near us,
and ready to ſurprize us, naked and diſarmed: we have no other hope therefore of
ſecurity, but what proceedeth from thee, and unleſs God, moved by thy prayers, give
us means to eſcape their hands. *Samuel*, in way of anſwer, wiſhed them to be of good
cheer, aſſuring them, that God would give them ſome teſtimony of his aſſiſtance: whereupon
ſacrificing a ſucking Lamb in the name of the people, he prayed God that it would
pleaſe him to ſtretch forth his right hand for them in the Battel againſt the *Philiſtines*, L
and that he would not permit them to fall this ſecond time into the Enemies hands. To
theſe prayers of his, God gave ear, and accepted their humble hearts and dutiful obſervance,
being well-pleaſed with their offering, and promiſing them victory. Before the
Sacrifice was wholly conſumed with the Flame, and the Ceremonies performed, the
Enemies ranged their Battels in the *Iſraelites* ſight, ſuppoſing the day already theirs,
that they had ſurprized the *Jews* unprepared for fight (as being aſſembled in that place
to no ſuch end.) But the matter fell out contrary to what they expected; and had
they been foretold the ſame, they would have ſcarcely believed it. For firſt by an
effect of God's Omnipotence, the Earth trembled under their feet, ſo that they could
ſcarce ſtand, and ſome were ſuddenly ſwallowed up by the Earthquake, and a great Thunder M
was accompanied with ſuch ſcorching Lightnings, that their eyes being dazled, and
their hands blaſted therewith, they could not weild or manage their Weapons, and ſo
were conſtrained to repoſe all their hope and confidence in flight. But *Samuel* ſeeing
them thus diſmayed, ſuddenly ſet upon them, and killing many of them, ceaſed not
to purſue the reſt as far as a place called *Corre*, where he erected a ſtone for a Trophee,
or mark both of his own Victory, and the Enemies flight, and called the ſame
the ſtrong Rock, to teſtifie that the People had received from God all the ſtrength which
they had uſed in this famous Battel. The *Philiſtines*, after they had received this overthrow,
ſallied not out any more againſt the *Iſraelites*; but remembring their fear, and N
the ſtrange accidents that befel them, they remained in peace, offering no further invaſion:
for the confidence which the *Philiſtines* had before that time conceived againſt
the *Hebrews*, was removed into the hearts of the *Hebrews* ever after this Victory. *Samuel*
continued the War againſt them, and ſlew a great number of them, and for ever
abaſed their pride, taking from them that Country which formerly by Conqueſt they
had cut off from the inheritance of the *Jews*; which Country extendeth from the
Frontier of *Gath*, to the City of *Accaron*: and the reſt of the *Canaanites* at that time
had peace with the *Iſraelites.*

O

A

CHAP. III.

Samuel *unable, by reaſon of his old age, any longer to Govern the State, committeth it to the adminiſtration of his Sons.*

NOW when the Prophet *Samuel* had reduced the people to a good form of Government, he aſſigned them a City whither they might appeal, and decide thoſe differences that fell out amongſt them: and he travelled twice every year from City to City, to adminiſter juſtice unto them, and continued this policy for a long time. But when he found himſelf overburdened with years, and unapt to execute his ordinary offices, ſurrendred the Government and Superintendency of the people to his Sons, the B elder of whom was called *Joel*, and the younger *Abiha*; and he commanded that one of them ſhould make his ſeat of juſtice in *Bethel*, and the other reſide at *Berſheba*, dividing the people, and attributing each part to its particular Judge. Now it became manifeſt, by experience, that Children are not always like their Fathers; but ſometimes of evil Parents there are good Children bred; as contrariwiſe at this time, of a good Father there were evil Sons. For forſaking the inſtructions of their Father, they followed a quite contrary courſe, and perverted juſtice with corruptions and rewards, and ſurfeited in delights and pleaſures; in contempt of the will of God, and the inſtructions of their Father, who had no greater care, than that they ſhould acquit themſelves well of their duty.

The year of the World, 2871. before Chriſt's Nativity, 1093.

Samuel preſcribeth laws, and diſpoſeth the judgment-ſeat in ſeveral Cities.

Hedio & Ruffinus, cap. 3

1 *Sam* 8. 1, 2.

Samuel committeth the Government and care of the Commonwealth to his two Sons, *Joel* and *Abiha.*

C

CHAP. IV.

How the people, being diſpleaſed with the manners and government of the Sons of Samuel, *demanded a King.*

WHen therefore the people ſaw, that the Sons of the Prophet committed ſo many outrages againſt their Laws and Policy, they were greatly diſpleaſed, and had recourſe to their Father who dwelt in the City of *Ramatha*; where relating to him the miſdeameanors of his Sons, they deſired him, that ſeeing his age rendred him unfit to D adminiſter the affairs of the Commonweal, he would nominate and elect a King over them, who might both command their Nation, and take vengeance on the *Philiſtines* for their many injuries. This demand of the people, ſenſibly afflicted *Samuel's* mind: for he extremely loved juſtice, and liked not Kingly government, being of opinion that Ariſtocracy was the happieſt of all governments. This matter ſo troubled him, that by reaſon of his care, he could neither eat nor ſleep; but all night long be toſſed and tumbled in his bed, through the great agitation in his mind. Whilſt this his indiſpoſition continued, God appeared to him, and comforted him, bidding him not to be grieved at what the people had required: that this injury, not only concerned him, but God himſelf, whom they diſclaimed for their King and Governour. That this was not E the firſt time of their taking up this reſolution; that they had inclined to it from the day that they departed out of *Egypt*: but ere it be long (ſaid he) they ſhall repent themſelves, but too late, when the evil is paſt remedy; and they ſhall condemn themſelves for their ingratitude towards me, their God, and towards thee their Prophet. I will therefore that thou chuſe them a King, him that I ſhall nominate to thee, after thou haſt advertiſed them what evils they ſhall endure by their having a King, and what inconveniences follow the change which ſo vehemently and unhappily they purſue. The next day *Samuel* aſſembled the people about break of day, and promiſed them that he would eſtabliſh them a King. But, ſaith he, before I effect that which you requeſt, I muſt declare to you what condition you ſhall live in, under ſubjection to Royalty; and F how many and grievous evils you ſhall be preſſed with, by thoſe Kings that ſhall govern you. *Know therefore firſt of all, that your Kings will take your Children from you, and make ſome of them Coachmen, and others Horſemen and Archers of their Guard, others their Poſts, and Tribunes, and Centurions; ſome likewiſe their Handicrafts men, and Armorers, and Chariot-makers, and Smiths, and Forgers of Weapons, and Husbandmen of his fields, and Ploughers and Diggers of his Vineyards; neither is there any thing which they ſhall not be compelled to do after the manner of bond-ſlaves, that are bought with money. They ſhall take your Daughters alſo, and make them their Perfumers, Cooks and Bakers; and they ſhall employ them in all ſervile offices, wherein bond-maids are employed, either by fear or puniſhment. They ſhall take from you your ſubſtance, and give it to their Eunuchs and other Servants. They* G *ſhall take your flocks, and diſtribute them amongſt their Domeſticks: In a word, you and all yours ſhall be ſubject not only to one King, but alſo to his ſervants. When you endure theſe things, then ſhall you call to remembrance what I have foretold you, and with repentance beſeech*

v. 4, 5, 6.

The *Iſraelites* report unto *Samuel* the lewd behaviour of his Sons, and beſeech him to nominate a King that may reign over them.

Hedio & Ruffinus, cap. 1.

v. 6.

Samuel is diſcomforted through the peoples demand.

v. 7, 8.

Samuel is comforted by God.

God commandeth *Samuel* to create a King.

v. 10. *ad.* 18.

Samuel expreſſeth unto the *Iſraelites* thoſe inconveniences they ſhould ſuffer under a King.

The Year of the World, 2880. *before Chriſt's Nativity*, 1104

v. 19. The people obſtinately perſevereth in craving a King.

beſeech God, that he will have mercy on you, and give you ſpeedy deliverance from the ſervitude H *of your King: but he will not reſpect your prayers, but neglecting them, will ſuffer you to bear the penalty of your imprudence and ingratitude.* Although theſe future inconveniences were foretold them, yet did the people neglect them: and not ſuffering the perverſe opinion they had conceived in their minds, to be altered or diverted, they inſiſted with all obſtinacy, and without care of future miſchiefs, that they might have a King created over them, becauſe (as they ſaid) it was neceſſary to have a King that might manage War for them, to revenge them on their Enemies, and repreſs their Forces; and that there was nothing more reaſonable, than that they ſhould be governed in the ſame ſort as their Neighbours were. *Samuel* finding his perſwaſions could prevail nothing at all with them, and that they could not be diverted from their reſolution, he ſpake thus: *Go* I *your ways for this time every one of you to your houſes, and I will cauſe you to be aſſembled in a ſhort time, when God ſhall have informed me what King he will give you.*

CHAP. V.

Saul, *by the command of God, is declared King.*

1 *Sam* 9 *v.* 1, *ad* 3.

v. 3. *Saul* ſeeketh the Aſſes that were loſt.

v. 6, *ad* 10. *Saul* asketh where the Prophet dwelleth.

*v.*15,16,17. God certifieth *Samuel* whom he ſhould create King.

There was a man of the Tribe of *Benjamin*, of Noble Birth, and commendable manners, called *Cis*, who had a young Son named *Saul*, who was tall of ſtature, and had ſo much ſpirit and courage, that he might well paſs for an extraordinary man. This *Cis* having fair Aſſes, wherein for their handſomneſs he took more pleaſure than K in any other kind of Cattel, loſt ſome of them, which were ſtrayed from the reſt of his flock: whereupon he ſent his Son, accompanied with a Servant, to ſeek them out. *Saul* having travelled in queſt of them thorow all his Father's Tribe, journied thorow the reſt of the Tribes, without any tidings of them: for which cauſe he determined to return home again, for fear leaſt his Father ſhould conceive ſome care and grief for him in his abſence. As he arrived near the City of *Ramath*, the Servant that followed him, told him, that there dwelt a Prophet in that place, who always foretold the truth, and he counſelled him to addreſs to him, with aſſurance, that by him he ſhould underſtand what was become of his Aſſes. *Saul* anſwered, that he had no money left to recompence the Prophet, having conſumed all they brought forth with them in their journey. L His Servant replied, that he had ſtill the fourth part of a Sicle, which they might give him; for he was ignorant that the Prophet was not wont to receive money of any. When they drew near the Gates of the City, they met certain Maidens that went out to fetch water, of whom *Saul* demanded where the Prophet dwelt? they told him, and adviſed him to make haſte before he was ſet down to Supper, for at that time he entertained divers perſons at his houſe. *Samuel* had invited this company, by reaſon that all the day long he had inſtantly beſought God to declare to him who it was that ſhould be eſtabliſhed King: and God had given him to underſtand, that the next day, and at the ſame hour, he would ſend a young man to him of the Tribe of *Benjamin*, who was the perſon he had choſen. Thus *Samuel* ſate in the upper part of his houſe, expecting M the time appointed: which being come, he came down to go to ſupper, and in the way he met *Saul*. At that very inſtant God ſignified to *Samuel*, that it was he whom he had elected Prince and Governour over the people.

v 18 19 *Saul* cometh unto *Samuel*. *Samuel* certifieth *Saul* how he ſhall enjoy the Kingdom.

v. 23, 24 *Samuel* conducted *Saul* unto the banquet.

1 *Sam* 10. 1. *Samuel* anointed *Saul* King.

Saul addreſſing himſelf to *Samuel*, deſired him to ſhew him the Prophet's lodging, being he was a ſtranger, and knew it not. *Samuel* told him, that he himſelf was the man, and invited him to the banquet; aſſuring him, that not only his Aſſes (in ſearch of which he had travelled ſo long) were ſafe, but that he ſhould reign and abound with all ſorts of goods. *Saul* anſwered: *My Lord, I am too mean to hope or expect ſo much; and my Tribe is the leaſt of all the Tribes; and you mock me, in ſpeaking ſuch things* N *as ſurpaſs my condition.* The Prophet took him by the hand, and brought both him and his Servant to the table, and placed him above all thoſe that were invited, who were to the number of ſeventy, and he placed his Servant next him. *Samuel* commanded that a royal portion ſhould be ſet before *Saul*; and when the hour of bedtime came, all the reſt aroſe and departed to their houſes, but *Saul* and his Servant lodged that night with the Prophet: and as ſoon as it was day, *Samuel* awaked *Saul*, and leading him out of Town, commanded him to ſend his Servant before, and to remain himſelf with him behind, becauſe he had certain things to impart to him in private. Hereupon *Saul* ſent away his Servant, and *Samuel* taking a Cruſe of Oyl, poured the ſame upon the young man's head, and embracing him, ſaid, God eſtabliſheth thee King over his people, to avenge them of the *Philiſtines*. Thou ſhalt have this ſign O of the truth of what I tell thee; when thou art departed from hence thou ſhalt overtake three men in the way travelling to *Bethel*, to adore and ſacrifice to God: the firſt of

which

A which, thou ſhalt ſee bearing three Loaves, the ſecond a Goat, and the third a bottle of Wine. Theſe ſhall embrace thee, and careſs thee, and they ſhall give thee two Loaves, and thou ſhalt receive them. And from thence ſhalt thou depart to *Rachel*, where thou ſhalt meet a Meſſenger, that ſhall certifie thee that the Aſſes are found. From thence coming unto *Gabatha*, thou ſhalt find the Prophets aſſembled in their Congregation, and being filled with the Spirit of God, thou ſhalt propheſie amongſt them: ſo that whoſoever ſhall behold thee, ſhall ſay with admiration, Whence cometh it to paſs that the Son of *Cis* hath attained ſo good fortune? and when thou haſt had theſe ſigns, thou canſt no longer doubt that God is with thee: go and ſalute thy Father, and thy kinſmen, and then come back to me at *Gilgal*, to the end we may offer ſacrifices of B thankſgiving to God. *Samuel* having in this manner ſpoken to *Saul*, gave him licenſe to depart: and all theſe things hapned to *Saul*, according as the Prophet *Samuel* had foretold him. When *Saul* arrived at the houſe of his Father, *Abner*, who was his Uncle, and whom he loved above all the reſt of his Friends, queſtioned with him about his voyage, and thoſe things that had hapned to him: and *Saul* hid nothing from him, but particularly informed him of all that hapned to him during his abode with the Prophet *Samuel*, and how he had told him of the recovery of his Aſſes: but touching the Royalty, and thoſe things that concerned the ſame, he ſaid nothing, fearing that either it would not be believed, or elſe it would draw envy upon him. For although he were both his Friend and Couſin; yet he thought it more ſecure and convenient to keep it C ſilent, conſidering the infirmity of man's nature, and that few men are conſtant in friendſhip, and capable of beholding without envy the proſperity of others, even their near relations and friends, though they know that the ſame befalls them by the particular favour of God.

The year of the World, 2880. before Chriſt's Nativity, 1084.

v. 2. *ad* 11. *Samuel*. in way of confirmation, telleth *Saul* what ſhall befortune him in his journey.

Saul concealed his Royal dignity. The inconſtancy of man's love.

Samuel's oration to the people as concerning *Saul*.

After this, *Samuel* aſſembled the people in the City of *Maſpha*, where he ſpoke to them in this manner: *Behold what God hath commanded me to tell you in his name. When you groan'd under the yoke of the* Egyptians, *I freed you from ſervitude, and delivered you from the tyranny of the Neighbouring Kings who conquered you ſo often; Now in acknowledgment of ſo many benefits, you will have me no longer for your King; and as if you were ignorant, that the greateſt good that can happen to men, is to be governed by him that is the* D *ſoveraign good; You abandon your God, to ſet a man upon the throne; who, according to his pleaſure, and the unbridled bent of his paſſion, will uſe you like beaſts, and will uſurp upon your goods, without forbearing any thing whatſoever. For how can men have as great love for men, as I, whoſe handy-work they are. Notwithſtanding ſince you have thus determined, and fear not to commit ſo great an outrage againſt God, rank your ſelves in order according to your Tribes and Families, and caſt your lots.* To this the people condeſcended, and the lot fell on the Tribe of *Benjamin*; being caſt the ſecond time, it fell on the Family of *Metri*; and afterwards being caſt upon the men of that family, it fell upon *Saul*, who was the Son of *Cis*. The young man, who before knew what would happen, had ſtept aſide, to the end that it might not ſeem that he was ambitious of his dignity. The modera- E tion he ſhewed in this matter, was remarkable; for whereas moſt men cannot conceal their joy when any degree of felicity falls upon them, but manifeſt the ſame to all men; *Saul* not only was void of vain appearance (although he were to be King and Lord of ſo many worthy people) but which is more, he ſtole away from the preſence of thoſe men over whom he was to command, and obliged them to ſeek after him, and labour to find him out. Whilſt therefore they carefully ſought and knew not what was become, of *Saul*, the Prophet prayed God that he would ſhew them where he was, and bring him into their preſence: which having obtained, he ſent out certain meſſengers to conduct him thither, and as ſoon as he came amongſt them, *Samuel* placed him in the midſt, of the people. Now he was taller than any of the company by the ſhoulders, and had F a Kingly and goodly ſhape and appearance. Then ſpake the Prophet after this manner: *God hath given you this man to be your King, behold how he ſurpaſſeth you all, and ſhews himſelf worthy to be your Prince.* But aſſoon as the people had cried, *God ſave the King*; the Prophet, who had reduced into writing all thoſe miſchiefs that ſhould befall them, read the ſame to them in the hearing of the King, and put the book into the Tabernacle of God, for a perpetual teſtimony to poſterity of thoſe things which in future ages ſhould ſucceed, according as he had propheſied: which done, *Samuel* diſmiſſed the people, and returned to the City of *Ramath*, which was his Country. But *Saul* departing to *Gabatha*, divers worthy men gave their attendance on him, and paid him the honour that appertained to a King. But divers ſeditious and looſe companions, who ſet him at naught, G both mocked them, and thoſe things which he did, neither brought they any preſents unto *Saul*, nor ſeemed either in affection, or in word, to reſpect their King. A month after this inſtalment, there fell a War betwixt him and *Nabas* King of the *Ammonites*, which

v. 19. Lots caſt thorow every Tribe and Family.

v. 21. *Saul*'s modeſty and temperance in undertaking the Government.

v. 22. *Saul* hideth himſelf from the preſence of the people.

v. 23. *Saul* of a high ſtature.

v. 24. *Saul* ſaluted by the people for their King.

v. 26, 27. Divers attend on *Saul*, otherſome contem him.

Hedio & Ruffinus, cap. 5.

1 *Sam.* 11. 1, *ad* 4.

The year of the World, 2880. before Chriſt's Nativity, 1084.

Sauls War againſt the *Ammonites* 1 *Sam.* 11. 3, 4, 5, 6.

Nahas King of the *Ammonites*, offereth unjuſt conditions of peace to the *Galaadites.* The Ambaſſadors of the *Galaadites* to the *Iſraelites.*

v. 7, 8, 9. *Saul* promiſeth aſſiſtance to the *Jaſebites.*

which brought him great reputation. This *Nahas* had offered divers outrages to thoſe H
Jews that dwell on the other ſide of *Jordan*. For he had paſſed the River with a great
Army levied againſt them; and had taken divers of their Cities. And to the intent they
might not revolt to deliver themſelves from his ſubjection, he uſed this ſubtilty and prevention.
To all that ſurrendred themſelves to his mercy, or that were taken Captives in
the Wars, he plucked out their right eyes; and this he did, to the end that when they
would defend themſelves, they might have their left eyes covered with their Bucklers,
and by that means unable to uſe their Armor. The King of the *Ammonites* having after
this manner dealt with thoſe on the other ſide of *Jordan*, he led his Army againſt the *Galaadites*,
and encamped near their chief City called *Jabeſh*, to which he ſent Heralds to
ſummon the inhabitants to ſurrender on theſe conditions: either to ſuffer their right I
eyes to be pulled out, or elſe by enduring the ſiege, to ſee the final overthrow both of
themſelves, and of their City: requiring them to chuſe which they lik'd, either to loſe
a little part of their body, or hazard both their Fortunes and Lives together. The *Galaadites*,
terrified with this dreadful election, knew not what to reſolve upon, but asked
truce for ſeven days, to the end that ſending their meſſengers to thoſe of their Nation,
they might crave their aid, which if they could obtain, they would War; otherwiſe
they promiſed to ſubmit themſelves unto the Enemy, on what conditions were beſt
pleaſing unto him. *Nahas* made no difficulty to grant them what they demanded, ſo
much he contemned the *Iſraelites:* and he permitted them likewiſe to crave aſſiſtance at
all their hands, who were their aſſociates. Whereupon they preſently ſent meſſengers K
from City to City, and certified the *Iſraelites* of all that *Nahas* had done unto them, and
the extremity whereunto they were reduced. The *Iſraelites* underſtanding in what
eſtate they of *Jabeſh* were, greatly lamented their condition; but their fear ſuffered
them to aſſiſt their friends in no other manner than by commiſeration. Yet aſſoon as
their meſſengers arrived in the City where *Saul* was, and that they had recounted to him
the dangers wherewith the *Jabeſites* were oppreſſed; the people were alſo moved with
unprofitable compaſſion. But *Saul* at this returning from the field into the City, perceiving
the inhabitants drowned in tears, and inquiring for what cauſe they were ſo
dejected, he no ſooner underſtood it, but he was ſtirred up by the Spirit of God, and
ſent the Ambaſſadors back again to thoſe that ſent them, promiſing that within three L
days he would ſuccour them, and that he would have the upper hand of the Enemy
before Sun-riſe, to the end that the riſing Sun might behold them victorious, and delivered
from all fear. In the mean time he commanded ſome of them to ſtay with him,
to the intent they might guide him in the way.

CHAP. VI.

The Combat and Victory of Saul *over the* Ammonites.

Saul's ſerious exhortations and command for War.

Saul deſirous, by the fear of puniſhment, to incite the people to take Arms immediately,
and make War upon the *Ammonites*, cut the hams of his own oxen, and M
threatned all thoſe whom he met with, to do the like to theirs, except the next day they
preſented themſelves with their Arms upon the bank of *Jordan*, to follow the King and
the Prophet *Samuel*, whither they would conduct them.

1 *Sam.* 11. 11, 12.

Ten *Schœni* or Cables length of *Nilus* ſo called by the cords that draw the Ships by *Nilus*, make 37 *Italian* miles.

Saul kills the *Ammonites*, and *Nahas* their King.

Saul made his name famous amongſt the *Hebrews*.

Saul is praiſed by the people.

The fear of this penalty publiſhed among the Tribes, made them gather to a body
about the ſame time, ſo that all the parties of the people were muſtered in the City of *Bala*.
In this ſurvey, beſides thoſe of the Tribe of *Juda*, were numbred ſeven hundred thouſand
men, and of the Tribe of *Juda* in particular, there were ſeventy thouſand. *Saul* having
paſſed *Jordan*, and marched all night, came before Sun-riſe to the place where he intended
to conduct them, and dividing his Army into three parts, he attacqued the Enemy on
every ſide, who ſuſpected no ſuch encounter; and fighting valiantly againſt them, he N
ſlew divers, and amongſt the reſt *Nabas* King of the *Ammonites*. This victory made *Saul's*
name famous amongſt the *Hebrews*, ſo that he was wonderfully praiſed and honoured for
his valour: and if before any contemned him, now they changed their opinions, and honoured
him, and accounted him the worthieſt of them all. For he was not ſatisfied to redeem
and deliver thoſe of *Jabeſh*, but he entred the Country of the *Ammonites* alſo, and
ravaged the ſame with his Army; and after he had obtained a great booty, both he
and his Army victoriouſly returned to their dwelling places. The people highly pleaſed
with this noble action atchieved by *Saul*, rejoyced that they had demanded a King,
and exclaimed againſt thoſe that ſaid it would be diſcommodious and unprofitable
for the Commonwealth, ſaying, Where are now theſe murmurers? let them be put O
to death: with other ſuch like words, that a people beſotted with good ſucceſs is
wont to ſpeak againſt them that oppoſe the ſame. *Saul* commended the affection of
the

A the people; but ſwore none ſhould be put to death that day, becauſe it would not ſeem agreeable, that the victory given them by God, ſhould be ſullied with the blood of their Brethren: but rather that it was more proper the time ſhould be ſpent in feaſting and jollity. After this *Samuel* told them, that they ought to confirm the Kingdom of *Saul* by a ſecond Election, and to that end they aſſembled together in the City of *Galgal*, according as he commanded them: and there, in the ſight of all the People, *Samuel* anointed *Saul* the ſecond time with the conſecrated Oyl, and proclaimed him King. Thus was the Ariſtocracy and Government of the better ſort amongſt the *Hebrews* turned into a Monarchy. For under *Moſes* and his ſucceſſor *Joſhua*, who was General of the Army, the form of the Commonwealth was Ariſtocratical. After their death, for the ſpace B of eighteen years, the people was without Government. The Commonwealth not long after reſumed its firſt form of Government; and the ſupreme Authority was given to him that was eſteemed the moſt valiant in War, and the moſt upright in doing Juſtice. During which time ſuch Magiſtrates were called Judges.

The year of the World, 2810. before Chriſt's Nativity, 1084

Saul's lenity againſt his adverſaries.

v. 12, 13.

v. 14, 15.

Saul once more anointed King by *Samuel*.

The diſtinct Governments of the *Hebrews*.

After this the Prophet *Samuel* aſſembled the people, and ſpake to them after this manner: *I conjure you by that great God that ſent thoſe two admirable Brothers* Moſes *and* Aaron *to deliver our forefathers from the* Egyptians *and their tyranny, that without any conſideration either of fear or favour, or of any other paſſion, you truly teſtify whether I have committed any injuſtice either for intereſt, avarice, or affection. Declare it, If I have taken away any mans Calf, or Sheep, or any other thing whatſoever, but that which I might lawfully take for* C *my relief and ſuſtenance, and at ſuch hands as willingly offer me the ſame; or if I have employed any Beaſts to my ſervice, or uſe his cattel to my profit and his hinderance: in theſe and ſuch like, if I have offended any man, let him now accuſe me in the preſence of the King.* All of them cryed out with one voice, that no ſuch fault had been committed by him, but that he had governed their Nation in Holineſs and Juſtice. After the people had thus publickly teſtified in behalf of *Samuel*, he ſaid unto them: *Since you have freely proteſted, that you have no cauſe of wrong to charge againſt me, hear, I pray you, wherewith I can juſtly accuſe you: You have grievouſly offended againſt the Majeſty of God, in that you have required a King at his hands: you ſhould have rather remembred, that your old Father* Jacob, *accompanied only with his ſeventy Sons, came into* Egypt, *conſtrained thereunto by fa-* D *mine, and that in that Country divers thouſands of perſons iſſued from his loyns, whom the* Egyptians *kept in captivity, doing them extreme outrages. And when your fathers called upon God, he wonderfully delivered them from the diſtreſſes wherein they were, without giving them any King, but ſending them two Brothers,* Moſes *and* Aaron; *who brought and conducted them into this Country which you poſſeſs at this preſent. And although you participated of theſe benefits from the hands of God, yet you forgot his religion, and neglected piety. This notwithſtanding, at ſuch time as you have been conquered by your enemies, he hath ſet you free; aſſiſting you, firſt of all, with the overthrow of the* Aſſyrians *and their forces; then giving you victory over the* Ammonites, *and* Moabites; *and finally over the* Philiſtines. *Now theſe great exploits were performed by you, not under the conduct of a King, but by the direction of* E Jeptha *and* Gideon. *What folly therefore hath bewitched you to flie from God, and to ſeek to live under the ſubjection of a King? But I have named ſuch an one unto you, whom God hath choſen to be your Governor. Notwithſtanding, to the intent that I may give you a manifeſt teſtimony, that God's wrath is provoked againſt you, becauſe you have deſired a King; I will deſire of God, that he will make you ſee in this place, and in the heart of Summer ſuch a ſtorm, that there is not any one of you that hath ever ſeen the like.* Scarce had he ſpoken the words, but ſuddenly there appeared great Lightning, Thunder, and Hail, in confirmation of what the Prophet had ſaid: ſo that amazed and confounded with fear, all of them confeſſed that they had offended, and deſired the Prophet, that with a good and fatherly affection he would beſeech God to appeaſe his wrath towards them, and F forgive them this offence which they had committed through ignorance, as he had pardoned their other negligences, whereby they had tranſgreſſed his holy Will. All which *Samuel* promiſed them to do, and beſought God that it would pleaſe him to pardon them the error which they had commtted in this matter, and to be appeaſed by his prayers. After this he exhorted them to live uprightly, and to keep in continual remembrance what evils had hapned unto them, for that they had forſaken the way of virtue; and what wonders God had done, and what Laws he had given by *Moſes*, all which they ought to meditate on, if they deſired to be in ſafety, and live happily with their King. But if they failed herein, he foretold them, that both themſelves and their Kings ſhould be grievouſly puniſhed. *Samuel* having propheſied theſe things to G the *Hebrews*, diſmiſſed them to their own dwellings, after he had confirmed the Kingdom to *Saul* the ſecond time.

1 *Sam.* 12 3,4. *Samuel's* juſtification of himſelf in the preſence of the people.

v. 7, *ad* 16. *Samuel* expoſtulateth with the people, and objecteth their ſins, and ingratitude.

v. 16, 17, 18. A huge tempeſt falleth, upon *Samuel's* prayer.

v. 20 *ad finem.* An exhortation to the conſideration of God's aſſiſtance and benefits beſtowed on the *Iſraelites*.

CHAP.

The year of the World, 2880. *before Christ's Nativity,* 1084.

CHAP. VII.
H

The Philiſtines, *aſſailing the* Hebrews, *are overcome in Battel.*

1 *Sam.* 13. 1. *ad* 4.
Hedio & Ruffinus, cap. 6.
Saul elected 2000 for his own guard, and 1000 for *Jonathan's.*
Saul overcometh the *Philiſtines.*

BUT when the King had muſtered his Men, and choſen out 3000 of the beſt Soldiers,
he appointed 2000 of them for the guard of his Perſon, and with them went
and dwelt at *Bethel*. The reſt he gave in charge to his Son *Jonathan*, and ſent them
to *Gaba*, to attend and guard him there; who followed by them valiantly overcame a
a Gariſon of the *Philiſtines* near to *Gebal*. For the *Philiſtines* of *Gaba* having gotten a
Victory over them, had taken their Arms from them, and ſeized and fortified both with
Men and Munition the ſtrongeſt Cities of their Country; prohibiting them to bear I
Arms, and in general the uſe of any Iron: by reaſon of which Inhibition, if their Huſbandmen
had at any time need of any Iron work, as of Plough-ſhares, Mattocks, or
any ſuch other Inſtrument fit for manuring or tillage of their Lands, they were inforced
to ſeek it, and get it forged amongſt the *Philiſtines*.

ver 5.
The *Philiſtines* prepare to invade the *Iſraelites.*

ver. 6, 7, 8.
The *Iſraelites* diſmay'd at the report of the Army of the *Philiſtines.*

ver. 9, 10
Saul ſacrificeth contrary to God and the Prophet's direction.
Samuel accuſeth *Saul.*
ver. 11, 12.

Hedio & Ruffinus.

Gilgal.
ver. 22 23.
The *Philiſtines* ſpoil the Country of the *Hebrews.*
1 *Sam.* 14. 1 *ad* 4.
Jonathan with his Harneſs-bearer, do privily enter the Enemies Camps.

Now when the *Philiſtines* underſtood that their Gariſon was defeated, they were extremely
mov'd, and conceiving that the injury and outrage was not to be ſuffered, they
armed themſelves againſt the *Jews*, and march'd out embattelled with 300000 Footmen,
30000 Chariots, and 6000 Horſe, encamping with their whole Hoſt near the City of
Machmas. Which when *Saul* the King of the *Hebrews* underſtood, he marched toward
the City of *Gilgal*: and as he travelled thorough the Country, he animated and encouraged K
the people to preſerve their liberty, proclaiming war againſt the *Philiſtines*;
whoſe Forces he ſo little feared, that he mocked thereat, ſaying, *That they deſerved not*
to be feared for their multitudes, nor any danger which might accrue by an encounter with them.
But when *Saul*'s Soldiers were certified of the true number of their Enemies, they were
diſmayed, ſo that ſome of them hid themſelves in Dens and places under the Earth,
others fled on the other ſide of *Jordan*, into the Country of the *Gadites* and *Reubenites*.
But *Saul* ſent for the Prophet, to conſult with him about the War; who gave him anſwer,
that he ſhould attend in the ſame place where he was, and prepare Beaſts for Sacrifice,
becauſe that within ſeven days he would come to him, and ſacrifice on the ſeventh
day; which done, he might encounter the Enemy. According to this direction L
of the Prophet he expected, yet obſerved not entirely all that *Samuel* had enjoined him.
For when he perceived that he was ſomewhat ſlack in coming, and that his Soldiers left
him, he took the Beaſts that were prepared for the Sacrifice, and offer'd a Burnt-offering:
but afterwards underſtanding that *Samuel* was arrived, he went out to meet him,
and do him honour. *Samuel* told him that he had done amiſs, by reaſon that neglecting
that which was commanded him, he had preſum'd before his arrival, to offer the Sacrifices
which were to be made to God for the People. *Saul* excuſed himſelf, alledging.
That he had ſtaid during the term of ſeven days which were appointed him: but that
neceſſity, and the departure of his Soldiers, upon intelligence that the Enemies Army had
left *Machmas*, and was coming to *Gilgal*, had induced him to offer Sacrifice. *Samuel* replied, M
ſaying, Thou hadſt done more adviſedly, if thou hadſt obeyed, and not by thy
haſtineſs contemned God, whoſe Miniſter and Prophet I am: for by thine obedience
thou mighteſt have gotten an aſſurance and continuance of thy Kingdom to thy ſelf, and
the ſucceſſion to thy Poſterity. This ſaid, being diſpleaſed with what had hapned, he returned
back to his own Houſe, and *Saul* with 600 Soldiers (only accompanied with his
Son *Jonathan*) came to the City of *Gabeon*. The greater part of theſe men were diſarmed,
by reaſon that the Country was deſtitute of Iron, and Workmen expert in forging
Armour: for the *Philiſtines* permitted them not to have any, as we have declared a little
before. The *Philiſtines* dividing their Army into three Battels, invaded the Country of
the *Hebrews* ſo many ways, deſtroying and ravaging all things in the ſight of King *Saul*, N
and his Son; who neither could inhibit their incurſions, nor by reaſon of their multitudes
make head againſt them. Both he therefore and his Son, and *Achias* the High-Prieſt ſate
down upon a Hillock, and ſeeing the Country ſpoiled round about them, they were
much diſmayed. But *Saul*'s Son propoſed to his Armour-bearer, to enter ſecretly into
the Enemies Camp, and raiſe an Uproar and Alarm in the ſame; who willingly promiſing
and offering him his ſervice to adventure with him in all occaſions and places,
with the hazard of his life, they both of them deſcended from the Mountain, and marched
directly towards the Enemies Camp, who had pitched their Tents on a high pointed
Rock, which extended it ſelf in length with three Angles, and was each way begirt with
a Bank, as it were a Wall and a Fortification againſt the incurſion of their Enemies. For O
which cauſe, they kept their watch ſomewhat too careleſly, becauſe the place was ſo fortified
by Nature, that no man could aſcend, or aſſail them, but with diſadvantage. When

The year of the World, 2880. before Chriſt's Nativity, 1084.

A they got near the Camp, *Jonathan* encouraged his Companion to aſſail the Enemy
after this manner; *If* (ſaith he) *they eſpy us, and will us to aſcend, let us take this Summons*
of theirs for an aſſured token that our deſign ſhall ſucceed: but if they hold their peace, and
call us not, let us return back again.

Ver. 11, 12.

Ver. 12, 13, 14, 15. *Jonathan* ſlayeth a certain number in the enemies camp, the reſt invade one another, and are put to flight.

Hedio & Ruffinus, cap. 7. *Ver.* 20, *ad* 26. *Saul* hearing that there was a tumult in the *Philiſtines* camp, ſallieth out upon them.

Ver. 26, *ad* 30. *Saul*'s Edict unwittingly broken by *Jonathan*.

Ver. 32. The *Hebrews* feed on bloody fleſh.

Ver. 37, 38.

Ver. 41, 42. *Saul* tryeth by Lot who hath diſpleaſed God.

As they approached the Enemies Hoſt, about break of day, the *Philiſtines* ſaid one to
another, The *Hebrews* creep out of their Caves and Dens; then cryed they out to *Jonathan*
and his Armor-bearer, ſaying: *Come hither, come hither to us, to receive the puniſhment*
of your audacious enterprize. *Jonathan* heard theſe words with joy, as a certain preſage
that God favour'd his enterprize, and parted with his Armor-bearer from the place
where they were firſt diſcovered, anſwering them, That he would ſhortly viſit them. So
B withdrawing himſelf on the other ſide of the Rock, which, by reaſon of the ſituation
thereof, was left unguarded; and overcoming the difficulty of the place with great labour,
at laſt they came where the Enemy was, whom they found aſleep, and aſſailing
them, ſlew twenty of them, and filled the whole Army with terror and amazement;
ſo that caſting away their Weapons, they fled with all ſpeed; and ſome being ignorant
which were their Friends or Foes, invaded one another as Enemies. For imagining
with themſelves, that only two *Hebrews* durſt never enter their Camp, they conceiv'd
there was Treachery among themſelves, and ſo fell to ſlaughter one another; ſo that
ſome of them were ſlain, others fled to eſcape the Sword, and fell headlong down the
Rocks. But when the King's Spies told him what confuſion and diſorder had hapned in
C the Camp of the *Philiſtines*, *Saul* demanded whether any of his Company were abſent?
and hearing that his Son and his Armor-bearer were miſſing, he deſired the High-prieſt
to attire himſelf with the Ephod, that ſo he might learn of God what was to happen.
He did ſo, and aſſur'd him that he ſhould obtain the victory over his Enemies. Whereupon
Saul ſallied out, and aſſaulted the *Philiſtines*, whilſt they were thus confuſed and
diſordered, and fighting one againſt another. To him there flocked in great multitudes
ſuch as before were fled into Dens, and places under ground, as ſoon as they heard that
the Victory inclined on *Saul*'s ſide: ſo that gathering together to the number of 10000
Hebrews, he purſued his ſcattered Enemies thorow all the Country. But afterwards a great
inconvenience hapned unto *Saul*, proceeding from the joy he had conceived by this Victory,
D (for commonly ſuch as are bleſſed by ſuch good fortune, are not maſters of their
own affections and reaſons) or rather proceeding from his ignorance. For intending
to ſatiate himſelf with revenge for all thoſe injuries which he had received from the
Philiſtines, he publiſhed an imprecation or Curſe againſt any one whomſoever, that intermitting
the purſuit, ſhould take ſuſtenance before night, purpoſing to continue the ſame
till dark night. The Execration thus publiſhed by *Saul*, it chanced that his Son, who had
not heard of it, nor the general allowance of the ſame by the People, entring into a certain
Grove belonging to the Tribe of *Ephraim*, wherein were many ſwarms of Bees, by
chance light upon a Honey-comb, and preſſing the Honey, did eat the ſame. Afterwards
having intelligence that his Father had under a grievous penalty of Execration, forbidden
any man to taſte any ſort of Meat before Sun-ſet, he gave over eating; yet ſaid,
E That his Father had done amiſs in publiſhing that Prohibition, by reaſon that if they
had received ſuſtenance, they might with greater force and vigour have purſued the Enemy
that fled, and ſlain more of them. After the ſlaughter of many Thouſands of the *Philiſtines*,
about Evening they began to ranſack and ſpoil the Camp of the *Philiſtines*, and
they carried away great ſpoils, and a number of Cattel, part of which were ſlain and
eaten with the blood, contrary to the Law. Which when the Scribes had ſignified to the
King, how the people had offended againſt God, by ſlaughtering the Beaſts, and eating
the fleſh of them, before it was either waſh'd or purify'd from the Blood; *Saul* commanded
that a great ſtone ſhould be rolled into the midſt of the Camp, and that the people
F ſhould kill the Beaſts upon the ſame; and forbear to eat Fleſh with the Blood, becauſe
it was not agreeable unto God. All which was performed as the King had commanded;
and *Saul* erected an Altar in that place, on which he offered a Burnt-ſacrifice to
God. This was the firſt Altar that he erected. But *Saul* being deſirous incontinently to
aſſail the Enemies Camp, and ſack all that were therein before day, whilſt his Men of
War diligently follow'd him, and ſhew'd great forwardneſs in the execution of his command;
the King ask'd counſel of the High-prieſt *Achilob*, whether God would give him
the victory, and permit thoſe that ſhould enter the Enemies Camp, to return from thence
Conquerors. The High-prieſt told him, that God returned him no anſwer; which when
he underſtood, *It is not without ſome great cauſe*, ſad he, *that God is thus ſilent, who heretofore*
G *was wont to give a willing anſwer what we ought to do, but there muſt needs be ſome hidden*
ſin amongſt us, that giving offence to him, cauſeth him to be ſilent. But I ſwear by the
ſame God, that although mine own Son Jonathan *ſhould have committed that ſin, I will,*

to

The year of the World, 2880. *before Chriſt's Nativity*, 1084.

ver. 44. *Saul* intendeth to kill his own Son, being prepared and reſolute to die.

to appeaſe God, with no leſs ſeverity puniſh them, than any the leaſt ſtranger that is neither by alliance nor affinity tied unto me. Now when the people cried out, and encouraged him to the performance of what he had ſpoken, he preſently aſſembled them in one place, and ſtanding with his Son apart, began by caſting Lots to find out him that was faulty. When the Lot fell upon *Jonathan*, he ask'd him what Crime he had committed? *Jonathan* anſwered, I know no other thing, but that yeſterday, being in purſuit of the Enemy, and ignorant of thine Edict, I taſted of an Honey-comb; whereupon *Saul* ſwore that he would put him to death, rather than violate his Oath, the obſervation of which he preferr'd before his own blood, and all the ſentiments of nature. He nothing aſtoniſh'd at his preſent danger, with a generous and dreadleſs mind, preſented himſelf with this Reply: O *Father*, (ſaid he) *I intreat no favour at thy hands; for I willingly ſubmit to that death, which may diſcharge thee of thy vow, the more contentedly, becauſe I have ſeen ſo famous a victory: For I ſhall die contented, to ſee the inſolence of the* Philiſtines *overmaſtered by the power of the* Hebrews. This valour and courage of the young Man, moved the whole Multitude to remorſe and commiſeration; ſo that they all ſwore that they would not ſuffer *Jonathan*, who was the Author of ſo famous a Victory, to be put to death; ſo they reſcued the young man out of the hands of his diſpleaſed Father, and pray'd to God to pardon him the fault which he had committed. *Saul*, after he had ſlain about 6000 of his Enemies, returned with victory to his own Houſe, and reigned afterwards very happily, and overcame the *Ammonites*, *Philiſtines*, *Moabites*, *Idumeans*, *Amalekites*, and King *Zoba*. He had three Sons, *Jonathan*, *Joſhua*, and *Melchi*; and two Daughters, *Merob* and *Michol*. The General of his Army was *Abner* the Son of his Uncle, called *Neer*; for *Neer* and *Cis*, *Saul*'s Father, were brothers, and Sons of *Abiel*. He was very ſtrong both in Horſe and Chariots; and againſt whatſoever Enemy he marched forth, he always returned with victory; ſo that he reduced the Affairs of the *Hebrews* to a happy ſtate, and ſo much increaſed their power, that they were feared by all thoſe Nations that neighboured upon them. But the chiefeſt of the youth, that excelled either in ſtrength or beauty, he choſe to be of his Guard.

ver. 45, 46. The *Iſraelites* reſcue *Jonathan* from his diſpleaſed Father.

Oba, or *Soba*.

ver. 47. *Saul* always Conqueror.

CHAP. VIII.

Saul's *Victory over the* Amalekites.

Hedio & Ruffinus, cap. 8. 1 *Sam.* 15. 1, 2, 3.

Samuel by God's commandment addreſſeth *Saul* to make War upon the *Amalekites*.

BUT *Samuel* coming to *Saul*, told him, that he was ſent to him by God, to admoniſh him how he had choſen him above the reſt, and preferred him to the Kingdom: and for that cauſe, that it behoved him to be obedient unto him in all things, becauſe as he ruled the people, ſo God rules both Kings, Kingdoms, and all things. Thus therefore (*ſaith he*) doth God command thee. Since the *Amalekites* offer'd many injuries unto the *Hebrews* in the Deſart, whilſt in their departure out of *Egypt* they travelled into that Region which they now inhabit; juſtice requireth that they be puniſh'd for that inhumanity. Wherefore I give thee order to declare War againſt them, and after thou haſt overcome them, to extinguiſh them utterly, without regard either of Sex or years; and this revenge ſhalt thou execute upon them, in requital of thoſe injuries they in times paſt offered to our Foreſathers Neither ſhalt thou ſpare either Beaſt, or Horſe, or Flock, to apply them to thy profit or particular uſe: but thou ſhalt offer all to God for a Burnt-offering, and according as *Moſes* commanded, root out the name of the *Amalekites* from off the Earth. All theſe things did *Saul* promiſe to perform, and conceiving that obedience conſiſted in the ſpeedy execution of that which was injoined him; he preſently aſſembled all his Forces together, and muſtering his Soldiers at *Gilgal*, he found about 40000, beſides the Tribe of *Juda*, which of itſelf afforded 30000 Men: with theſe did *Saul* enter the Country of the *Amalekites*, and laid divers Ambuſhes near a River, not only to moleſt them with open War, but alſo ſurprize them unawares, and kill them amidſt the High-ways: he afterwards gave them battel, and put them to flight, and diſcomfited their whole Army, purſuing them that fled. Which beginning, having ſucceſs anſwerable to what God had promiſed him, he marched onwards, and beſieged the Cities of the *Amalekites*, and beſieged and took ſome of them by Engines, others by Mines and Countermines raiſed on the outſide, others by Famine and want of water, and divers other ways. And in thoſe Cities which he overcame, he neither ſpared Women nor Children, not ſuppoſing their ſlaughter to be cruel, or inhumane; both for that they were his Enemies, and for that he did nothing but according to God's commandment, towards whom diſobedience would be a Crime. He took *Agag* Priſoner alſo, who was King of the *Amalekites*, whoſe beauty and perſonage ſeemed unto him ſo goodly, that he thought him worthy to be kept alive, and ſo being led rather by his own inclination,

ver. 4. *Saul* muſtering his people findeth in the Tribe of *Juda* only 30000 Men.

ver. 5. 6. *Saul* razeth the Cities of the *Amalekites*.

than

A than God's commandment, he us'd ſuch clemency as was not lawful for him at that time: For God ſo hated the *Amalekites*, that he would not have their Infants ſpared, though they ought in natural compaſſion to have been more pitied than the reſt. But *Saul* kept alive the King of his Enemies, and the Author of all the *Hebrews* evils, regarding more his beauty, than God's commandment. This ſin of his the people preſently imitated: For they ſpared Horſes, and other kind of Cattel, and made prey of them, notwithſtanding God had charged them to reſerve nothing. They carried away with them all other Moveables and Riches, and only conſumed thoſe things which were of ſmalleſt value, by Fire. This Victory had *Saul* over thoſe people that dwell betwixt *Peluſium*, (a City on the borders of *Egypt*) and the Red Sea. But he medled not with the *Sichemites*, which B inhabit in the Province of *Midian*, whom, before the Battel, he commanded to retire themſelves, leſt they ſhould partake the Calamities of the *Amalekites*: for being they were allied to them by *Raguel*, *Moſes* Father-in-law, the *Hebrews* had care of their ſafety: *Saul* having obtained this Victory, and rejoycing at his good ſucceſs, returned home, as full of content, as if he had permitted nothing of that which God had commanded him by the Prophet *Samuel*, before his War with the *Amalekites*; but had preciſely obſerv'd all that was enjoined him. But God was greatly diſpleaſed, both that the King of the *Amalekites* was preſerved, and that the people had made prey of their Cattel: for both theſe actions of theirs were expreſly againſt God's command. For it was not to be tolerated, even by a mortal King, that they ſhould neglect and contemn his Laws and C Decrees, by whoſe only means they were further'd and favour'd in their victory. For which cauſe, God told the Prophet *Samuel*, that he repented that he had made *Saul* their King, conſidering that he infring'd his Commandments, and govern'd himſelf according to his own will. When *Samuel* heard theſe words, he was much troubled, and pray'd to God all Night, that he would appeaſe his wrath and diſpleaſure conceived againſt *Saul*: but notwithſtanding all the importunities and prayers which the Prophet made for him, God would in no ſort be reconciled, becauſe he judg'd it not juſt, that the Sins which were committed by *Saul*, ſhould be remitted by *Samuel's* interceſſion. For ſin never more augmenteth, than when ſuch as are offended, are too remiſs in their puniſhments: for whilſt they would be reputed both for good and merciful, they them- D ſelves become the Authors of ſin. When therefore God had denied the Prophet his Requeſt, and it manifeſtly appear'd that no prayers or ſupplications could appeaſe him, as ſoon as it was day, *Samuel* repaired to *Saul*, who at that time remained in *Gilgal*. As ſoon as the King ſaw him, he run unto him, and embraced him, ſaying, *I give God thanks for the victory; and all thoſe things which he commanded me, I have performed.* But *Samuel* anſwer'd, *How cometh it then to paſs, that I hear this bleeting of Sheep, and bellowing of Beaſts throughout the Army?* *Saul* reply'd, *That the people had reſerved that Cattel for Sacrifice; but all the Nation of the* Amalekites *was exterminated, as God had commanded, and none remaining but only the King, whom he would cauſe to be preſented before him, to the end they might conſult together what ſhould be done with him.* Hereunto the Prophet anſwer'd, *That God took no plea-* E *ſure in Sacrifices, but in thoſe men that are good and juſt; and ſuch* (ſaid he) *are they, that obey his Will and Commandment; ſince no action may be reputed good, but in reſpect of the reference it hath to God's Will: for God refuſeth not him that ſacrificeth not, but him that diſobeyeth him. For he accepteth not thoſe Sacrifices that are offered to him by thoſe that ſubmit not themſelves unto him, and offer not unto him the true and acceptable Offerings; yea, though they preſent divers and many great Sacrifices, and bring him Jewels of Gold and Silver; but he rejecteth ſuch things, and reſpecteth them not as pledges of piety, but effects of hypocriſie: But he taketh pleaſure in thoſe only that obſerve that which he hath commanded, and had rather die than infringe the ſame, not ſeeking that Sacrifices ſhould be offered unto him, but if they be offered, although of ſmall and no value, yet are they more acceptable unto him in poverty and obedience,* F *than all thoſe which the richeſt hand, or ſtrongeſt fortune can afford. Know thou therefore,* (ſaid he) *thou haſt incurr'd God's diſpleaſure, in that thou haſt contemned and neglected his Commandments: for how canſt thou think that he will regard thoſe Sacrifices with a gracious eye, which he himſelf hath adjudged to utter perdition and ruin? Is it poſſible for thee to think, that there is no difference between deſtroying and ſacrificing? Be aſſured therefore of the loſs of thy Kingdom and Power, which hath in ſuch ſort tranſported thee, thau thoa haſt contemned God who beſtowed the ſame upon thee.* *Saul* confeſſed that he had ſinned, and done amiſs, in that he had not obeyed the Words of the Prophet; yet alledg'd, *That he was compelled to do the ſame, in that he durſt not reſtrain the Soldiers who was ſet upon the prey: but* (ſaid he) *be favourable, and merciful unto me, for hereafter I will take heed, leſt I fall into the like ſin:* G and he entreated him that he would ſtay with him a little, and offer a Peace-offering in his behalf. But the Prophet knowing that God would be moved by no Sacrifice, would not be perſuaded by him.

The year of the World, 2883. before Chriſt's Nativity 1081.

Ver. 7, 8. *Saul* taketh *Agag* the King of the *Amalekites* priſoner, and keepeth him alive, contrary to God's Commandment.

V. 9. The people, contrary to that which God had ordained, drive away the horſe and cattel of the *Amalekites*. *Hedio & Ruffinus*, cap 9.

Ver. 10, *ad* 24. God diſpleaſed with *Saul's* diſobedience. *Samuel* ſtriveth to reconcile *Saul* unto God.

Too much indulgence and lenity confirmeth the wicked in their ungodlineſs.

Ver. 17, &c. *Samuel* chideth *Saul*.

Ver. 22. The contempt of God, wherein it conſiſts. A pleaſing and acceptable Sacrifice unto God.

Ver. 2.3 *Samuel* telleth *Saul* of God's diſpleaſure, and the loſs of his Kingdom.

Ver. 24. *Saul* confeſſeth his ſin, and craveth pardon: which notwithſtanding is denied him.

The Year of the World, 2883. before Chriſt's Nativity, 1081.

CHAP. IX.

Samuel *proclaims* David *King*.

Ver. 27, 28. *Saul* ſtriving to ſtay *Samuel*, renteth his garment.

BUT *Saul* willing to retain *Samuel*, took hold of his Garment, and for that the Prophet haſtily withdrew himſelf, he tore away a part thereof: whereupon the Prophet told him, *That in like manner his Kingdom ſhould be rent from him, and another who was more honeſt and upright, ſhould take poſſeſſion thereof: for God is not like men, he is unchangeable in his determinations.* *Saul* anſwered, *That he had grievouſly ſinned*; but being it was impoſſible for him to recal that which was paſt, he deſir'd him that at leaſt he would worſhip God with him in preſence of all the people: which *Samuel* condeſcended to, and went with him to adore God. After this, *Agag*, the King of the *Amalekites* was brought before *Samuel*, who heard him lament, and complain that death was very bitter: to which he anſwered in this manner, *As thou haſt cauſed divers Mothers amongſt the* Hebrews, *to weep and lament the loſs of their Children, ſo ſhall thy death cauſe thy Mother to weep and lament*: which ſaid, he preſently commanded that he ſhould be put to death in *Gilgal*, and returned back again to the City of *Ramah*. But the King perceiving into how many miſchiefs he had fallen by his offences committed againſt God, departed to his chief City call'd *Gaba*, (which name ſignifieth a *Hillock*) and from that day forwards, he never more ſaw the Prophet *Samuel*, who was heartily ſorry for his fall: but God commanded him to give over his care, and that taking with him the ſacred Oyl, he ſhould repair to the City of *Bethlehem*, to the Houſe of *Jeſſe* the Son of *Obed*, and there anoint that of his Sons for King, whom he ſhould ſhew him: and when the Prophet ſaid that he was afraid, leſt *Saul* getting notice thereof ſhould ſeek to ſlay him, God commanded him to fear nothing: whereupon being encourag'd in his attempt, he came to the forenamed Town, where he was ſaluted with great concourſe of people, who enquired of him, to what intent he came thither? and he anſwer'd them that he came to offer Sacrifice to God. Now when the Oblations were performed, he invited *Jeſſe* and his Sons to banquet with him; and beholding the eldeſt of them to be a goodly and well proportioned Man, he conjectured by his ſtature and comelineſs, that it was he that God elected King; but in this matter he miſtook the intention of God. For demanding whether he ſhould anoint that young Man, whom he thought ſo worthy of the Kingdom; it was anſwer'd him, *That God judgeth not in ſuch manner as men do. For thou* (ſaid he) *beholding the beauty of the young man, ſuppoſeſt him worthy of the Kingdom; but I diſpoſe not of a Crown by the beauties of the Body, but by the vertues of the Soul; and him I conſider that is perfectly furniſhed herewith, and hath his mind beautified with piety, juſtice, obedience and fortitude.* Upon theſe words *Samuel* deſired *Jeſſe* to bring all his other Sons into his preſence, and he preſented to him five others; the eldeſt, being called *Elia*, the ſecond, *Aminadab*, the third *Sala*, the fourth *Nathanael*, the fifth *Rael*, the ſixth *Aſam*. Now when the Prophet beheld theſe no leſs beautiful Men than the eldeſt, he asked of God, Which of them he ſhould anoint King? God anſwered him, That he ſhould anoint none of them. Then *Samuel* enquired of *Jeſſe*, whether he had any other Sons beſides them? who told him, That he had one called *David*, who had the care and cuſtody of his Flocks. The Prophet deſir'd him to ſend for him, ſaying, That it was reaſonable that he ſhould have a part as well as his Brothers in the Feaſt. Now when *David* was come, *Samuel* ſeeing him fair of complexion, quick ey'd, and of a Martial aſpect, *This is he* (ſaid he ſoftly to his Father) *who is elected by God to be our King*. This ſaid, he ſate down at the Table, and made the young Man ſit next him, and above *Jeſſe* his Father, and his other Brethren. Afterwards taking the Cruet of Oyl in the preſence of *David*, he anointed him, and told him in his ear, That God had choſen him to be King, and exhorted him to ſtudy Juſtice, and to be obedient to that which ſhould be commanded him, aſſuring him that by that means, his Kingdom ſhould be of long continuance, his Family and ſtock famous and renowned, and that he ſhould overcome the *Philiſtines*, and conquer thoſe Nations againſt whom he ſhould fight, and obtain glorious renown in his life-time, and leave an immortal memory behind him. *Samuel* having made this Exhortation, departed; and the Spirit of God abandoned *Saul*, and entred into *David*, ſo that he began to propheſie: whereas on the other ſide *Saul* was tormented with ſtrange paſſions of the evil ſpirit, whereby he fell into ſtrange ſuffocations, ſo that his Phyſicians could not find any remedy for him, but gave counſel that ſearch ſhould be made for a Man expert in ſinging and playing on the Harp, to the end that when the evil ſpirit ſhould aſſault and trouble him, he might ſtand by him, and with Voice and Inſtrument ſing ſacred Hymns before him. And when the King had given command, that ſuch an one ſhould

be

Hedio & Ruffinus, cap 10. *Ver. 32.* The King of the *Amalekites* is ſlain by *Samuel*'s command.

1 Sam. 16. 1, &c. God ſendeth *Samuel* to *Bethlehem* to anoint *David* King.

Ver. 7, 8, ad 11. God reſpecteth not the beauties of the Body, but perfections of the mind.

Jeſſe's Sons being goodly in perſonage, were not to be preferred to the ſovereignty.

Ver. 12, 13. *Samuel* anointeth *David* King.

Ver. 14, 15, ad 20. God's Spirit forſaking *Saul*, deſcendeth on *David*, who beginneth to propheſie.

The year of the World, 2883. before Chriſt's Nativity. 1081.

A he ſought after, one of thoſe that were preſent told him that he had ſeen in *Bethlehem* a ſon of *Jeſſe*, a young man of excellent feature; and beſides his other good qualities, very cunning both in Song, and playing on the Harp; and alſo dextrous enough, fit to ſerve in War. He therefore ſent meſſengers to *Jeſſe*, to take *David* from the Fold, and ſend him to him, becauſe that having heard report of his beauty and valour, he was deſirous to ſee him. This command of his, *Jeſſe* obey'd, and ſent his Son with Preſents to *Saul* the King, who greatly rejoiced upon his arrival, and made him his Penſioner, and favour'd him in all things. For he was delighted by him, and *David* was his only Phyſician againſt the vexation of evil Spirits when they ſeized him: for by ſinging Pſalms to his Harp, he reſtored the King to his right mind. So the King requeſted B *Jeſſe* that he would let him live with him, and attend upon him, becauſe he was ſo much delighted with his preſence; whereunto *Jeſſe* condeſcended.

ver. 21. *Saul* maketh *David* one of his Penſioners or Guard.

CHAP. X.

A ſecond Expedition of the Philiſtines *againſt the* Hebrews.

Hedio & Ruffinus, cap. 11. 1 *Sam.* 17. 1, *&c.* Another Expedition of the *Philiſtines* againſt the *Hebrews.*

NOT long after, the *Philiſtines* gather'd together great companies of Men of War, with which they aſſailed the *Iſraelites*, and encamped between *Succoth* and *Azeca*. *Saul* on the other ſide led forth his Army againſt them, and encamping upon a certain Mountain, C he conſtrained the *Philiſtines* to diſlodge from their firſt Camp, and intrench themſelves upon another Mountain right over-againſt that where he had pitched his Tents. The Camps being thus ſeparated the one from the other, there was a Valley between both the Armies; into this there deſcended a certain Giant called *Goliah*, who was of *Gath*, of huge ſtature, being [illegible] Cubits and a ſpan in height, having his Limbs cover'd with huge and mighty Armour; for his Cuiraſs which he bare on his back, weighed five thouſand Sicles; his Helmet and Pouldrons were of Braſs, made fit to cover his maſſy Members; the Spear which he bare in his hand was no light Launce, but he bare it on his ſhoulder, and the head thereof weighed ſix hundred Sicles. This Giant follow'd by a great Troop, preſented himſelf in this Equipage in the Valley that ſeparated the two Armies, and D cried with a loud voice, addreſſing his Speech to *Saul* and the *Hebrews* in theſe terms, *Hebrews, what need you hazard the doubtful fortune of a Battel? Single me out an Adverſary, and let us determine by our two fates, on whoſe ſide the victory and conqueſt ſhall fall; which ſoever of us ſhall be overcome, let his Party be obliged to receive Law from that of the Victor. For it is better that a ſingle Perſon, than the whole Army be expos'd to danger.* When he had ſpoken thus, he returned back to his own Camp. The next day he came forth again, and uſed the ſame words; and thus for forty days he ceaſed not to defy the *Hebrews* in ſuch words; ſo that both *Saul* and all his Army were diſpleaſed, and kept themſelves always ready and ranged in Battel, yet came not to blows. *David* was not then in the Camp, becauſe *Saul* had ſent him back again to *Jeſſe* his Father, (contenting himſelf with his other three Brothers, who at that time ſerved under his Royal Standard) where E he reſumed his intermitted care of keeping his Flocks. But whilſt the War was rather protracted than proſecuted, his Father ſent him to carry Proviſions to his Brothers, and to know how their affairs went in the Army: And whilſt *David* diſcours'd with his Brothers touching thoſe things which his Father had committed to his charge, *Goliah* came after his uſual manner, but more inſolent than ever, and reproach'd the *Iſraelites*, that none amongſt them had the courage to fight with him. *David* was herewith ſo greatly moved, that turning himſelf to his Brothers, he told them that he was ready to fight hand to hand againſt that Enemy. But *Eliab* the Elder Brother reproved him for ſo ſpeaking, telling him, that he was more hardy than became his Age, and that he F knew not what concerned thoſe matters, willing him to return to his Father, and mind his Flocks. *David*, out of reſpect to his Brother, departed from thence, and meeting with certain Soldiers, ſaid unto them, *That he fear'd not to encounter that proud Challenger:* which they preſently ſignified unto *Saul*, who incontinently ſent to ſeek him out. When he came into his preſence, *Saul* asked him, *Whether he had ſpoken after that manner? David* anſwer'd, *That he had, and that he fear'd not that* Philiſtine, *though he appear'd ſo terrible; and that if the King would permit him, he would abate the Pride of this Giant; and how terrible and fierce ſoever he appear'd, he would ſubdue him, and turn his terror to contempt; and ſo much the more ſhould the glory of his Army be enhaunced, that ſo great and expert a man at Arms ſhould be ſubdued by a young unexperienced Soldier.* *Saul* admired his hardi- G neſs and great courage; yet by reaſon of his years, told him, *That he was too feeble to encounter a man ſo expert in feats of Arms.* *David* anſwer'd, *That which I promiſe you* (my Sovereign) *is upon the aſſurance that I have in God, which heretofore I have pro-*

ver. 4, *ad* 15. *Goliah*, a man of prodigious ſtature amongſt the *Philiſtines.* *Goliah* challengeth a ſingle Combat at the *Hebrews* hands.

v. 25. *Saul* ſendeth *David* back again to his Father.

ver. 26. *David* deſireth to fight with *Goliah.*

The Year of the World, 2883. *before Chriſt's Nativity,* 1081.

v. 34, 35, 36. *David* redeemeth a Lamb from the jaws of a Lyon, and ſlew him. *David* killed a Bear.

ved, by the ſuccour which I have received at his hands. For whilſt I fed my Father's Flocks, I H
reſcued a Lamb that was raviſhed out of my Fold, out of a Lion's jaws; and catching the
wild Beaſt by the tail, that with open mouth aſſaulted and ſought to devour me, I beat him to
the ground, and ſlew him. With no leſs ſucceſs I ſlew a Bear that ſet upon my Flock; and I
do not believe that this Philiſtine *is more terrible than Lions or Bears. But that which gives*
me moſt aſſurance, is, that I cannot but think that his ſlanderous railings both againſt God and
men, cannot longer eſcape the Divine Arm of Juſtice, which he ſo wickedly provoketh. And
for theſe reaſons I dare aſſure my ſelf that he will aſſiſt me to tame his Pride, and to over-
come him.

v. 38, 39, 40. *David* laying aſide thoſe Arms wherewith he was furniſhed to fight with *Goliah*, marcheth forward with his ſling againſt the Enemy.

v. 41, *ad* 47. *David* drawing near his Enemy, is contemned. *David's* talk with *Goliah* before the Combat.

So much prevailed this extraordinary hardineſs of the young man, that the King im-
ploring God's aſſiſtance to ſecond his courage, furniſh'd him with his own Armor, a I
Sword and a Helmet, and ſent him forth to the Combat. But *David* feeling the weight
of his Armor, and finding himſelf rather loaden than advantag'd by it, ſaid to the King,
Theſe Arms, Sir, are proper for your Majeſty, who are able to make ſo good uſe of them, but not
for me; wherefore I beſeech you to leave me at liberty to fight as I pleaſe. *Saul* granted his de-
ſire; and he putting off his Armor, took a ſtaff in his hand, and five ſtones which he
gather'd on the bank of the Torrent, and put into his Scrip; his ſling he bore in his
right hand; and being thus armed, he marched forward to encounter his Enemy.
When the *Barbarian* ſaw him thus furniſhed, he ſo much contemned him, that in way
of ſcorn he ask'd him, *Whether he thought him a Dog, that he thus came forth to fight with*
him only with ſtones? Nay (ſaid *David*) *I eſteem thee worſer than a Dog.* Theſe words ſo K
incenſed *Goliah*, that he ſwore by his God, *That he would tear his Carkaſs in a thouſand*
pieces, and give them to the Beaſts of the Field, and the Birds of the Air. But *David* anſwer-
ed, *Thou comeſt againſt me with thy Sword, thy Javelin, and Cuiraſs; but I march out againſt*
thee, truſting in the power of God, who will deſtroy thee by my hand, and with thee thy whole
Army; for this day will I take thy head from thy ſhoulders, and caſt the reſt of thy Body to the
Dogs, whom by thy rage thou reſembleſt; and all men ſhall know that God protects the He-
brews, *that his Providence conducts them, that his help renders them invincible, and that no*
ſtrength nor arms can keep them from periſhing, whom he abandons. The weight of the *Phi-*
liſtines Arms hindred him from marching readily; ſo that he walk'd ſtep by ſtep to-
wards *David*, contemning him, and truſting to kill him eaſily, both for that he was L
diſarmed, and becauſe he was young, and of ſmall ſtature.

CHAP. XI.

The ſingle Combat betwixt David *and* Goliah, *and the ſlaughter of the* Philiſtines *that follow'd it.*

v. 49, 50, 51. *David's* victory againſt *Goliah*. The *Philiſtines* fly, and are diſcomfited.

v. 52, 53. 30000 of the *Philiſtines* ſlain.

1 *Sam.* 18, 6, *ad* 9. *Saul* privily hateth *David*. *Saul* from one of his chief Nobles maketh *David* a tribune, to the end that being often drawn out by the enemy, he might be ſlain.

D*Avid* advanced boldly againſt *Goliah*, being aſſiſted in an inviſible manner by God;
and drawing one of the ſtones out of his Scrip, and fitting it to his Sling, he
threw it againſt *Goliah*, which gave him ſuch a ſtroke on the Forhead, that it pierced M
him to the very Brain; ſo that he fell down ſuddenly dead; and *David* running upon
him as he lay ſprawling on the earth, cut off his head with his own Sword; for he
himſelf had none. As ſoon as he was ſtrucken down, terror and confuſion fell upon all the
Army of the *Philiſtines*; for ſeeing the moſt eſteemed Warrior amongſt them overthrown
and ſlain, they began to fear the iſſue of their Battel, and reſolved to flye; which they
did in great diſorder and confuſion, hoping by that means to deliver themſelves out
of danger. But *Saul* and the whole Army of the *Hebrews* purſued them, with great
ſhouts and cries; and in the purſuit made a great ſlaughter of them, and drove them
to the borders of *Gath*, and even to the gates of *Aſcalon*. In this Battel there died on
the *Philiſtines* ſide above Thirty thouſand, and the hurt and wounded were twice as
many. *Saul* returning back to the Camp, pillaged and burnt their Tents; but *David* N
bore *Goliah's* head to his Pavilion, and hung his Sword in the Tabernacle, and conſecra-
ted the ſame to God. But *Saul* afterward conceived a ſecret hatred againſt *David*, up-
on this occaſion: As he returned triumphant like a Conqueror with his Army, the
Women and Maidens ſinging and dancing to their Cymbals and Timbrels, in way of
honour, came out to meet him; the Women ſung, that *Saul* had ſlain Thouſands of the
Philiſtines, and the Virgins anſwer'd, that *David* had ſlain Ten thouſands; which when
Saul underſtood, and ſaw that barely Thouſands were aſcrib'd to him, and Ten thouſands
to *David*, he thought that after ſo glorious Acclamations, there wanted nothing to *Da-*
vid but the name of a King. For which cauſe he began to fear and ſuſpect him; and by O
reaſon of this fear, he thought he was too near his own perſon, and therefore from be-
ing one of the chiefeſt in authority about him, which was to be one of his chief Com-

manders

The year of the World, 2883. *before Christ's Nativity* 1081

A manders and guard, he made him Captain over a 1000, rather reſpecting his own ſecurity, than *David's* honour; to the intent that being often engag'd in encounters with the Enemy, he might periſh by ſome diſaſter or other. But *David*, having in all places the aſſiſtance of Almighty God, returned always with good ſucceſs: ſo that his extraordinary Valour acquir'd him an univerſal eſteem; and *Michol*, *Saul's* Daughter, that was about that time marriageable, began to be enamour'd with him, that ſhe could not hide her paſſion even from the King her Father. *Saul*, inſtead of being diſpleas'd, rejoic'd at it, hoping by that means the ſooner to entrap *David*. He gave ear thereto with ſome ſhew of allowance, and told them, who ſpoke of it to him, that he would willingly give him his Daughter to Wife; for he reaſon'd thus with B himſelf; I will propoſe that I will give him my Daughter in marriage, on condition that he bring me ſix hundred *Philiſtimes* heads; and I am certain that being valiant and generous as he is, he will with joy accept this condition, becauſe the more dangerous it is, the more glory it will acquire to him; and ſo expoſing himſelf to all manner of dangers, he will be ſlain by the hands of the *Philiſtines*; and that intention which I have conceived againſt him, ſhall ſucceed according to mine own hearts deſire: for I ſhall be delivered of him, in ſending him out of the world, not by my means, but by other mens hands. Having taken this reſolution, he charged his Courtiers to ſound *David's* ſentiments, and how he ſtood affected to the marriage: and they told him, *That the King bare him great kindneſs, and ſo rejoyc'd that the People admir'd him, that he would give him in marriage the Princeſs his Daughter.* David anſwer'd, C *Think you it a ſmall matter to be Son-in-law to the King? for my ſelf, I eſteem otherwiſe, conſidering mine own baſe condition, who have neither reputation, nor any honourable quality.* When *Saul's* ſervants had reported to him what anſwer *David* made them, *Tell him* (ſaid he) *that I value not Goods or Preſents, (for that were to expoſe my Daughter to ſale, and not to match her with an Husband.) I ſeek a Son-in-law that hath Valour, and that is adorned with all Vertue, ſuch as is manifeſt and apparent in thee: and my deſire is, that for the dowry of my Daughter, thou give me neither gold nor ſilver, nor any other wealth out of thy Father's houſe; but that thou make War upon the* Philiſtines, *and ſix hundred of their heads ſhall be the moſt acceptable dower thou canſt preſent me with. My Daughter alſo deſires, above all the* D *dowers, to be married to a Man that is ſo ennobled and famous for the overthrow of the Enemies of her Father and her Country.*

Ver. 17, *ad* 26. *Saul's* daughter in love with *David*. *Saul* ſubtilly ſubjecteth *David* to ſlaughter, under a colourable condition of ſlaughtering the *Philiſtines*.

v. 27, &c. *Saul*, under covenant of 600 *Philiſtines* heads, promiſeth *David* his daughter.

When theſe words were reported to *David*, he was very joyful, thinking that *Saul* acted ſincerely concerning his alliance: and without delay, or taking counſel or deliberation, whether the thing were eaſie or impoſſible for him to execute, he incontinently departed with his company to find out the Enemy, and execute the condition upon which the marriage was promiſed him; God aſſiſted *David* in this occaſion, as in all others. And after he had ſlain a great number of them, cut off ſix hundred of their Heads, he returned, and preſented them to the King; and in conſideration hereof, deſired the performance of his promiſe.

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The Year of the World, 2883. *before Chriſt's Nativity*, 1081.

CHAP. XII.

Saul *admiring* David'*s fortitude, giveth him his Daughter to Wiſe.*

1 *Sam.* 18. 27. *&c.* *Saul* marrieth *Michol* to *David.* *Hedio & Ruffinus*, cap 12 *Saul* reſolveth to kill *David.* *Jonathan* loves *David* and ſheweth him his father's determination, and counſelleth him to have care of his ſafety, and ſtand on his guard.

BUT *Saul*, that could not flie from his promiſe, (becauſe it would be a great diſhonour to him to fail of his word, and to have promiſed his Daughter under colour, either to murther him, or to put him upon the execution of things that were impoſſible) deliver'd his Daughter *Michol* unto him. Nevertheleſs he chang'd not his purpoſe. For perceiving that *David* was gracious in God's ſight, and in good reputation among the People, he was afraid of him: and being unable to conceal his fear of being deprived of two things of ſuch conſequence, as his Kingdom and Life, he reſolved to kill *David*; giving Commiſſion to his Son *Jonathan*, and divers others of his Servants, to execute the ſame. But *Jonathan* amazed to ſee this change in his Father, who, inſtead of the good liking he had of *David* in times paſt, ſought to injure him, not in any ſlight ſort, but by taking away his life: and on the other ſide, being ſingularly affected towards him, and reſpecting his virtue, he communicated the ſecret intention of his Father to him, counſelling him to have a care of himſelf, and to fly the next morning; in the mean while he will go and ſalute his Father, and as ſoon as occaſion preſented it ſelf, he would confer with him, to know the cauſe of his diſpleaſure againſt him, to the intent he might pacifie the ſame; conceiving it a matter unreaſonable, that he ſhould be deprived of life, who had ſo well deſerv'd of all the people, and who, in particular, was his intimate Friend; and in reſpect of his former merits, if guilty of ſome offence, deſerved pardon. I will tell thee afterwards (*ſaid he*) what my Father's reſolution is. *David* gave credit to his wholeſome counſel, and retired from the preſence of the King.

CHAP. XIII.

How the King practiſed to murther David.

1 *Sam.* 19 3, *and* 6. *Jonathan* reckoneth up unto his father the good deſerts of *David*, praying him to pacifie his diſpleaſure conceived againſt him.

THE next morning *Jonathan* came to *Saul*, and finding him well diſpoſed, began to ſpeak to him to this effect, concerning *David*: *Of what fault,* (O Father) *either great or ſmall, have you found* David *guilty, that you have commanded him to be put to death? A Man that hath done you ſuch ſignal ſervice; that hath reveng'd you upon the* Philiſtines, *abated their Pride, and advanc'd the Honour of the People of the* Hebrews, *and hath delivered them from that diſgrace and contempt under which they have lain for the ſpace of Forty years, being the only perſon that dared to oppoſe himſelf againſt the proud defiances of that Gyant, whom he ſo glorioſly overcame: and who ſince that time hath brought as many of the* Philiſtines *heads as were demanded of him, in recompence whereof he hath taken my ſiſter to Wife. Be pleas'd to conſider, that his death would be a great grief to us, not only upon account of his virtue, but alſo of his alliance with us; and that by his death, your daughter will have the affliction to ſee her ſelf a Widow, as ſoon as ſhe is a Wiſe. Weigh theſe things, and pacifie your diſpleaſure, and do no wrong to ſuch a Man, who hath been the Author of ſo good and great ſervice, as is the conſervation of your perſon at ſuch time as you were poſſeſſed and tormented with evil ſpirits, and the revenging you of your Enemies. For it is a thing unworthy either your Majeſty, or the name of a Man, to forget good deſerts.* With theſe words was *Saul* pacified, ſo that he ſwore to his Son he would do no hurt to *David*: for his juſt perſwaſions and arguments were ſtronger, than the choler and fear of the King. *Jonathan* ſent to ſeek out *David*, and told him theſe good tydings from his Father, and brought him to him; and *David* continu'd to ſerve him as formerly.

Ver. 7. *Jonathan* certifieth *David* how he hath pacified his father.

CHAP.

The year of the World, 2883. *before Chriſt's Nativity,* 1081.

A

CHAP. XIV.

How hardly David *eſcaped the ambuſhes that were often laid for him by the King; yet having him twice at advantage and in his power, would not murther him.*

ABout the ſame time, the *Philiſtines* again led forth their Army againſt the *Hebrews*, and *Saul* ſent *David* againſt them accompanied with his forces; who encountring them, ſlew a great number of them, and returned to the King with a great Victory. But *Saul* entertained him not as he hoped, and as the happy exploit atchieved by him merited; but he envied his good actions and honourable deſerts, as if *David*'s happy B ſucceſs had been *Saul*'s diſadvantage and prejudice. But when the evil ſpirit returned to vex him, he lodged him in his own chamber, and having at that time a javelin in his hand, he commanded him to play on his Harp, and to Sing Hymns. Now whileſt *David* obeyed his command, *Saul* ſtretching out his Arm, threw his Dart at him: but *David* foreſeeing it, avoided the ſtroke, and fled to his own houſe, where he ſtayed all the reſt of the day. When night was come, the King ſent certain of his Servants to watch his houſe, leſt he ſhould eſcape, to the end that the next day, being brought forth to judgment, he might be condemned and put to death. But *Michol*, *David*'s Wife, and *Saul*'s Daughter, having intelligence of her Father's intention, went to her Husband, told him in how great peril he was, being deſirous to ſave his life, with the hazard of her C own. *Beware* (ſaid ſhe) *leſt the Sun at his riſing find thee in this place; for if it do, I ſhall never more ſee thee. Fly therefore whileſt night offereth thee opportunity, which I pray to God to lengthen for thy ſake: for be aſſured, that if thou be ſurprized in this place, my Father will make thee die a miſerable death.* This ſaid, ſhe let him down by a window, and ſo ſaved him; and ſoon after ſhe prepared his bed as if he lay ſick therein, and under the covering ſhe laid the Liver of a new ſlaughter'd Kid; and when her Father ſent the next morning to apprehend *David*, ſhe anſwered that he had been ſick all the night long: and opening the Curtains, ſhe gave them to underſtand that *David* was laid therein, the Coverlet being moved by the Liver which was hot, and yet ſtirred, made them believe that the Liver that lay there was *David*, who panted and breathed very D hardly. Which being ſignified unto *Saul*, he commanded that he ſhould be brought to him in that eſtate wherein he was, becauſe he reſolved to put him to death. But when *Saul*'s meſſengers returned thither, and opened the bed, they perceived *Michol*'s ſubtilty, and went and certified the King thereof: who reproved her very ſharply, for that ſhe had ſaved his Enemy, and deceived her Father. But ſhe excuſed her ſelf with words full of good appearance, ſaying that *David* had threatned to kill her; and through fear of death, ſhe was induced to ſave him. For which cauſe ſhe ought to be pardoned, ſince by conſtraint, and not of ſet purpoſe, ſhe had furthered his eſcape. *For* (ſaid ſhe) *I think that you ſeek not ſo greedily after the death of your Enemy, as to prefer the ſame before the ſafety and ſecurity of your Daughter.* Upon theſe reaſons *Saul* pardoned his Daughter.

v. 8, 9. *David* hath a great victory againſt the *Philiſtines.*

v. 9, 10. *Saul* darted his Javelin at *David.*

v. 14 *Michol* perſuadeth the Kings ſervants that *David* is ſick.

Michol excuſeth her ſelf for delivering *David.*

E *David* delivered from this peril, went to the Prophet *Samuel* at *Ramath*, and told him what ambuſhes the King had laid for him, and how hardly he had eſcaped death by the ſtroke of his javelin; whereas in all things that concerned *Saul*, he had always ſhewed himſelf obedient, having ſerved him advantageouſly in war upon his Enemies, and by God's aſſiſtance been fortunate in all things; which was the cauſe that *Saul* was ſo diſpleaſed with him. The Prophet informed of *Saul*'s injuſtice, departed from *Ramath*, and led *David* to a certain place called *Galbaath*, where he remained with him. But as ſoon as *Saul* was informed that *David* was retired, and accompanied with the Prophet, he ſent out certain Soldiers to lay hands on him, and bring him to him. They repairing to *Samuel*, and finding the congregation of the Prophets, were ſeized with the F Spirit of God, and began to propheſie. Which when *Saul* underſtood, ſent out others, with the like order, and they had the like extaſie. For which cauſe he ſent out others, and ſeeing the third company propheſie likewiſe, he was in the end ſo enraged, that he went thither in his own perſon. And when he drew near the place, *Samuel*, before he ſaw him, made him propheſie alſo; ſo that he was tranſported out of himſelf, and having deſpoiled himſelf of his rayment, he remained naked all day and night in the preſence of *Samuel* and *David*. *David* departed from thence, and went to *Jonathan*, to whom he complained of thoſe ambuſhes which his Father had laid to intrap him, telling him, that notwithſtanding he had never committed any fault againſt his Father, he earneſtly purſued him to put him to death. *Jonathan* perſuaded him not to ſuſpect theſe things raſhly, nor to be over-G credulous to thoſe reports which perhaps might be brought to him, but truſt him only, who was aſſured that his Father intended no evil againſt him: For if he had, he would have told him, being never wont to act any thing without his counſel. But *David* ſware unto

v. 18. *David* expreſſeth to *Samuel* how the King was affected towards him.

v. 19, 20, 21. *Saul* ſent armed Soldiers to apprehend *David*, who began to propheſie, and he himſelf likewiſe coming thither, propheſieth.

1 *Sam* 20 *v.* 1, *ad* 4. *David* complaineth unto *Jonathan* of his Fathers injuries. *Jonathan* excuſeth his Father.

This Chapter worth attention

The Year of the World, 2883. *before Chriſt's Nativity*, 1081.

v. 5, *ad* 11. *David* deſired *Jonathan* to ſound his Father how he was affected towards him.

v. 16, 17, 18, 19. *Jonathan* confirmeth his friendſhip towards *David* with an oath.

v. 20, *ad* 24. *Jonathan* giveth *David* certain ſigns whereby he ſhould know whether his Father were diſpleaſed with him.

v. 25, *ad* 30. *Saul* queſtioneth about *David's* abſence. *Jonathan* by his anſwer, eſſayeth to know his Father's mind.

v. 30. *Saul* diſcovereth his heinous hate againſt *David*.

v. 28, 29. *Jonathan* excuſing *David* to his Father, is almoſt ſlain with a javelin by him.

unto him that it was ſo, and conjured him not to doubt of it, but rather to conſider how H
to procure his ſecurity, than by contemning his words, expect till his death aſcertained
him of the truth thereof. He added, that his Father did not communicate his Counſels
with him, becauſe he was aſſured of the love and friendſhip that was between them.
Jonathan, perſuaded by *David's* Reaſons, asked him what he deſired at his hands, or
wherein he might ſhew him friendſhip? *David* ſaid unto him, I know that thou wilt further
me in what thou mayſt, and refuſe me in nothing. Now to morrow is the firſt day
of the month, in which I was accuſtomed to dine at the King's Table; if thou thinkeſt
good I will depart out of the City into the field, where I will lie hid. And if he ask for
me, thou ſhalt ſay, I am gone into the Country of *Bethlehem*, where my Tribe ſolemnizeth
a feaſt; and thou ſhalt certifie him alſo, that thou haſt given me leave. And if he I
ſay God ſpeed him, which is an ordinary wiſh that friends uſe to ſuch as go a journey,
know that he hath no hidden rancour, nor ſecret malice conceived againſt me; But if he
anſwer otherwiſe, it ſhall be an aſſured teſtimony that he plotteth ſome miſchief againſt
me: and this ſhalt thou aſcertain me of, as both becometh my preſent calamity, and our
mutual friendſhip, which by vowed oath, thou being my Lord, haſt plighted to me, who
am thy Servant: And if thou think me unworthy of this favour, and injurious towards
thy Father, without expecting the ſentence of his juſtice, kill me now at this preſent
with thine own Sword. Theſe laſt words ſo pierced *Jonathan's* heart, that he promiſed
him to accompliſh his requeſt, and certifie him, if he any ways could perceive that his
Father was ill affected towards him; and to the intent he might the better be believed, K
he cauſed him to walk forth with him into the open air, and there ſwear to him that
he would not omit any thing that might tend to his preſervation. For (ſaid he) that God
that ſeeth and governeth all things in this Univerſe, and who, before I ſpeak, knoweth
my mind; he, I ſay, ſhall bear witneſs of that accord which ſhall be between thee and
me, that I will not ceaſe to ſound my Father, till I know his intention concerning
thee; and as ſoon as I underſtand the ſame, I will not conceal it from thee, but give
thee notice thereof, be it good or evil. The ſame God knoweth how inceſſantly I beſeech
him to be aſſiſtant to thee, as alſo he is at this preſent: and that he never abandon
thee, but make thee Lord over thine Enemies; yea, though it were my Father, or my ſelf.
Only remember me in this point, that after my death (if I chance to die before thee) L
thou take care of my children, and be as favourable towards them, as I am affectionate
to thee at this preſent. After he had ſworn this oath, he diſmiſſed *David*: willing him
to conceal himſelf in a certain place of the Plain, where people ordinarily exerciſed
themſelves: For that as ſoon as he underſtood his Father's mind, he would return thither
with his Page; and if (ſaith he) having ſhot three ſhafts at the mark, I command my
Page to fetch them back again to me, know that thou art to expect no evil from my
Father: but if I do not, think thou that my Father is incenſed and ill affected towards
thee; yet howſoever it be, I will do my beſt, that nothing ſhall befall thee otherwiſe
than we expect and wiſh. Be thou therefore mindful of theſe things when thou
ſhalt obtain thy happy days, and be favourable to my children. *David* being confirmed M
by *Jonathan's* promiſes, retireth to the appointed place. The next day after, which was the
ſolemnity of the new-Moon after the King had purified himſelf according to the cuſtom,
he ſat down to take his repaſt: and as his Son *Jonathan* was ſet on his right ſide, and
Abner the General of his Army on the left, *Saul* perceived *David's* place void, and
ſpake not a word, ſuppoſing that he was abſent from that company, by reaſon he was
not purified ſince he had the company of his Wife: but ſeeing that on the ſecond day
of the new-Moon he was abſent likewiſe, he asked his Son *Jonathan*, why *David* was
not preſent at the feaſt thoſe two days? he anſwered him, that he was gone into his
country, (according as it had been concluded between them) where his own Tribe celebrated
a feaſt, and that he had given him leave to aſſiſt at the ſame. Further (ſaid he) he invited N
me to the feaſt, and if it ſtand with your pleaſure, I will go thither, for you
know how entirely I love the man. At this time *Jonathan* knew the diſpleaſure his Father
had conceived againſt *David*, and perceived moſt apparently how heinouſly he was
affected: for *Saul* could not conceal his choler, but began to rail upon his Son, calling
him Rebel and Enemy, and companion and confederate with *David*; and telling him
that he ſhewed reverence neither to him, nor to his Mother, ſince he was ſo minded: and
that he could not believe, that as long as *David* lived, their Royal eſtate could be ſafe:
he commanded him therefore to bring him before him, to the end that he might do
juſtice upon him. *Jonathan* replied, What evil hath *David* committed, for which he
ſhould be puniſhed? Hereupon *Saul* not only expreſſed his choler in words and reproaches, O
but took a Javelin, to kill his Son; and had certainly ſlain him, had he not
been reſtrained by his friends. Thus *Jonathan* clearly diſcovered the hatred of *Saul*

to *David*, and how ardently he ſought his ruin, ſince his Friendſhip to him had like to have coſt him his own life. Then did *Jonathan* withdraw himſelf from the Banquet without eating, ſeeing with how little profit he had pleaded: and ſeeing that *David* was adjudged to dye, he paſſed all the night without ſleep; and about day-break he departed out of the City to the appointed Field, making ſhew that he walked out to take his exerciſe; but indeed it was to diſcover to his Friend the intent which his Father had, according as it was covenanted between them. After *Jonathan* had done that which he promiſed, and ſent back his Page into the City, he came to *David*, both to ſee and ſpeak with him in private. *David*, as ſoon as he ſaw him, caſt himſelf at his feet, calling him the preſerver of his life. But *Jonathan* lifted him up from the earth, and both of them embracing one another, and intermixing their mutual Kiſſes for a long time, lamenting their misfortune with tears, and this their ſeparation, which was no leſs grievous unto them than death it ſelf. Finally, ſince there was no Remedy, exhorting one another to have in perpetual remembrance their Faith and Friendſhip, they departed the one from the other.

The year of the World, 2883. *before Chriſt's Nativity* 1081.

v. 33, 34. *Jonathan* flieth from the banquet.

v. 35, 36. *Jonathan* and *David* meet in the field.

Hedio & Ruffinus, cap. 13.

v. 41, 42, 43.

C. 21. *v.* 1, 2, *ad* 6.

David flying from the Perſecution of *Saul*, retired to the City of *Nob* to *Abimelech* the Prieſt, who wonder'd to ſee him come alone to him, without either Friend or Servant, and deſired to know the cauſe why he thus wander'd without any attendance. *David* told him that the King had ſent him about ſome ſecret order, which might not be communicated to him, altho he were deſirous to know it: and as touching my Servants, (ſaid he) I have commanded them to attend me at a place appointed. He further deſired him, that he would give him ſuch things as were neceſſary for his Journey; and ſome Arms, either Sword or Javelin. Now in this place was preſent one of *Saul*'s Servants, called *Doeg*, a *Syrian* by Nation, and the Maſter of the King's Mules. The Prieſt anſwer'd him, that he had no Arms by him, except *Goliah*'s Sword which he himſelf had hanged in the Tabernacle, and dedicated to God at ſuch time as he ſlew the *Philiſtine*. *David* having gotten it, fled out of the Country of the *Hebrews*, and went to *Gath*, a Country of the *Philiſtines*, where *Achis* was King. There being known by the King's Servants, he was diſcovered to be that *David* that had ſlain ſo many thouſand *Philiſtines*. *David* fearing to be put to death by him, and to fall into the ſame danger which he had eſcaped by flying from *Saul*, counterfeited himſelf mad, ſo that he let the ſpittle iſſue out of his mouth; and he counterfeited in all things ſo cunningly, that he made the King of *Gath* believe that he was frantick. Whereupon the King was angry with his Servants, that they had brought him a mad-man, and commanded them forthwith to drive him out his Country. Having in this ſort eſcaped out of the Country of *Gath*, he went to the Tribe of *Judah*, where hiding himſelf in the Cave of *Adullam*, he ſent to his Brothers to let them underſtand that he was there. They came to him with all their Relations, and divers others, that either were in need, or ſtood in fear of *Saul*, reſorted unto him, offering to perform whatſoever he ſhould command them; and they amounted in all to the number of Four hundred. *David* therefore being thus aſſured by the ſuccours and forces that came to him, diſlodged from thence, and went to the King of the *Moabites*, beſeeching him that he and thoſe that accompanied him, might remain in that Country till ſuch time as he underſtood what would be the iſſue of his affairs. The King vouchſafed him this favour, and treated them very well all the time they were in his Country. *David* went not out of it till he received inſtructions from the Prophet *Samuel* to abandon the Deſart, and return to the Tribe of *Judah*; which he obey'd, and coming to the City of *Saron*, made his abode there. But when *Saul* underſtood that *David* had been ſeen with a number of men, he fell into an extraordinary fear and trouble of mind; for knowing both the conduct and courage of the man, he thought that he would attempt no Action that was not great, and ſuch as might endanger his Kingdom. For which cauſe aſſembling his Friends and Captains, and thoſe of his own Tribe in *Gaba* (where he kept his Royal Court, and which ſtands upon a little Hill called *Arvon*) and accompanied with his Guards, and the Officers of his Houſe, he ſpake to them from his throne, after this manner, *I cannot believe that you have forgotten the benefits wherewith I have enriched you, and the honours to which I have advanced you: But I would know of you whether you hope or expect greater from the Son of* Jeſſe? *For I am not ignorant of the Affection which you bear him, and that my own Son hath inſpired the ſame into you. I know that* Jonathan *and he are united without my conſent in a very ſtrict Alliance; that they have confirmed the ſame by Oath, and that* Jonathan *aſſiſts* David *againſt me with all his power. Yet are none of you concerned at theſe things; but in great quiet you expect what will be the event of them.*

David cometh to *Naban* or *Nob*, to *Abimelech* the High-Prieſt.

v. 7, 8, 9, 10. *David* receiving *Goliah*'s ſword, flieth to *Gath*, to *Achis* King of the *Philiſtines*.

v. 11, 12, 13. *David* counterfeits madneſs, to eſcape the fury of *Achis*.

1 *Sam.* 22. *v.* 1, 2.

v. 3, 4. *David* repairing to the *Moabites*, committeth his Father and Mother to his protection.

David cometh to *Saron*.

Saul feareth *David*.

v. 7, 8. *Saul*'s Oration to his Captains, Friends, and Eſtates, againſt *David*.

When the King had ſpoken thus, and none of the Aſſiſtants anſwered a word, *Doeg* the *Syrian*, Maſter of the King's Mules, roſe up and ſaid, That he had ſeen *David* in the City of *Nob*, whither he went to the High-Prieſt *Abimelech*, to ask counſel of him touching

The year of the World, 2883. *before Chriſt's Nativity,* 1081.

v. 9. *Doeg* telleth *Saul* how he ſaw *David* in *Nob* with *Abimelech.*

v. 10, 11, 12, 13. *Saul* reproveth *Abimelech* for furniſhing *David* with Victuals and Arms.

v. 14. *Abimelech's* Apology to *Saul's* accuſation of Treaſon.

v. 15, 16, 17. The unjuſt ſlaughter of *Abimelech,* with his whole Family. *Nob,* the City of the Prieſts, is burnt, and all the inhabitants ſlain.

Sup. l. 5. *c.* 11. 1 *King* 2, & 3.

his affairs; and that he had receiv'd from him ſuch things as were needful to his journey, and *Goliah's* Sword; and how he was ſafely conducted towards the place whither he pretended to go. Hereupon *Saul* ſent for the High-Prieſt and all his Kindred, and ſpake thus unto them, *What wrong or diſpleaſure have I done thee, that thou haſt entertained the Son of* Jeſſe, *and given him Victuals and Arms; to him, I ſay, that ſeeketh but the means to poſſeſs himſelf of my Kingdom? what anſwer haſt thou made him touching thoſe demands he propounded to thee, concerning his future Fortunes? canſt thou be ignorant that he fled from me, and what hatred he bears againſt both me and my Family?* The High-Prieſt denied none of theſe things, but freely confeſſed that he had delivered him ſuch things as were reported, but not with an intent to gratify *David,* but the King: For *I entertained him* (ſaid he) *not as your Enemy, but as your faithful Servant, and one of the principal Officers of your Army; and which is more, as your Son-in-law. For who would have thought, that one dignified with ſo much honour by you, ſhould be your Enemy? nay rather, who would not eſteem him for your Favourite and neareſt Friend? And whereas he asked counſel of me touching Gods will, this is not the firſt time I have anſwered him, but I have formerly done it often. And when he ſaid, he was ſent by you about ſome ſpeedy and ſecret buſineſs, if I ſhould have refuſed him thoſe ſupplies which he required at my hands, I might have been judged to have done an injury to your Majeſty. Wherefore you ought not to think evil of me; or that if* David *at this time hath ſome ill deſign againſt you, that by reaſon of the courteſy I have ſhewed him, I either favour him, or maintain him to your prejudice.* Notwithſtanding all theſe juſt allegations, *Saul* could not be induced to believe him; but imagined that it was fear that made *Abimelech* ſpeak in this manner, ſo that he commanded certain armed men that were about him, to put both him and all his family to the ſword. But when they excuſed themſelves, becauſe it was no leſs than Sacrilege to violate, by violent death, ſuch perſons as were conſecrated unto God; *Saul* commanded *Doeg* the *Syrian* to commit the ſlaughter, who accordingly, with certain other ſacrilegious and impious men, murthered *Abimelech* and all his Race, who were in number Three hundred thirty and five. He further ſent to *Nob,* the City of the Prieſts, and put all of them to the ſword, ſparing neither woman nor child, and conſumed the whole City with fire; only one Son of *Abimelech* eſcaped, who was called *Abiathar.* All which came to paſs, according as God had foretold to the High-Prieſt *Eli,* That by reaſon of the Tranſgreſſion of his two Sons, his Poſterity ſhould be extinguiſh'd.

v. 18, 19. A manifeſt exemplification of that Proverb, *Honours change manners.*

Note diligently.

v. 20, 21. *Abiathar* eſcaping from *Saul's* hands, telleth *David* of the ſlaughter of *Abimelech* his Father, and of the Prieſts.

This cruel and deteſtable act perpetrated by King Saul (*in ſhedding the blood of all the ſacerdotal Race, without either compaſſion of Infants, or reverence of old age, and his deſtroying of that City, which God had choſen to be the reſidence of the Prieſts and Prophets*) *manifeſtly ſhews how far the pravity of the mind of man may proceed. For ſo long as men are low, and limited by a private eſtate, becauſe they neither dare nor can give ſcope to their wicked inclinations, they ſeem good and juſt, and make ſhew of great love of juſtice, and of a ſenſe of pity, and are perſuaded that God is preſent in all our Actions, and diſcerneth all our cogitations. But no ſooner do they attain to Power and Empire, but they lay aſide their former fair ſemblances, they take upon them as it were a new part, and another perſonage, becoming audacious and inſolent, and contemners both of Divine and Human Laws. And though the height of their ſtation, expoſing even their leaſt actions to the view of all the World, ought to make them comport themſelves irreprehenſibly; yet as if they thought that God ſhut his eyes, or feared them, they will needs have him approve, and men account juſt all that their Fear, Hatred or Imprudence ſuggeſts to them, without troubling themſelves what will be the iſſue. So that after having rewarded great ſervices with great honours, they are not contented to deprive thoſe that had ſo juſtly merited them, upon falſe reports and calumnies, but they alſo take away their lives, not conſidering how deſervedly they oppreſs, but only giving credit without proof, to raſh and ſcandalous detractions, executing and ſatiating their rage, not on thoſe they ought to puniſh, but on thoſe that may moſt eaſily be deſtroyed.* A manifeſt Example whereof appears in *Saul* the Son of *Cis,* who after the Government of the Nobility and that of the Judges, having been eſtabliſhed the firſt King of the *Hebrews,* ſlew Three hundred Prieſts and Prophets, only for that he ſuſpected *Abimelech*; and after he had ſlain them, deſtroyed their City with fire; and as much as in him lay, deprived the High Temple of God of Prieſts, ſacred Miniſters; and after ſo hideous a ſlaughter, neither ſpared their Country nor any of their Off-ſpring. But *Abiathar, Abimelech's* Son, who only eſcaped of all his Family, flying to *David,* he declared to him both the overthrow of his Family, and the death of his Father. *David* anſwered him, *That he expected no leſs than that which hapned, at ſuch time as he eſpied* Doeg *there, who, as his mind gave him, would not fail to calumniate* Abimilech *to* Saul: *yet he was extremely ſorrowful for the misfortune that hapned to his Friend by his means; and therefore prayed him to remain with him, becauſe he could not be concealed or ſecured in any place better than with himſelf.*

About

A About the ſame time, *David* underſtanding that the *Philiſtines* made an inroad into the Country of *Ceila*, and waſted the ſame, he determined to aſſault them, if after the Prophet had asked counſel of God, he ſhould be by the Oracle animated to it; which accordingly falling out, he ſallied out, accompanied by his Friends, and ſet upon the *Philiſtines*, and made a great ſlaughter of them, and recovered a very rich Prey, and gave ſafeguard to the *Ceilans*, till they had ſafely gathered in and houſed all the Corn and Fruit. The rumour of this his exploit was preſently brought to *Saul*; for this great action was not ſhut up within the limits of the place where it was performed, but the renown thereof was diſperſed every where, and both the Action and the Author thereof were highly commended. *Saul* was very joyful to hear that *David* was in *Ceila*; imagining that God had delivered him into his hands, by leading him to ſhut up himſelf B in a City incloſed with Walls, Gates and Bars; whereupon he ſuddenly gave commandment to his Soldiers to march againſt *Ceila*, and beſiege the ſame, and not to raiſe the Siege till *David* was either taken, or ſlain.

The year of the World, 2883. before Chriſt's Nativity, 1081.

David defendeth *Ceila* againſt the incurſions of the *Philiſtines*.

1 *Sam.* 23. 1. 2, 3, *ad* 7.

But *David* having intelligence hereof, and advertiſed by God, that if he ſtayed among the *Ceilans*, they would deliver him into the hands of *Saul*, took with him his four hundred Men, and withdrew himſelf from the City into the Deſart, and encamped on a Hill called *Engaddi*. Whereof the King being advertiſed, forbore to ſend out an Army againſt him. From thence *David* departed into the Territories of *Ziph*, where *Jonathan*, *Saul*'s Son met him, and after embraces, exhorted him to be of good courage, and to conceive aſſured hope of future good fortune, and not to give place to his preſent C miſeries, becauſe he ſhould one day obtain the Kingdom, and have the whole State of the *Hebrews* ſubject to him; but that ſuch things were not wont to happen, till after ſuffering great Travels: and after they had once more renewed the oath of mutual Amity and Faith between them, for all the time of their lives, calling God to witneſs with imprecations againſt him that ſhould fail therein; *Jonathan* left *David* ſomewhat eaſed in heart, and diſburthened of his fear: and returned to his own home. But the *Ziphians* to gratifie *Saul*, told him, That *David* was amongſt them, and promiſed to deliver him Priſoner into his hands, if ſo be he would come out againſt him: for if he would ſeize all the ſtraights of the Country, it ſhould be impoſſible for him to fly into D any other place. The King praiſed their fidelity, and promiſed them to requite it, and to remunerate them ſhortly for this their good affection; and withal ſent out certain Men to ſeek out *David*, and to break over the Foreſt, promiſing them that ſhortly he would follow after them. Thus did the Governors and Princes of the *Ziphians* offer themſelves to the King to ſearch out and apprehend him, expreſſing their affection therein not only in outward ſhew, but alſo with their whole power, labouring what they might, that ſurprizing him, they might deliver him into the King's hands. But their unjuſt deſire had an unfortunate ſucceſs; (wicked people as they were) who being to incur no peril by concealing him from purſuit, promiſed to betray him into the King's hands, through adulation and avarice, a man that was both vertuous, and wrongfully E perſecuted to death by his Enemies. For *David* being informed of their malice, and of the King's approach, quitted thoſe narrow Straights wherein he then encamped, and eſcaped to a certain Rock ſituate in the Deſart of *Simon*. *Saul* continued to purſue him; and knowing by the way that he had overcome the Straights, he came to the other ſide of the Rock, where *David* had ſurely been taken, had not the King been revoked by tidings which aſſured him that the *Philiſtines* had forcibly entred and ſpoiled his Kingdom. For he thought it more convenient to revenge himſelf on thoſe his publick and open Enemies, and to give ſuccour to his Country and People, being ready to be ſpoiled and waſted; than out of deſire to lay hands on a private Enemy, to betray both his Country and Subjects to their Swords: and thus was *David* ſaved beyond all expecta- F tion, and he retired himſelf to the Straights of *Engaddi*. But after *Saul* had repelled the *Philiſtines*, certain news was brought him that *David* was in the Straights of *Engaddi*: whereupon, preſently taking with him three thouſand of the choiceſt Men in all his Army, he led them ſpeedily to the forenamed place, and being not far from thence, he perceived near the high-way a deep and large Cave, where *David* with his four hundred Men were hid, and he deſcended alone into the Cave to diſburthen the neceſſities of nature. This was preſently diſcovered by one of *David*'s followers, who told him, That God had preſented him a fit opportunity to revenge him on his Enemy, and counſelled him to cut off *Saul*'s Head, and to diſcharge himſelf thereby of further trouble. But *David* ariſing and finding him out, only cut off the Lap of the Veſture wherewith *Saul* G was attired, and preſently thereupon repented himſelf, ſaying, *That it were a wicked deed in him to kill his Lord, whom God by Election had raiſed to the eſtate of Majeſty and Empire. For* (ſaid he) *although he be unjuſt toward me, yet ought I not to be injurious towards him who is my Lord.*

v. 7, 8. *Saul* ſeeketh to beſiege *David* in *Ceila*.

v 9, 10, 11, 12. *David* admoniſhed by God flieth from his danger.

v. 13, 14. *David* came with his Army to *Cana* or *Ziphia*, where *Jonathan* cometh unto him, comforteth him, and reneweth his Covenant.

v. 19. The *Ziphians* certifie *Saul* of *David*'s abode in their Country.

v. 26. *David* hearing of the King's coming, flyeth to ſave himſelf.

v. 27, 28. *Saul* purſueth *David*, and having circumvented him, had taken him, had not he received news that revoked him.

1 *Sam.* 24. 5. *David* cuts off the lap of *Saul*'s Garment.

But

The year of the World, 2883. before Chriſt's Nativity, 1081.

David upbraideth *Saul* for his ſubtilties to ſeek his death who was innocent.

But when *Saul* was gone out of the Cave, *David* followed him, and cry'd with a loud H voice, beſeeching *Saul* to give him audience. *Saul* turning back to him, *David* caſt himſelf proſtrate at his feet according to the cuſtom, and ſpake after this manner; *How unworthy is it for thee, O King, that opening thy ears to ſcandalous backbiters, and giving truſt and credit to vain and looſe men, thou ſuſpecteſt thy moſt faithful Friends, whom thou rather oughteſt to judge by their ſincere and upright Actions? For Words may be either falſe or true, but the mind can be diſcovered by no more apparent arguments than by mens actions; as at this preſent thou mayeſt judge, whether thou haſt raſhly believed them that make me guilty before thy Majeſty, of that crime that was never yet ſo much as in my thought, and who have ſo much exaſperated thee againſt me, that day and night thou thinkeſt on nothing more than my deſtruction? Seeſt thou not now how vain thy opinion is, whereby they perſuade thee that I am an* I *Enemy of thy Houſe, and earneſtly deſirous of thy death? Or with what eyes thinkeſt thou doth God behold thy cruelty, who ſeekeſt the death of him, who having an opportunity offered him to be revenged on thee, ſpareth thy life; whoſe life were it in thy hands, were aſſuredly loſt? For as eaſily might I have cut off thy head, as this lap of thy Garment (and therewithal, in confirmation of his Words, he ſhewed it him) yet did I forbear this juſt revenge. But God ſhall bear witneſs hereof, and ſhall condemn him of us two that ſhall be found the moſt culpable.* *Saul* amazed to ſee how ſtrangely his life had been preſerved, and to conſider the vertue and generoſity of *David*, began to weep, and *David* wept alſo; but *Saul* ſaid, That he had greater cauſe to lament than he. For, ſaid he, by thy means have I received many benefits, and thou at my hands haſt been repayed with infinite injuries. This K day haſt thou teſtified that thou retaineſt the ancient juſtice of our Anceſtors, who inſtead of taking away the Lives of their Enemies when they found them at advantage, accounted it glorious to ſpare them. Now I no longer doubt that God hath reſerved the Kingdom for thee, and that the Empire of all the *Hebrews* attendeth thee. Aſſure thou me therefore by an Oath, that thou wilt not exterminate my Race, or remember thoſe injuries that I have done unto thee, but that ſparing my Poſterity, thou wilt keep them under thy protection. *David* ſware to him according as he had required, and ſuffered him to return into his Realm, and both he and his Companies retired themſelves to the ſtraights of *Maſpha*. About the ſame time died *Samuel* the Prophet, a Man who for his merit was in great eſtimation amongſt the *Hebrews*; the teſtimony L of whoſe Vertue, and the peoples obſervance towards him, was expreſſed in this, that they celebrated his Funeral with great pomp; and when they had performed his rites, they buried him in *Ramah* his Country, and lamented his death many days, not only as a common loſs, but as if each one of them had in particular been allied to him. For he was a Man naturally framed to all Juſtice and Goodneſs, and for theſe his Vertues moſt acceptable to God. He governed the People after the death of *Eli* the High-prieſt, firſt in his own perſon, for the ſpace of twelve years, and afterwards during the Reign of *Saul* eighteen years. But in thoſe places where *David* at that time remained, there was a certain *Ziphian* in a Town *called* Emma, *a man very rich, and owner of much Cattel,* named *Nabal*, for he had a Flock of three thouſand Sheep, and a Herd of a thou- M ſand Goats. *David* forbid his people to meddle with any of his Goods for any neceſſity, or pretext whatſoever, becauſe that to violate and take another man's Goods, was a wicked thing, and contrary to God's Commandment. He inſtructed them in this ſort, imagining with himſelf, that he gratified a good Man, and ſuch an one as deſerved to be in like ſort favoured: but *Nabal* was a rude and churliſh perſon, and very miſchievous; yet had he a Wife that was good, wiſe and fair.

v. 10, *ad* 17. *Saul* acknowledgeth his malice, and *David*'s innocency, and requeſteth him that when he hath obtained the Kingdom, he would be favourable to his Family.

Samuel's death and burial. 1 *Sam.* 25. 1.

Nabal's Flocks ſaved by *David*. *v.* 6.

v. 7, *ad* 12. *David's* Embaſſage to *Nabal* to require relief; and his curriſh anſwer.

To this *Nabal* did *David* ſend ten of his Servants about the time of his Sheep-ſhearing, both to ſalute him, and to wiſh him all ſort of proſperity for many years, and alſo to deſire him, that he would impart to him ſomething for the ſuſtenance of his compa- N pany, ſince his Shepherds could inform him, that having long remained in the deſart, they had been ſo far from doing his Flock any harm, that they had rather ſeemed their Shepherds and keepers. He added, That whatſoever courteſie he ſhould ſhew to *David*, he ſhould beſtow it on a mindful and thankful perſonage. Thus ſpake the Meſſengers to *Nabal*, but he anſwered them very diſcourteouſly, and rudely, demanding of them what that *David* was? and being informed that he was the Son of *Jeſſe*: What (ſaid he) a Fugitive, who hides himſelf, for fear of falling into his Maſter's hands, is become audacious and imperious?

v. 13, *ad* 17. *David* ſallieth out againſt *Nabal* with 400 armed men.

David was grievouſly diſpleaſed at theſe words, and commanded four hundred of his Men to take their Weapons and follow him, and two hundred to keep the Baggage (for at that time he had ſix hundred) and in this equipage he marched forward againſt O *Nabal*, ſwearing that that very night he would utterly exterminate and root out all his Race, and deſtroy his Riches. Neither was he only diſpleaſed that *Nabal* was ingrateful

towards

The year of the World, 2889. *before Chriſt's Nativity,* 1075.

A towards them, without reſpect of that humanity which they had ſhewed towards him and his: but alſo, that without any cauſe of injury offered, he had injured and outraged him in words.

A ver. 18. *ad* 25.
Abigail, Nabal's Wife, appeaſeth *David* with Preſents.

Ver. 35
Nabal ſignifieth a *Fool.*

In the mean while, certain Shepherds that tended *Nabal's* Cattel, told their Miſtreſs, that *David* having ſent to her Husband to deſire ſome ſmall courteſie, had not only obtained nothing, but alſo received inſupportable injuries, whereas till that day, he had ſuffered his flocks to be untouched: telling her, that that inſolency of their Lord, might breed them all much miſchief. Which when *Abigail* heard, (for ſo was the Woman called) ſhe loaded divers Aſſes with all ſorts of Preſents, (without giving any notice to her Husband, who was ſo drunk, that he was inſenſible) and went towards *David*; B who as he deſcended the ſtraights of the Mountain, marching towards *Nabal*, accompanied with 400 Men, met her. As ſoon as *Abigail* perceived him, ſhe leaped from her Horſe, and falling on her face, proſtrated her ſelf before him, beſeeching him to paſs by *Nabal's* words, knowing that *Nabal's* nature was anſwerable to his name; for in the *Hebrew* Tongue, *Nabal* ſignifieth *Folly*; ſhe excuſed her ſelf likewiſe ſaying, *That ſhe ſaw none of them that were ſent to her Husband. For which cauſe,* (ſaid ſhe) *I beſeech thee to pardon us, and to conſider what cauſe thou haſt to give God thanks, that by my means he hath hindred thee from polluting thy hands in innocent blood: for if thou remain pure and innocent from bloodſhed, thou wilt engage him to puniſh thy enemies, and to bring upon their heads that deſtruction which was ready to fall upon that of* Nabal. *I confeſs that thy anger againſt him is* C *juſt, but be pleas'd to moderate it for my ſake, who have no ſhare in his fault; ſince Goodneſs and Clemency are vertues worthy of a Man whom God deſigns one day for a Kingdom: accept of theſe ſmall Preſents which I offer thee. David* accepting her Preſents, gave her an anſwer after this manner; *Woman,* ſaid he, *God of his goodneſs hath this day brought thee hither, otherwiſe thou hadſt not liv'd, or ſeen the next morning. For I have ſworn, that this night I would overthrow thy houſe, and leave none alive of that ungrateful Man's family, who hath ſo contumeliouſly abuſed both me and mine: but now God hath put thee in mind wiſely to prevent and pacifie my wrath.*

Ver. 36 37, 38.
David's Prophecy of *Nabal.*

Ver 38, 39.
Nabal conceiveth ſo much ſorrow and fear for his immodeſty againſt *David* that he dieth Apoplectick. An example of God's Providence, that no ſin can eſcape unpuniſhed.

As for Nabal, *although at this preſent he be exempted by thy means from puniſhment, yet ſhall he not eſcape, but he ſhall periſh ſome other way.* This ſaid, he diſmiſſed *Abigail:* who D returning to her houſe, and finding her Husband amidſt his Companions, laden with Wine, told him nothing at that time of that which had hapned: but the next day, recounting to him what was paſs'd, he was ſo much terrified by the greatneſs of the danger, that he dyed within ten days. Which when *David* underſtood, he ſaid that he was deſervedly puniſhed by God, becauſe his own wickedneſs was the cauſe of his puniſhment; giving thanks unto God, that he had not dipped his hands in blood: and by this example he learnt, that no wicked Man can eſcape God's judgment; and that humane affairs depend not on Chance, as if neglected by God, but that the good are rewarded, and the wicked puniſhed according to their wickedneſs. He afterwards ſent Meſſengers to *Nabal's* Wife, and cauſed her to come unto him, to the intent he might marry her. She anſwer'd the Meſſengers, That ſhe thought her ſelf unworthy to lie at E his feet; notwithſtanding, ſhe repaired to him with a good equipage, and was married to *David*, having obtained that degree of honour by her modeſty and beauty. Now *David* had a Wife before named *Ahinoam*, whom he had married out of the City of *Abeſer*.

V. 39. *ad finem, David* marrieth *Abigail. Nabal's* Wife.
Saul marrieth his daughter *Michol* to another husband.

As touching *Michol* the Daughter of *Saul*, and other-whiles his Wife, *Saul* gave her to Wife at *Liſſa*, to the Son of *Phalti* of the City of *Gethla*. After this, certain *Ziphians* coming to *Saul*, told him, that *David* was returned again into their Country, and that if it pleaſed him to aſſiſt them they might eaſily apprehend him. Whereupon *Saul* took the Field with 3000 Men, and being ſurprized by Night, he encamped in a certain place called *Siceleg*.

1 *Sam.* 26. *v* 1. *ad* 9.
The *Ziphians* once more labour to betray *David* in their Country.

F When *David* was certified that *Saul* was come forth againſt him, he ſent out certain Spies, to whom he gave charge to bring him intelligence into what place at that time *Saul* was retired, who aſcertain him that he was at *Siceleg*; he watched all that Night, without the knowledge of any of his Followers, and went into *Saul's* Camp attended only by *Abiſai* his Siſter *Servia's* Son, and *Abimelech* the *Hittite*.

V. 7, 8. *ad* 13.
David once more attended by two, entering into *Saul's* Camp, ſtole away his Dart and his Pitcher of Water.

Now whil'ſt *Saul* was aſleep, and his General *Abner* with all his Soldiers, *David* entred into the King's Camp: and although he knew the King's Pavilion, by his Javelin that ſtood at the door thereof, yet ſlew him not; neither permitted he *Abiſai*, who was very forward to execute the ſlaughter. But this he ſaid, that although the King were wicked, yet ſince he was appointed by God himſelf, he could not attempt any thing G againſt his life, and be innocent: for that it was God's right to take vengeance on him to whom he had given the Kingdom, and thus reſtrained he the others fury. Yet to the intent he might certifie the King, that having the opportunity to ſlay him, he ſpared his

The year of the World, 2891. *before Christ's Nativity*, 1071.

his life; he bare away with him his Javelin, and the Pitcher of water that ſtood by H *Saul*, whil'ſt he ſlept, without the knowledge of any of the Camp: ſo much were they devoured and overwhelmed with ſleep. He therefore departed thence in all aſſurance, having executed all that which either the time or his courage would permit him to do. But after he had paſſed the River, and had attained the top of a Mountain, from whence he might be eaſily heard, he cryed out to *Saul*'s Soldiers, and their General *Abner*, ſo loud, that he awaked them from their ſleep; and calling unto *Abner*, as well as the common ſort of Soldiers, the General asked, *Who it was that called him?* to whom *David* anſwered, *It is I, the Son of* Jeſſe, *your Fugitive: but*, ſaid he, *How cometh it to paſs, that thou who art ſo great, and in chiefeſt authority about the King, haſt ſo ſmall reſpect and guard of his perſon? Thy ſleep is more pleaſant unto thee, than to watch for his conſervation. Aſſuredly this act of thine deſerveth a capital puniſhment, becauſe thou neither haſt diſcovered me, nor any* I *others before we entred the Camp, or approached the King. Behold here the King's Javelin, and his Pitcher of water, by which you may perceive in what great danger he hath been, even in the midſt of you, without any notice or diſcovery of yours.*

Ver. 14, *ad* 18. *David* upbraideth *Abner*, King *Saul*'s General, for ſuffering his King's Javelin and Pitcher of Water to be taken from him.

A ver. 21, *ad finem.* *Saul* praiſeth *David*, and willeth him to be of good courage, and exhorteth him to return to his own houſe.

Saul perceiving that it was *David*'s voice, and ſeeing that through the negligence of his Guards, it had been eaſie for him to have ſlain him, which (after ſo many provocations) would not have ſeem'd ſtrange to any man, he acknowledgeth himſelf indebted to him for his life, exhorting him to be aſſured, and without ſuſpecting any evil, to return home unto his houſe, becauſe he was perſuaded, that he loved not himſelf ſo much, as he was beloved by *David*; notwithſtanding that he had purſued him, and for a long time K had chaſed him like a Fugitive, conſtraining him by divers perſecutions, to forſake his deareſt Friends: and inſtead of rewarding his ſervices, had reduc'd him to the utmoſt extremities. Hereupon *David* willed him to ſend ſome one of his Servants to bring back his Javelin and Pitcher of Water: proteſting that God ſhould be Judge of both their natures, manners, and actions, who knew that that day alſo he had ſpared his Enemy, whom, if he had thought good, he might have deſtroyed.

1 *Sam.* 27. 1. *David* declareth his innocency to *Saul*. *Saul* deſiſteth to perſecute *David*.

Ver. 8. *ad fin.* *David* with ſix hundred men, and his two wives, went into *Palæſtine* to *Achis* King of *Gitta*.

David requireth a certain place at the King's hands to make his habitation in. The King giveth him *Siceleg*.

David ſpoiled the *Sarrites* and *Amalekites*, and giveth part of the prey to the King, perſwading him, that he took it from the *Jews* that inhabited the South Plain.

David having thus the ſecond time ſpared *Saul*'s life, and not willing to continue any longer in a Country where he might be in danger of falling at length into the hands of his Enemies, he thought good to retire into the Country of the *Philiſtines*, and ſojourn there. So that accompanied with 600 Men which he had with him, he went to *Achis* King of *Gath* one of their five Cities; who received him kindly, and gave him a place L to dwell in: ſo that he abode in *Gath*, having with him his two Wives, *Atchimaas* and *Abigail*. Which when *Saul* underſtood, he troubled him no more, becauſe he had twice been in danger of his life, whil'ſt he purſued him. *David* held it not convenient to remain in the City of *Gath*, and therefore requeſted the King of the *Philiſtines*, that he would aſſign him ſome part of his Country, where he might make his habitation, becauſe he feared to be chargeable to him, if he remained in the City. *Achis* aſſigned to him a Village called *Siceleg*, which *David*, after he obtained the Kingdom, loved ſo well that he purchaſed the perpetual inheritance of it, after he came to the Crown. But hereof will we ſpeak in another place. The time that *David* lived among the *Philiſtines*, and in the Town of *Siceleg*, were four months and twenty days; during which M time, by ſeveral excurſions againſt the bordering *Sarrites* and *Amalekites*, he ſpoiled their Country, and returned back again with a great booty of Oxen and Camels: yet brought he thence no Bondmen, leſt *Achis* by their means ſhould thereby have intelligence into what Country he had made his inroad. He ſent likewiſe a part of the prey unto the King, and when he demanded from whom he had taken it? he anſwered, That he had taken it from the *Jews* that dwelt Southward and in the Plain: ſo that *Achis* conceived an opinion, that ſince *David* warred againſt his own Nation all the time of his abode with him, he would be a faithful Servant to him. About the ſame time, the *Philiſtines* having determined to lead forth their Army againſt the *Iſraelites*, ſent to their Allies, requiring N to aſſiſt them in that War, and to make their Rendezvous at *Rerga*, to the intent that being there aſſembled, they might diſlodge and aſſail the *Iſraelites*. Amongſt the other their Auxiliary Companies, *Achis* had requeſted *David* to aſſiſt him with his 600 Soldiers: which he promiſed readily, telling him that the time was now come wherein he might requite his kindneſs, and the hoſpitality he had ſhewn him. *Achis* promiſed him, that after the Victory, when all things ſhould have ſucceeded according as he deſired, he would prefer *David* to be Captain of his Guard; thinking, by the promiſe of his honour and truſt, he might augment *David*'s forwardneſs and affection towards him. O

CHAP.

A

CHAP. XV.

The Philiſtines *renew their War againſt the* Hebrews, *and obtain the Victory:* Saul *with his Sons are ſlain in the Battel.*

The year of the World 2809 *before Chriſt's Nativity,* 1074.

SAul having advice that the *Philiſtines* were advanced as far as *Sunam*, drew out his Forces, and encamped over-againſt them; but when he perceived their Army to be much more numerous than his, his heart failed him, and deſiring the *Prophets* to enquire of *God*, what ſhould be the event of this War? and receiving no anſwer, his fear was B doubled, ſince he had reaſon to believe that God had forſaken him. Hereupon his courage abated, and in this perplexity he reſolved to have recourſe to Magick; but having lately baniſhed the Inchanters, Magicians, and ſuch as pretended to tell Fortunes, it could hardly be expected that one of them ſhould be found: but yet he commanded that they ſhould enquire for one of thoſe that could raiſe the ſpirits of the dead, and by their information learn what ſhould come to paſs hereafter. And being advertiſed that there was ſuch an one at *Endor*, without the knowledge of his Army, laying aſide his Royal Habits, and attended only by two of his moſt faithful ſervants, he repaired to *Endor* to this Woman, requiring her to divine and raiſe up the ſpirit of him whom he ſhould name. The Woman denied, and ſaid, *That ſhe ought not to offend* C *againſt the King's Edict, who had driven out of his Realm all ſuch ſort of Soothſayers*; telling him, *That he did not well, who having received no wrong at her hands, ſhould endeavour to lay a ſnare to bring her into a Crime which might coſt her her life.* But *Saul* ſwore unto her, *That no man ſhould know thereof, and that he would not diſcover her divination to others: and that ſhe ſhould incur no danger thereby.*

1 *Sam.* 28. 3, 7, 8, 9. *Saul* baniſheth all diviners and enchanters out of his Kingdom. *ver.* 6. *Saul* hearing the *Philiſtines* made head againſt him, asked counſel of God. *Saul* repaireth to *Endor*, to ask counſel of a Sorcereſs. *ver.* 8, 9.

After that by his Oaths and Proteſtations he had perſuaded her, that ſhe ſhould have no cauſe to fear, he commanded her to raiſe the ſpirit of *Samuel*. She not knowing what *Samuel* was, called him, and he ſuddenly appeared. But when ſhe perceived ſomewhat divine, or more than ordinary, in his countenance, ſhe was troubled; and turning to the King, ſhe asked him, *If he were* Saul? for *Samuel* had certified her no leſs. D *Saul* confeſſed that it was he, and asked her, *For what cauſe ſhe ſeemed to be ſo much troubled?* She anſwered, *That ſhe ſaw a Man aſcend, that reſembled God.* *Saul* commanded to declare unto him his ſhape, habit and age: ſhe told him, *That he was a reverend old man, attired in the veſtment of an High-Prieſt.* By theſe marks *Saul* knew that it was *Samuel*: whereupon, proſtrating himſelf on the earth, he adored him. The Spirit of *Samuel* asked him, *For what cauſe he had troubled him?* To whom he complained, *That he was enforced thereunto by neceſſity; for that a mighty Hoſt of his Enemies were at hand, and that he was forſaken by God, having from him no anſwer, either by* Prophecy *or* Dream: *wherefore*, ſaid he, *I apply my ſelf unto thee, who haſt always expreſſed great kindneſs towards me.* But *Samuel* foreſeeing that the King's end drew nigh, anſwer'd him, *It is in vain for thee to enquire concerning thoſe things that ſhall happen, ſince thou knoweſt that thou art forſaken* E *of God. Know therefore*, ſaid he, *that* David *ſhall poſſeſs the Kingdom, and that it is he that ſhall eſtabliſh the State by Arms: but thou ſhalt loſe both thy kingdom and thy life, becauſe thou haſt diſobeyed God in thy War againſt the* Amalekites, *and haſt not obſerved his Commandments, according as I foretold thee when I was alive. Know therefore that thy People and Hoſt ſhall be diſcomfited by the Enemy, and that both thou and thy ſons ſhall be to morrow ſlain in the Battel, and be with me.* When *Saul* underſtood theſe things, he became ſpeechleſs through ſorrow, and fell down on the ground, either becauſe his ſtrength failed him through ſudden grief, or for want of food; becauſe he had eaten nothing that night, nor the day before.

Saul commandeth the Witch to raiſe *Samuel's* ghoſt. *v.* 10, 11. *ver* 15. *Saul* complaineth of his miſeries to *Samuel*, and asketh his advice. *à ver.* 16 *ad* 20. *Samuel's* ghoſt certifieth *Saul* of the event of his battel againſt the *Philiſtines*. *ver.* 20, 21. *Saul* through ſudden ſorrow fell into a ſwoon.

F At length, hardly recovering himſelf out of his Swoon, the Woman importuned him to receive ſome ſuſtenance, telling him, that ſhe deſired no other reward for the hazard which ſhe had run of forfeiting her life, before ſhe knew that he was the King himſelf, by whoſe Commands thoſe Divinations had been lately prohibited: wherefore ſhe prayed him that he would ſit down at the Table and refreſh himſelf, that he might be the more able to return unto his Army. And altho he refuſed to eat, becauſe he had no appetite, and was utterly deſperate, yet ſhe ſo effectually importuned him, that at length ſhe perſuaded him to receive ſome little nouriſhment. And whereas ſhe had but one Calf, (for ſhe was but a poor Woman, and had no other Riches) yet ſpared ſhe not to kill it, and dreſs it for *Saul* and his Retinue. After which, *Saul* returned to his Camp. G The Courteſy of this Woman deſerveth to be praiſed; for altho ſhe knew that the King had prohibited the exerciſe of her Art, whereby both ſhe and her Family were well maintained, and although before that time ſhe had never ſeen *Saul*; yet without remem-

ver. 22 *&c.* The Enchantreſs intreateth him to refreſh himſelf, and take ſome refection. An example of courteſy and liberality in the Enchantreſs.

The Year of the World, 2890. *before Chriſt's Nativity*, 1074.

1 *Sam.* 31. 3 4. *Joſephus* praiſeth *Saul* for a worthy and valiant King, in that foreknowing his danger and death, he expoſed himſelf to aſſured peril.

remembring that it was he by whom her Art had been condemned, ſhe entertained him not as a ſtranger, or like the man ſhe had never ſeen before, but had compaſſion on him, and comforted him, exhorting him to eat, altho he refuſed it, and preſented him willingly with that little which ſhe had in her poverty. Which ſhe did not upon any hope of recompence or preferment (knowing well that *Saul* ſhould ſhortly loſe his life) nor according to the ordinary courſe of men, that naturally honour thoſe that have beſtowed ſome dignity upon them, and become ſerviceable to thoſe from whom they expect to receive ſome profit hereafter. She therefore ought to be imitated, and in her appeareth an excellent example of bounty, approving that there is nothing more worthy of praiſe, than to relieve thoſe that are in neceſſity, without expecting any recompence, ſince it is a piece of Generoſity ſo agreeable to the nature of the Deity, that in all probability nothing will more induce him than this, to treat us alſo with the like favour. I may add hereunto another Reflection, which may be uſeful unto all men, but more eſpecially to Kings, Princes, and Magiſtrates, which may kindle in them a deſire and affection to addict themſelves to noble actions, and to encourage them to embrace dangers, yea, death it ſelf; and teach them to endure all difficulties whatſoever, for their Countries cauſe; which we may ſee in this Hiſtory of *Saul*; for altho he knew that which ſhould befall him, and that his death was at hand, (according as it had been foretold him) yet reſolved he not to avoid the ſame; neither ſo loved he his life, that for the conſervation thereof he would deliver up his People into the hands of their Enemies, nor diſhonour his Royal Dignity: but himſelf, with his children, and all his houſhold expoſed themſelves to danger; thinking it more honourable to dye in fighting for his Subjects, and far more expedient that his children ſhould dye like valiant men, than live in diſhonour; ſuppoſing that he ſhould have ſufficient Succeſſors of his Race, if he left behind him a perpetual memory and praiſe both of him and his. For which cauſe (in my opinion) he was both juſt, valiant, and prudent; and if any one either is or hath been like unto him, I ſuppoſe that it becometh all men to give teſtimony of ſuch a man's virtue. For I think that the Hiſtorians and ancient Writers have not worthily entitled them with the ſtile of valiant men, who attaining ſome worthy actions, attempted War under aſſured hope of victory and ſafety; but they only that imitate *Saul* may deſervedly be called juſt, praiſe-worthy, couragious, hardy, and contemners of all dangers. For what great thing is there in undertaking of the common hazard of War, and toſſed 'twixt hope and fear, to uſe Fortune's favour if ſhe fawn upon us? But on the other ſide, it is an aſſured ſign of a valiant man, when without hope of any ſucceſs, and knowing his death at hand, he is not afraid nor diſmay'd with ſuch apprehenſions, but ſeeketh out with an invincible courage his moſt aſſured hazard.

This is the praiſe of *Saul*, who is an example to all that deſire to eternize their memory, that ſhould upon the like opportunity propoſe the ſame reſolution to themſelves; but eſpecially to Kings, who by reaſon of the excellency of their Function, ought not only to forbear to be evil, but alſo ſtrive to be eminently virtuous. I could ſay more of this generous argument of *Saul*'s Valour, but leſt I ſhould ſeem too affectionate, I will return to our former purpoſe.

1 *Sam.* 28. 1, *ad* 5.
1 *Sam.* 29. 3. *ad finem.* *Achis* leadeth out *David* with him againſt the *Hebrews*, and is reproved by the Chieftains of the *Philiſtines* for ſo doing.

After that the *Philiſtines* were thus encamped, and had numbred their Forces according to their Nations, Kingdoms, and Governors, King *Achis* came at laſt with his company, whom *David* followed, accompanied with 600 Soldiers; whom when the Chieftains of the *Philiſtines* beheld, thed asked the King, *Whence thoſe* Hebrews *came, and what their Leader's name was?* Who anſwered, *That it was* David, *who fled from* Saul *his Maſter, and how he had entertained him again; how* David, *in recompence of the kindneſs he had received, and to avenge himſelf on* Saul, *was ready to fight for them againſt him.* But the Chieftains blamed him, becauſe he had choſen an Enemy for his Aſſociate, adviſing him to diſmiſs him, leſt he ſhould (as he might find occaſion) turn his Arms againſt them, becauſe (*ſaid they*) he hath now a fit opportunity to reconcile himſelf to his Maſter. They therefore adviſ'd him to ſend *David* back with his 600 Soldiers, unto the place which he had given him to inhabit; becauſe it was the ſame *David* of whom the Damſels made Songs, ſinging in praiſe of him, that he had ſlain many thouſand *Philiſtines*. When the King of *Gath* underſtood theſe things, he approved their counſel: For which cauſe calling *David* unto him, he ſaid unto him, *The knowledge which I have had of your Valour and Fidelity, hath made me deſirous to employ you in this War; but our Captains will not allow of it; wherefore retire thy ſelf to the place which I have given thee, without conceiving any evil ſuſpicion of me. There ſhalt thou be in Gariſon, to prevent the Enemy from foraging our Country; and in ſo doing, thou ſhalt partly aſſiſt me in the War.* Hereupon *David* departed unto *Siceleg*, according as the King had commanded him.

ver. 10, 11. *Achis* diſmiſſeth *David*.

But

A But during the time that *David* was in the Camp, and attended on the *Philiſtines* War,
the *Amalekites* made an incurſion, and took *Siceleg* by force, and burnt the City; and
after they had gathered a great booty both in that place, and in other Villages of the
Philiſtines Country, they retired back again. Now when *David* arrived at *Siceleg*, and
found it wholly ſpoiled, and ſeeing likewiſe that his two Wives, and the Wives of his
Companions were Priſoners, together with their Children, he preſently rent his Gar-
ments, and abandoned himſelf to grief: beſide this, his Companions were ſo much
enraged with the captivity of their Wives and Children, that they were ready to ſtone
him to death; accuſing him, that he was the cauſe of all which had hapned. But when
his grief was abated, and he returned to himſelf, he lifted up his heart unto God, and
B commanded the High-Prieſt *Abiathar* to put on the Ephod, and ask counſel of God; and
that done, to declare unto him how he might overtake the *Amalekites*, if he ſhould pur-
ſue them: and whether he ſhould recover his Wives and Children that they had led
away, and revenge himſelf of his Enemies. As ſoon as the High-Prieſt had certified him
that he might purſue them, he ſallied out with 600 Soldiers, and purſued the Enemy,
and drawing near unto the River, he found a certain ſtragler, an *Egyptian* by Nation,
very faint and feeble, through want and famine, having for three days ſpace wandred in
the Deſart without any ſuſtenance; whom, after he had refreſhed with meat and drink,
he asked, *To whom he belonged, and what he was?* The *Egyptian* told him his Country, and
how he had been left in that place by his Maſter, becauſe that through his weakneſs it
C was impoſſible for him to follow them. He confeſſed likewiſe, that his Maſter was one
of the number of thoſe that had burned and ſacked, not only other quarters of *Judea*,
but *Siceleg* alſo. *David* taking this Man for his Guide, overtook them, finding ſome of
them lying on the ground, others banquetting and debauching, and almoſt ſenſeleſs by
overmuch drink: wherefore being not in a condition to defend themſelves, he fell upon
them, and ſlew ſo great a number, that ſcarce 400 Men eſcaped; for the ſlaughter continu-
ed from Noon until the Evening: So recovered he all that which the Enemy had ran-
ſackt, and releaſed both his own Wives, and thoſe of his Companions. Whereupon they
returned to the place where they had left the other 200, which could not follow them,
becauſe they were appointed to guard the Baggage: To theſe the 400 would not grant
D a part of the Booty, becauſe they had not *(as they ſaid)* followed the Enemy with them,
but ſhewed themſelves ſlack in the purſuit; alledging, that they ought to content them-
ſelves with the recovery of their Wives. But *David* thought the Sentence pronounced
againſt them to be unjuſt, for ſince they had defeated their Enemies, all of them deſer-
ved to partake of profit, which ought equally to be divided, both amongſt thoſe that
fought, and amongſt thoſe that ſtayed behind to guard the Baggage; and from that day
forward, this Law hath been firmly obſerved amongſt them, that they that guard the
Baggage ſhould have an equal part of the prey with thoſe that go out to Battel. But
when *David* was returned to *Siceleg*, he ſent unto his Friends of the Tribe of *Juda*, a part
of the Spoil. In this manner was *Siceleg* ſacked and burned, and thus were the *Amalekites*
diſcomfitted. But the *Philiſtines* fought a bloody Battel with *Saul*, wherein they got the
E Victory, and ſlew a great number of their Enemies. *Saul*, King of *Iſrael*, with his Sons,
fought valiantly, and ſeeing that there was no hopes of conquering, they endeavoured to
die as honourably as they could. For ſince the *Philiſtines* bent all their forces againſt them
they could not make good their retreat, ſo that incompaſſed by them, they died in the
midſt of them, and yet before their death, ſlew a great number of their Enemies. There
were there preſent *Saul*'s three Sons, *Jonathan*, *Aminadab*, and *Melchi*, who being defeated,
the *Hebrew* Army turned their backs; ſo that being cloſely purſued by the Enemy,
there was a great ſlaughter made: *Saul* with thoſe about him retreated in good order.
And although the *Philiſtines* drew out againſt him a multitude of Archers that ſhot many
F Darts and Arrows at him, yet were they all but a very few repulſed: and although he
had fought very bravely, having received divers wounds, yet being unable any longer
to ſupport himſelf, he commanded his Eſquire to draw his Sword, and to thruſt it through
his Body, before he ſhould be taken alive by his Enemies: which he refuſed, not daring
to lay hands upon his Maſter. Whereupon *Saul* drew his own Sword, and ſetting it to
his Breaſt, caſt himſelf thereon; but unable to force it home enough, he looked back,
and ſaw a young Man behind him, whom he asked, *What he was?* and hearing that he
was an *Amalekite*, he requeſted him, *That he would kill him, that he might not fall alive
into the hands of his Enemies*: which he did; and having taken from him the Gold
which he had about his Arms, and the Royal Crown, he fled. The Eſquire ſeeing *Saul*
G dead, preſently ſlew himſelf: Not one of all the King's Guard eſcaped, but they were
all ſlain near unto the Mountain *Gilboa*. When they that inhabited the Valley on the
other ſide of *Jordan*, and in the Plain, had intelligence that *Saul* and his Sons were dead

The year of the World, 2809. *before Chriſt's Nativity* 1074.

Ver. 1, 2, *ad* 6. The *Amalekites* in *David*'s abſence, ſpoil and burn *Siceleg*, and carry away the prey.

v. 7, 8, 9. *David* taketh counſel of God, whether he will aſſiſt him to recover his wives and goods out of the hands of the *Amalekites*.

ver. 11, *ad* 19. *David* guided by an *Egyptian* ſlave, overtaketh the *Amalekites*.

David aſſaileth the *Amalekites*, makes a great ſlaughter of them, and recovereth the whole prey.

v. 20, *ad* 25. *David* promitteth the debate betwixt thoſe that purſued the chaſe, and thoſe that kept the Baggage touching the Pillage.

1 *Sam.* 31. 1, 2, 3. *Saul* and his Sons ſeeing their Army overcome by the *Philiſtines*, are deſperately diſmayed and ſlain.

1 *Sam.* 31 4, *&c.* *Saul* ſtriveth to kill himſelf, and being unable, uſeth the aſſiſtance of a young *Amalekite*.

The Year of the World, 2891. *before Christ's Nativity*, 1073.

i *Ver* 7, *ad* 10. The *Hebrews* that inhabit the Valley beyond *Jordan*, leaving their Towns, fly to defenced Cities.

Ver. 9. The *Philiſtines* hung up the bodies of *Saul* and his Sons.

ver 11, 12, 13. The Citizens of *Jabes* reſcue the bodies of *Saul* and his Sons, and both bury and lament them.

and with them a great number of their Nation was ſlain, they abandoned their Cities, H and fled to others that were better fortified. The *Philiſtines* finding theſe Cities deſtitute of Inhabitants, ſeized on them. The next day whil'ſt the *Philiſtines* ſpoiled the dead, they found the Bodies of *Saul* and his Sons, which they ſpoiled and beheaded, ſending their Heads round about the Country, to make it known that their Enemies were defeated. They offered up their Arms alſo in the Temple of *Aſtaroth*, and their Bodies they hung on the Walls of the City of *Bethſan*, at this day called *Scythopolis*. When they of *Jabes*, a City of *Galaad*, underſtood how the *Philiſtines* had cut off the Heads of *Saul* and his Sons, they were enraged, and thought it became them not to be unconcerned: whereupon the moſt valiant amongſt them, went out and marched all night till they came to *Bethſan*, and approaching near the Walls, they took down the Bodies I of *Saul* and his Sons, and carried them unto *Jabes*, without any oppoſition of the Enemy. Theſe Men of *Jabes* lamented over the dead Bodies, and buried them in the beſt part of their Country, called *Arar*. Thus they mourned, both Men, Women and Children, beating their Breaſts, and lamenting for the King and his Sons, and taſting neither Meat nor Drink. This was the end of *Saul*, according as *Samuel* had foretold him, becauſe he diſobeyed God in his War againſt the *Amalekites*, and becauſe he had ſlain *Abimelech* and all the Sacerdotal Race, and deſtroyed the City of the Prieſts. He reigned, during the life of *Samuel*, the ſpace of 18 years, and 22 years after his death.

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A The Seventh Book of the Antiquities of the *JEWS*; Written by *FLAVIVS JOSEPHVS.*

The year of the World, 2891. before Chriſt's Nativity 1073.

The Contents of the Chapters of the Seventh Book.

1. David *is created King of one Tribe in* Hebron: *over the reſt* Saul's *Son obtaineth the Sovereignty.*
2. Iſhboſheth *is ſlain by the treachery of his Servants, and the whole Kingdom cometh unto* David.
3. B David *having ſurprized the City and Cittadel of* Jeruſalem, *driveth the* Canaanites *from thence, and cauſeth the* Jews *to inhabit it.*
4. David *aſſailed by the* Philiſtines, *obtaineth a famous Victory againſt them near unto* Jeruſalem.
5. David *overcometh the neighbouring Nations, and impoſeth Tribute on them.*
6. *They of* Damaſcus *are overcome by* David.
7. David *overcomes the* Meſopotamians.
8. *How through the Inteſtine Wars of his Family,* David *was driven out of his Kingdom by his Son.*
9. Abſalom *marching out with his Army againſt his Father, is overthrown.*
10. *The happy eſtate of* David, *reſtored again unto his Kingdom.*
11. C David *in his life-time anointeth his Son* Solomon *King.*
12. *The death of* David, *and what he left his Son towards the building of the Temple.*

CHAP. I.

David *is created King of one Tribe in* Hebron: *over the reſt* Saul's *Son obtaineth the Sovereignty.*

D THIS Battel was fought on the ſame day that *David* returned Conqueror to *Siceleg*, after he had ſubdued the *Amalekites*. But about three days after his return, he that ſlew *Saul*, and had eſcaped from the Battel, having his Garment rent, and Aſhes upon his Head, came and caſt himſelf proſtrate before *David*, and being asked from whence he came? he anſwered, From the Battel of the *Iſraelites*; and certified *David* of the unhappy event; telling him, That many Thouſands of the *Hebrews* were ſlain, and that *Saul* himſelf and his Sons were fallen in the conflict. He likewiſe related, how he himſelf retreated amongſt the *Hebrews*, when the King fled; confeſſing that he had ſlain him, that he might not fall alive into the hands of his Enemy: For (ſaid he) *Saul*, having E caſt himſelf upon the point of his Sword, was ſo weak, by reaſon of the agony of his Wounds, that he could not diſpatch himſelf. Thereupon he produced the Bracelets and the Royal Crown which he took from him. *David* perceiving no cauſe whereby he ſhould doubt of his death, whereof he had moſt evident and infallible teſtimonies, rent his Garments, and ſpent the day in weeping and lamenting with his companions: but he was the more grieved for the loſs of his dear Friend *Jonathan*, whom he acknowledged to be the preſerver of his life: And ſo affectionate ſhewed he himſelf towards *Saul*, that although he had oftentimes been in danger to have been ſlain by him, yet was he much troubled at his death; and not only ſo, but he likewiſe put to death him that ſlew him; telling him, that he himſelf had accuſed himſelf for ſlaying the King, and ſhown him- F ſelf by that Parricide to be a true *Amalekite*. He compoſed likewiſe Lamentations and Epitaphs in the praiſe of *Saul* and *Jonathan*, which are yet extant. After that he had thus honoured the King, and performed his Lamentations and Obſequies, he asked counſel of God by the Prophet, *What City of the Tribe of* Juda *he would give him to inhabit in?* who anſwered him, *That he would give him* Hebron. For which cauſe he forſook *Siceleg*, and came and dwelt in *Hebron*, and brought thither his Wives and his Army. All the people of the Tribe reſorted thither unto him, and proclaimed him King: where underſtanding how the *Jabeſins* had buried *Saul* and his Sons, he ſent Ambaſſadors unto them, both to praiſe and approve their Actions, aſſuring them, that he allowed their Act, and would recompence that kindneſs which they had ſhewed to the dead: giving them G likewiſe to underſtand, that the Tribe of *Juda* had choſen him for their King. But *Abner* the Son of *Ner*, General of *Saul*'s Army, a Man of great courage, and a noble diſpoſition, underſtanding that *Saul* and *Jonathan*, and his two other Brothers were dead, came into the

2 *Sam.* 1. *v.* 1. *ad* 12. An *Amalekite* certifieth *David* of *Saul*'s death, and in teſtimony thereof preſenteth his Bracelets and Crown.

v 12. *David* lamenteth *Saul* and *Jonathan*'s death.

ver. 13, 14, 15. *David* commandeth the *Amalekite* to be ſlain that killed *Saul.*

2 *Sam.* 2. 1, *ad* 7. *David* by God's commandment cometh & dwelleth in *Hebron*, and is declared King of the Tribe of *Juda.*

David praiſeth the *Jabeſins* for burying *Saul* and his Sons.

The year of the World 2891. *before Chriſt's Nativity*, 1073.

v. 8, *ad* 12. *Abner* the Son of *Ner* crowned *Iſhboſeth Saul*'s Son. *Abner* leadeth out his Army againſt the Tribe of *Juda*.

v. 13. *Joab* with all *David*'s Army iſſueth out to meet him.

v. 15. Twelve Soldiers fight, and kill one another, and *Abner*'s ſide are overthrown.

v. 17, *ad* 23. *Azael*, *Joab*'s Brother purſueth *Abner*. *Abner* in his flight killeth *Azael*.

v. 25, *ad* 30. *Joab* and *Abiſai* purſued *Abner* till Sun-ſet.

v 30, *ad finem Joab* ſounding a Retreat, reſtraineth his Soldiers. How many on each ſide died in the Battel.

2 *Sam.* 3. 1, 2. The beginning of civil War amongſt the *Hebrews*.

à v. 2 *ad* 5. *David* had ſix Sons born in *Hebron*.

à v. 6 *ad* 11. *Abner* bridled and governed the multitude, ſo that a long time they were ſubject to *Iſhboſeth*.

à v. 12 *ad* 17. *Abner* ſendeth Ambaſſadors to *David* in *Hebron*, to make a covenant with him. *David* requireth his Wife *Michol* at *Abner*'s hands.

the Camp, and bring with him the only Son of *Saul* that was left, whoſe name was *Iſh-* H
boſeth, he paſſed to the other ſide of *Jordan*, and proclaimed him King. He appointed
likewiſe for his Royal Seat and place of Reſidence, a certain Country called in *Hebrew*
Machare, that is to ſay, the Camp. From thence he went with a ſelect band of Soldi-
ers, with a reſolution to encounter thoſe of the Tribe of *Juda*, becauſe they had choſen
David for their King. Againſt him marched out *Joab* the Son of *Suri* and of *Servia*,
David's Siſter, General of his Army, to encounter him, accompanied with his Bro-
thers *Abiſai* and *Azael*, and all *David*'s Soldiers; and arriving near a Fountain in *Gabaa*,
he drew up his Army in that place. *Abner* propoſing that before they joined Battel
they ſhould try ſome of the Soldiers of each Party: It was agreed between them, that
twelve of either ſide ſhould be choſen out to decide the quarrel. Theſe Men marched out I
into a certain place betwixt both Armies, and having darted their Javelins the one
againſt the other, came at laſt to their Swords; and one taking his Enemy by the Hair,
they all of them ſlew one another upon the place. Hereupon the Armies met, and after a
cruel Battel, *Abner* with his followers were diſcomfited; and flying in great haſt were pur-
ſued by *Joab*, who incouraged his Soldiers to follow them cloſe, without ſuffering any
of them to eſcape. But amongſt the reſt *Joab*'s Brothers were hot upon the chaſe, and
the youngeſt of them, called *Azael*, gave ſpecial teſtimony of his forwardneſs, for he
ran not only more ſwift than other men, but outſtripped Horſes alſo in their race. Whilſt
thus he purſued *Abner* with great vehemence, without turning either to the one ſide or
the other; *Abner* ſeeing himſelf cloſely preſſed after, adviſed him to forbear his purſuit, K
and promiſed him a compleat ſute of Armor for a preſent; but ſeeing him ſtill advance,
he deſired him that he would not conſtrain him to kill him, and thereby render his
Brother *Joab* implacable: But *Azael* not regarding him, *Abner* ſtruck him through with
a Javelin, ſo that he preſently died. But they that purſued *Abner*, likewiſe arriving in
the place where *Azael*'s body lay dead, ſtood round about him, and forbare to purſue
the Enemy any further. But *Joab* and his Brother *Abiſai* paſſing by, and conceiving a
more mortal hatred againſt *Abner*, becauſe he had ſlain their Brother, they purſued him
till Sun-ſet, unto a place called *Amon*, that is, the aqueduct. There mounting upon a Hil-
lock, he ſaw *Abner* with the Tribe of *Benjamin* flying from him; who began to cry out
to him, that men of the ſame Tribe ought not to be ſo incenſed the one againſt the L
other; that their Brother *Azael* was in the fault; becauſe that although he had exhor-
ted him to ceaſe from purſuing him, yet could he not perſuade him, and that therefore
he had ſlain him. *Joab* conſidering theſe his ſayings, he commanded the Trumpet to
ſound a retreat, and forbear to purſue them any more, and incamped for that night in the
ſame place; during which time, *Abner* travelled without ceaſing, and having paſs'd over
Jordan, returned to his Camp to *Iſhboſeth Saul's* Son. The next day *Joab* ſurveyed the dead,
and cauſed them to be buried. Thoſe that were found dead on *Abner*'s ſide, were about
three hundred and ſixty men; and on *David*'s nineteen, beſides *Azael*, whoſe body *Joab*
and *Abiſai* took with them, and carried it to *Bethlehem*, and after they had interred it in
the Tomb of their Anceſtors, they repaired to *Hebron* unto *David*. From that time forward M
there aroſe a civil War amongſt the *Hebrews*, and endured a long time, in which *David*'s fol-
lowers had always the upper-hand, and never adventur'd the hazard of the Field without
ſome gaining advantage; whereas the Son of *Saul* and his partakers were daily weakned.
David at that time had ſix Sons and as many Wives; the eldeſt of them was called *Am-*
mon, the Son of *Achimaas*; the ſecond was *Daniel*, the Son of *Abigail*; the third was called
Abſalom, the Son of *Maaca*, the Daughter of *Tolmar* King of *Geſſure*; the fourth was *Ado-*
nias, the Son of his Wife called *Aggite*; the fifth was *Sphacia* the Son of *Abithal*; the ſixth
Jethream the Son of *Egla*. But after this civil War was begun, and that the Kings on
both ſides had oftentimes encountred and fought together; *Abner* the General of the N
Army of King *Saul*'s Son, a prudent man, and one that was beloved by the People,
endeavoured all that in him lay, that the whole Country might be commanded by *Iſh-*
boſeth, and in effect they all ſubmitted unto him for a certain time: but when it after-
wards fell out that *Abner* was charged to have kept company with *Riſpa*, *Saul*'s Concu-
bine, the Daughter of *Sibath*, and that *Iſhboſeth* reproved him for it, he was much incen-
ſed, as thinking himſelf very ill rewarded for his Services; whereupon he threatned to
eſtabliſh the Kingdom of *David*, and to make *Iſhboſeth* know that it was neither his own
valour nor conduct that made him Sovereign over the Tribes on that ſide *Jordan*, but
that his fidelity and experience was the cauſe thereof: Whereupon he ſent unto *Hebron* to
David, requiring him by an oath, to accept of him as his confederate and friend, promiſing
him to perſuade the People to forſake *Saul*'s Son, and to proclaim him King of the whole Coun-
try. *David* ſware unto him, as he had required, and very joyfully received his offices, and the
more to confirm this league betwixt them, he ſent back *Michol David*'s Wife whom he had pur-

chaſe

The year of the World, 2891. *before Chriſt's Nativity*, 1073.

A chaſed of her Father *Saul* with the heads of 600 *Philiſtines*; which *Michol*, *Abner* had taken from *Phalti*, who had ſince that time eſpouſed her; whereunto *Iſhboſeth* alſo conſented, to whom *David* had written. *Abner* therefore aſſembled all the Elders and Governors of the people, and told them, that at ſuch time as heretofore they were ready to forſake *Iſhboſeth*, and to ſubmit themſelves to *David*, he diſſuaded them from that intent; but that he was now willing to comply with them, becauſe he was aſſured that God had choſen *David* (by the mouth of *Samuel* the Prophet) to be King over all *Iſrael*, and had foretold that he ſhould ſubdue the *Philiſtines*, and bring them under his ſubjection. Which when the Elders and Governors underſtood, they all of them agreed to ſubmit themſelves to *David*. *Abner* ſeeing them thus reſolved, did afterwards aſſemble all the Tribe of *Benjamin* (out of which the Archers of *Iſhboſeth*'s Guard were choſen) and told B them the like; and perceiving that they complied with him, and ſubmitted themſelves unto his pleaſure, he gather'd about twenty of his familiar friends, and came to *David* to receive him in his own perſon, in confirmation of what *David* had promiſed. *David* received and entertained him very kindly, and magnificently feaſted him for many days; after which *Abner* deſired him that he might return, and bring the people with him, to the end that in their preſence and ſight he might deliver him up the Government. When *David* had diſmiſſed *Abner*, ſome little time after his departure *Joab* the General of *David*'s Army came to *Hebron*, and knowing that *Abner* had been with *David*, and was lately departed from him, and conſidering the merit of *Abner*, whom he knew to be a great Captain, and the eminent ſervice which he was now likely to do C for *David*, he began to fear ſome diminution of his own greatneſs, and that the Army was not like to continue under his command; whereupon he endeavoured to perſuade *David* to give no credit to the promiſes of *Abner*, ſince he was very well aſſured, that he had no other deſign than to ſettle the Crown upon *Iſhboſeth*; that this whole Treaty was nothing elſe but a meer trick to cheat him of his Kingdom; and that *Abner* was returned with a great deal of joy, becauſe his deſigns were like to ſucceed ſo well. But perceiving that theſe his ſubtilties took little effect with *David*, he attempted a more perilous exploit than the former. For reſolving with himſelf to kill *Abner*, he ſent out certain men after him, whom he appointed that as ſoon as they ſhould overtake him, D they ſhould deſire him in *David*'s name to return with ſpeed, becauſe he had forgot to ſpeak to him about ſome affairs of great importance.

David requireth his Wife *Michol* at *Abner*'s hands.
Abner conſulteth with the Elders and Governors of the Army to revolt to *David*.
à v. 20. *ad* 23.
The Elders and Captains, perſuaded by *Abner*, follow *David*.
The *Benjamites* accord with *Abner*.
He reſorteth to *David*, and certifieth him thereof.
Abner being kindly entertained by *David*, is friendly diſmiſſed.
ver. 24, *&c.*
ver. 26.

When *Abner* heard the words of theſe meſſengers (who overtook him in a place called *Beſira*, ſome twenty Furlongs off of *Hebron*) he ſtruck out of the way, without ſuſpecting any treachery; and *Joab* going before him, embraced him with great kindneſs, and like an affectionate friend, and ſingling him from his other company, and making as if he would inform him of certain ſecrets, and having drawn him into a by-way beſide the wall, accompanied only with his Brother *Abiſai*, he drew his ſword, and thruſt it into his ſhort ribs; of which wound *Abner* died, ſurprized by the Treaſon of *Joab*, who coloured that act of his with the revenge and death of his Brother *Azael*, whom *Abner* E had ſlain whilſt he was purſued by him in the firſt War at *Hebron*; but in truth it was but the ſuſpicion of his greatneſs and honour, fearing leſt he ſhould be deprived of his Place, and *Abner* obtain the next degree of honour unto *David*. Hereby may a man perceive how many and how mighty things men attempt and hazard for their avarice and ambition ſake, and to the end they may not be inferior unto any others. For when they deſire to attain riches and honours, they atchieve it by ten thouſand miſchiefs; and at ſuch time as they fear to be diſpoſſeſſed, they ſtrive to continue their eſtates by means more pernicious, becauſe they think it to be the leſs ſin; and that the unhappineſs is leſs, rather not to have obtained to any greatneſs and power, than after the poſſeſſion thereof, to fall from it. Thence it cometh that all of them intend and practiſe many F hazards and difficulties through the fear they have to forfeit their Grandeur. But it ſufficeth to have briefly touched this point. *David* having notice of the murther of *Abner*, conceived a great grief in his heart, and called all his friends to witneſs, lifting up his hands unto God, and proteſting that he was no partaker of the murther, and that *Abner* had been ſlain without his knowledge. He likewiſe uttered moſt grievous curſes againſt the murtherer, his houſe and accomplices, praying that they might be overtaken by that vengeance which uſeth to purſue the murtherer: for he greatly ſuſpected leſt he ſhould be thought to be a party in that which had hapned unto *Abner*, contrary to his Faith and Promiſe which he had paſt unto him. Moreover, he commanded that all the people ſhould weep and lament for him, and that his Funerals ſhould be honoured G according to the accuſtomed manner, in renting of Garments, and putting on Sackcloth: and that the ſame ſhould be done, the Coffin being carried before, which both he and the chiefeſt Governors of the *Iſraelites* followed, beating on their Breaſts, and ſhedding tears,

Ver. 27.

Men inclined to ambition and avarice, dare all things.

ver. 31.
David with the whole people bewail *Abner*, and honour his funeral.

The year of the World, 2899. *before Chriſt's Nativity,* 1065.

tears, and teſtifying the love which they bare unto him during his life, and their ſorrow H
for his death, who had been murthered contrary to their will and intention. He was
entombed in *Hebron* with great Magnificence, and Epitaphs compoſed in his praiſe by
David himſelf, who ſetting himſelf on the Tomb, firſt of all lamented, and gave others
an example to follow him. And ſo much was he troubled at the death of *Abner*, that
he forbore all kind of meat until the Sun ſet, notwithſtanding the inſtances of his
Friends, who urged him to take meat; which act of his purchaſed him much love
amongſt the people. For they that loved *Abner*, were very glad to be witneſſes of that
honour which he did him at his death, and that faith which he maintained in honouring
him, as if he had been his Kinſman or Friend, and not embaſing him with a vile
and contemptible Tomb, as if he had been his Enemy. And in general, all of them I
were ſo much poſſeſſed with the Sweetneſs and Royal Nature of King *David*, that
they believed he would have the like kindneſs for them, as they ſaw him expreſs for
deceaſed *Abner*. And by this means *David* happily maintained his credit, and increaſed
the peoples good opinion of him, eſcaping thereby the ſuſpicion that he might in ſome
ſort have been acceſſary to his death. He proteſted alſo unto the people, that he conceived
no ſmall grief at the loſs of ſo good a man, declaring that it was a great prejudice
to the State to be deprived of him, who maintained their Peace by his good
advice, and ratified the ſame by his executions and Warlike Valour. But God (ſaid he)
who hath care of all things, ſhall not ſuffer him to dye unrevenged: and he it is that
ſhall bear me witneſs, that it lieth not in my power to puniſh *Joab* and *Abiſai*, who K
have greater credit in the Army than my ſelf; yet ſhall they not eſcape God's juſtice
for this fault. Thus ended the life of *Abner*.

ver. 33, *ad* 35. *David* ſalveth his honour, and avoideth the ſuſpicion of *Abner*'s death.

CHAP. II.

Iſhboſeth *is ſlain through the Treaſon of his Followers. The whole Kingdom devolveth unto* David.

Hedio & Ruffinus, cap. 2. 2 Sam. 4. 1, *ad* 6.

WHen *Iſhboſeth*, *Saul*'s Son, had notice of *Abner*'s death, he was much troubled,
not only that he was deprived of his near Kinſman, but alſo of ſo great a perſonage
as had ſettled the Crown on his head. Neither did he himſelf long time remain L
alive after him; but by the Sons of *Jeremon*, *Banaoth* and *Than*, he was traiterouſly
ſlain. Theſe two being *Benjamites*, and of the chiefeſt Nobility amongſt them, contrived
to make away *Iſhboſeth*, and thereby obtain a great reward from *David*; ſuppoſing that
ſuch an act would merit the chiefeſt place and dignity in the Army. For which cauſe
finding *Iſhboſeth* alone in his houſe about mid-day, laid on his bed and aſleep, and unattended
by any of his Guard, and perceiving likewiſe that the Porter was aſleep: they
entred into the lodging where *Iſhboſeth* was aſleep, and ſlew him; and having cut off his
head, they travelled all the night and day, as if they fled from thoſe whom they had
offended, and ſought for reſcue. And when they came to *Hebron*, they preſented *David* M
with *Iſhboſeth*'s head, offering themſelves to do him ſervice, letting him know that they
had delivered him of an enemy, and made away his adverſary. But *David* allowed
not their act, but thus received them; *O curſed men (on whom I intend preſently to execute
juſtice) have you not heard how I puniſhed him that murthered* Saul, *and brought his
Royal Crown unto me? Yea, although he ſlew him at his own requeſt, and to the intent the
Enemy ſhould not ſurprize him alive? Did ye think that I was changed, and that I am not the
ſame that I was, but that I take delight to be partaker with you in your wickedneſs, or that I
will countenance it, as if theſe acts of yours (who are murtherers of your Maſter) were to be
commended? Ungrateful Villains, have you no remorſe for having murthered on his Couch, a
Prince that never did an injury to any, and had ſhewed ſo much kindneſs unto you? But I will N
certainly puniſh you with the loſs of your lives, becauſe you have thought that* Iſhboſeth*'s death
would work my content: for you could not in any thing diſhonour me more, than by conceiving
ſuch an opinion of me.* Which ſaid, he adjudged them to dye by the moſt cruel torments
that might be imagined; and with a great deal of ſolemnity he cauſed *Iſhboſeth*'s head
to be interr'd in *Abner*'s Tomb.

ver. 6, *ad* 12. *Iſhboſeth*'s head is brought to *David*. *David*'s ſharp invective againſt the murtherers of *Iſhboſeth*, and their puniſhment.

2 *Sam.* 5. 1, 2, 3, *&c.* The Nobles of the *Hebrews* repair to *David* to *Hebron*, and declare him King.

Theſe murtherers being thus put to death, the chief of the people repaired to *David*
unto *Hebron*, both they that commanded over thouſands, and ſuch alſo as were governors,
and ſubmitted themſelves unto him, they recounted the good offices they had done him,
both during *Saul*'s life-time, as alſo the honour which they had always ſhown him ſince
the firſt time that he was a Commander in that Army, eſpecially that he had been
choſen by God through the mediation of the Prophet *Samuel*, to be their King, and O
his children after him; declaring unto him, that God had given him the Country of
the *Hebrews*, to defend the ſame, and diſcomfit the *Philiſtines*. *David* accepted their readineſs

The Year of the World, 2899. before Chriſt's Nativity, 1065.

A readineſs and affection, exhorting them to perſiſt, aſſuring them that they ſhould never repent themſelves of their obedience: and after he had entertained them, he ſent them to aſſemble the people.

David entertained the Nobles kindly.

The Armed Soldiers that came to David.

Of the Tribe of *Juda*, there came together about ſix thouſand and eight hundred men of War, bearing for their Arms a Buckler, and a Javelin; who before that time had followed *Saul*'s Sons, and were not of thoſe that had adhered unto *David*. Of the Tribe of *Simeon*, ſeven thouſand, and one hundred, or ſomewhat more. Of that of *Levi* 4700, whoſe Captain was *Jodam*, with whom was *Sadoc* the High-Prieſt, accompanied with twenty and two of the ſame lineage. Of the Tribe of *Benjamin* four thouſand men of War; for this Tribe were as yet of that opinion, that ſome of the Heirs of *Saul* ſhould reign. Of that of *Ephraim* 20800 ſtrong and valiant men. Of that B of *Manaſſes*, eight thouſand. Of that of *Iſſachar* two hundred, who were skilful in divination, and 20000 men of War. Of that of *Zabulon* 20000 choſen fighting men: for only this intire Tribe was wholly at *David*'s command, who are armed in like manner as they of *Gad* were. Of the Tribe of *Nepthali* there were a thouſand Captains, famous for their valour, and armed with Shield and Javelin, attended by an infinite number of their Tribe. Of the Tribe of *Dan* there were 27000 choſen men. Of that of *Aſer* 40000. Of the two Tribes on the other ſide of *Jordan*, and of the half Tribe of *Manaſſes*, ſix ſcore thouſand armed men, with Buckler, Javelin, Helmet and Sword: The reſt of the other Tribes alſo wore Swords. All this multitude was aſſembled together in *Hebron* before *David*, with great proviſion of victuals and wine, ſufficient to ſuſtain them all, C who all of them with one conſent, appointed *David* to be their King. Now when the people had muſtered and feaſted for three days ſpace in *Hebron*, *David* diſlodged from thence with his whole Hoſt, and repaired to *Jeruſalem*. But the *Jebuſites*, who at that time inhabited the City, and were of the Race of the *Canaanites*, ſhutting up their Gates againſt his coming, and placing on their walls as many as were blind and lame, or maimed in any other ſort, in contempt of him, ſcoffingly jeſted and ſaid, That theſe were ſufficient to keep out the Enemy: ſo much truſted they to their fortifications. Wherewith *David* being incenſed, he prepared to beſiege *Jeruſalem* with all the vigour imaginable, that he might by making himſelf Maſter of that place ſtrike a terror into all the reſt that ſhould D dare to make any oppoſition. He took the lower Town; and becauſe the higher Town as yet held out, the King reſolved to encourage his men of War to ſhew themſelves valiant, promiſing them honours and rewards, and that he would make him General over all the people, that ſhould firſt of all Scale the Wall. Whilſt they thus put themſelves forward to mount without refuſing any danger (through the deſire they had to obtain the Government that was promiſed) *Joab* the Son of *Servia*, was the forwardeſt; and having got upon the Wall, called from thence to the King to acquit himſelf of his promiſe.

Hedio & Ruffinus, cap. 3.

v 6, 7, 8, 9, 10. The Siege of *Jeruſalem* undertaken by *David*.

David ſurpriſeth the lower Town.

David getteth the upper Town.

The valour of *David*'s Soldiers, and in eſpecial of *Joab*.

CHAP. III.

E

David *having taken* Jeruſalem *by force, turneth out all the* Canaanites, *and delivereth the City to be inhabited by the* Jews.

David expelleth the *Jebuſites* out of the Town and City of *Jeruſalem*. The league of friendſhip between *Hiram* and *David*. How *Jeruſalem* was called *Solyma*, and what mention *Homer* made thereof. The years ſince *Joſhua*'s conqueſt to this time 515. *Orphan* a *Jebuſite*, friend to *David*. 2 Kings 24 *David*'s Sons born in *Jeruſalem*.

After therefore he had caſt out the *Jebuſites* from the higher City, and repaired *Jeruſalem*, he called it the City of *David*, and reſided there all his Reign: ſo that the whole time that he ruled in *Hebron*, over the Tribe of *Juda*, was ſeven years, and ſix months. But after he had taken *Jeruſalem* for his Royal City, his fortunes daily more and more increaſed, becauſe God was with him. *Hiram* alſo King of *Tyre*, ſent unto him, and made a league with him: he preſented him likewiſe with Preſents of Cedar, and Workmen and Maſons, to build him a Royal houſe in *Jeruſalem*. Now when F the King had taken the City, he joyned the Cittadel unto it; and having walled them about he gave the Government thereof to *Joab*. This King was the firſt that drove the *Jebuſites* out of *Jeruſalem*, and called the ſame by his name. For, from the time of *Abraham* our forefather, it was called *Solyma*: neither want there ſome that infer, that *Homer* under that name intendeth *Jeruſalem*. For, in the *Hebrew* tongue, *Solyma* is as much as to ſay, *Security*. All the time ſince the war made by *Joſhua* againſt the *Canaanites* and ſince the diviſion of the Country (during all which time the *Iſraelites* could not drive the *Canaanites* out of *Jeruſalem*) until *David* took the ſame by force, were five hundred and fifteen years. But I muſt not forget one *Orphan*, a rich man amongſt the *Jebuſites*, who becauſe he was well affected towards the *Hebrews*, was not put to death G at the taking of *Jeruſalem*: but was much honoured by the King. *David* eſpouſed other Wives beſides thoſe which he had; and took many Concubines: by them he had eleven Sons, whoſe names are theſe which follow, *Amnael*, *Seba*, *Nathan*, *Solomon*, *Jaber*, *Eliel*, *Phalna*,

The year of the World, 2899. before Chriſt's Nativity, 1065.

Phalna, Ennapha, Jenaah, Eliphal: and a Daughter called *Thamar.* Nine of theſe were begotten of his wives, and the two laſt were the Sons of Concubines. But *Thamar* was *Abſalom*'s Siſter by the ſame Father and Mother. H

CHAP. IV.

David *aſſailed by the* Philiſtines, *obtaineth a great victory againſt them near* Jeruſalem.

2 *Sam.* 5. 18. *ad finem. Hedio & Ruffinus*, cap. 4.

The *Philiſtines* moving War againſt *David*, are partly ſlain or put to flight.

The *Philiſtines* invaded the *Hebrews* with a mighty Army gathered out of ſundry nations.

NOw when the *Philiſtines* knew that the *Hebrews* had created *David* King, they led forth their Army againſt him towards *Jeruſalem*, where, encamping themſelves in the valley of the Giants (which is a place not far from the City) they in that place I expected the encounter. But the King of the *Hebrews*, who was wont to do nothing inconſiderately, commanded the High-Prieſt to ask counſel of God what ſucceſs the War ſhould have; who after he had informed him that God favoured their deſigns, he preſently drew out his Army againſt the Enemy, and giving them battel, he ſuddenly aſſailed the Enemies, ſlaying many of them, he put the reſt to flight. But let no man ſuſpect that the Army of the *Philiſtines* was either ſmall in number, or weak in courage, which at that time aſſailed the *Hebrews*, becauſe they were eaſily overcome, without their performing any memorable action. For all *Syria*, *Phœnicia*, (and the other Warlike Nations beyond them) were confederates with them, in this War: which was the cauſe, that notwithſtanding they were ſo many times overcome, and loſt many thouſands of men, that they de- K ſiſted not to aſſail the *Hebrews* with greater force: having been defeated in the battel beforementioned, yet they reinforced their Army, and encamped in the ſame place. Whereupon *David* again required of God what the iſſue of this battel ſhould be: and the High-Prieſt told him, that he ſhould encamp in the Foreſt called *Tears*, becauſe it was not far off from the Enemies Camp, and that he ſhould not depart from thence, neither make any attempt upon them, before the trees ſhould ſhake without any agitation of the wind. Whereupon, as ſoon as the trees ſhook, and the time which God had appointed was come, without any delay he marched out with an aſſurance of returning victorious.

The *Philiſtines* flight.

For the ſquadrons of the Enemy were diſordered, and incontinently betook themſelves to flight, being purſued unto the City of *Gerar* (which is a frontier-town of their L Country) their Camp was plundred, and in it were found great riches; and amongſt other things their gods, which were broken to pieces by the *Iſraelites.*

2 *Sam* 6. 1. *ad* 5. *David*'s command as touching the tranſportation of the Ark.

The battel being ended, it ſeemed good unto *David* (by the counſel of the Elders and Colonels over thouſands) that all the flower of their youth ſhould be aſſembled from all the parts of the Country, every one according to his Tribe. And that the Prieſts and Levites ſhould repair to *Cariathiarim*, and bring from thence the Ark of God and convey it to *Jeruſalem*; to the end that when it ſhould be there, the ſervice of God might for the future be celebrated in that place, and other ſacrifices and honours agreeable to the divine Majeſty be performed. Which if *Saul* had religiouſly obſerved, M he had not fallen into thoſe misfortunes which at the ſame time deprived him of his Crown and his life. Now when all the people were aſſembled (according as it was appointed) the King himſelf alſo aſſiſted at the removal of the Ark; which being carried by the Prieſts out of *Aminidab*'s houſe, they laid it upon a new Wain drawn by Oxen, and committed the conduct of it to their Brethren and their Children.

v. 6 7, 8, 9. *Oza* ſtretching out his hand to ſtay the Ark, is ſuddenly ſtrucken dead.

v. 10, 11. *David* placeth the *Ark* in *Obed-Edom's* houſe, who proſpereth there-through in all felicity.

v. 12. The Ark tranſported into *David*'s houſe, and placed in a Tabernacle.

The King marched foremoſt, and after him all his people, praiſing God, and ſinging Pſalms and Hymns to the ſound of the Trumpets and Cymbals, and ſeveral ſorts of Inſtruments: and, in this manner conducted they the Ark into *Jeruſalem*. But when they were come to the threſhing floor of *Chidon*, *Oza* died thorough the wrath of God: N for the Oxen ſtumbling that drew the Chariot, and the Ark tottering, he ſtretched out his hand to hold it up; but being no Prieſt, God ſtruck him dead, becauſe he preſumed to touch the Ark. The King and the people were much troubled at the death of *Oza*, and the place where he died is called to this day, *Oza's Striking*. *David*, (fearing leſt if he ſhould carry the Ark with him into the City, the like misfortune might attend him that had befallen *Oza*; who died, becauſe he only ſtretched out his hand) he carried it not with him into the City, but commanded that it ſhould be left in the poſſeſſion of one called *Obed*, by deſcent a *Levite*, a good and vertuous man: where it remained for three months ſpace; during which time, his houſe was bleſſed with all worldly happineſs. The King being informed of the ſucceſs of *Obed*, (who was a poor man, was ſuddenly become very rich, ſo that all men had their eyes upon him, and ſome envied him) he aſſured himſelf that no inconvenience would befall him, if he ſhould take the Ark to *Jeruſalem*. It was carried by the Prieſts; and ſeven Quires of ſinging men who were appointed by the King, O went before it: The King himſelf likewiſe played upon the Harp, ſo that *Michol David*'s

Wiſe

A Wife and *Saul*'s Daughter, ſeeing him, mocked at him. The Ark then being thus carried, was placed in a Tabernacle erected by *David*, who offered Sacrifices of all ſorts, in ſuch abundance, that he feaſted all the people, both Men, Women and Children, diſtributing unto every one a Cake, and a portion of the Sacrifice: and after he had thus feaſted the People, he diſmiſſed them, and retired unto his own Houſe. But *Michol* his Wife, the Daughter of King *Saul*, drawing near unto him upon his return, beſought God for him, that it might pleaſe him in all other things ſhe might expreſs unto her Husband all that which became her intire and unequall'd love towards him: but in this ſhe blamed him, becauſe that being ſo great and mighty a King, he had diſhonoured himſelf in dancing, and had thereby diſcovered that which became him not, doing all this in company B of his Servants and Handmaids. To whom *David* anſwered, *That he was not aſhamed of performing a thing ſo acceptable unto God as that was, who preferr'd him before her Father, and placed him above all others, aſſuring her that he ſhould oftentimes behave himſelf after that manner.* This *Michol* had no Children by *David*, but being married again to another (to whom her Father had betrothed her after he took her from *David*) ſhe bare five Sons, of whom we will ſpeak hereafter. The King perceiving how by God's aſſiſtance his affairs proſpered daily more and more, thought that he could not without offence dwell in an Houſe of Cedar, and ſuffer the Ark to remain in a Tabernacle; wherefore he deſigned to build a Temple unto God, according as *Moſes* had foretold, and to this intent conſulted with the Prophet *Nathan*, who willed him to perform all that which he C was minded to accompliſh, aſſuring him that God would be aſſiſtant unto him: which confirmed him in the reſolutions he had taken. But the ſame night God appeared unto *Nathan*, commanding him to tell *David*, that he accepted his will, and commended his reſolutions, yet notwithſtanding he permitted him not to proceed, becauſe he had embrued his Hands in the Blood of many of his Enemies. But after his deceaſe (which ſhall happen after he hath lived a long and proſperous life) his Son *Solomon* (to whom he ſhall leave the Kingdom after his death) ſhall cauſe a Temple to be built, promiſing him to aſſiſt the ſaid *Solomon* (even as the Father doth his Son) and that he would continue the Kingdom to his Heirs: And that if they ſhall happen at any time to offend him, he will only puniſh them with Sickneſs and Famine. *David* hearing this was ve- D ry joyful, becauſe the Kingdom was aſſured to his Heirs: and for that his Houſe ſhould be renowned; and preſenting himſelf before the Ark, he proſtrated himſelf, and gave God thanks for all the Benefits he had beſtowed on him; for that from a poor and humble Shepherd, he had raiſed him to ſo great a heighth of Majeſty and Glory, that he had promiſed to take care of his Poſterity; and that he would ſecure the Liberty of his People which he had aſſerted in delivering them from Bondage.

The Year of the World, 2900. *before Chriſt's Nativity*, 1004.

David is mocked by his wife *Michol*, v. 13, 14 15, 16.

2 *Sam*. 7. 1 2 3. *David* decreeeth to build a Temple unto God.

v. 5 *ad* 17. God certifieth *David* by *Nathan*, that *Solomon* ſhould build the Temple.

v. 18, *ad finem*. *David* giveth God thanks for the Bleſſings which were promiſed him by *Nathan*.

CHAP. V.

David *overcoming the neighbouring Nations, impoſeth Tributes on them.*

Hedio & Ruffinus, cap. 5.

E NOT long time after this, *David* made war upon the *Philiſtines*, partly, that he might avoid the ſuſpicion of ſloth and idleneſs; and partly, that having (according as God had foretold) diſcomfited his Enemies, he might leave a peaceable Kingdom to his Poſterity after him. He therefore aſſembled his Army, commanding them to be in a readineſs to march, and departing out of *Jeruſalem*, he made an inroad into the Country of the *Philiſtines*; whom he overcame in Battel, and took a great part of the Country from them, by means whereof he enlarged the Frontiers of the *Hebrews*. He made war alſo againſt the *Moabites*; whoſe Army being divided into two parts, was by him defeated and overthrown, and many Priſoners taken, and Tributes were impoſed on them. Afterwards he led out his Army againſt *Adarezer*, Son of *Ara*, King of *Sophona*; and gi- F ving him Battel near the River *Euphrates*, he ſlew about two thouſand Foot, and five thouſand Horſe: He took alſo almoſt a thouſand Chariots. The greater part whereof was wholly conſumed, and One Hundred of them only reſerved to his own uſe.

David warreth againſt the *Philiſtines*. and taketh a great part of the inheritance from them.

2 *Sam*. 8. *v*. 1, 2. A great ſlaughter of the *Moabites*.

3, 4. *David* overcometh the King of *Sophona*.

2 *Sam*. 8. *v*. 6, 7, 8.

CHAP. VI.

They of Damaſcus *are overcome by* David.

ADAD King of *Damaſcus* and of *Syria*, underſtanding that *David* had made war on *Adarezer* (who was his Friend and Confederate) raiſed great Forces to aſſiſt him. But entring the Field, and encountering with *David* near unto the River *Euphrates*, he G was overcome, and loſt a great number of his Soldiers: for in that Battel there fell on his ſide twenty thouſand, and the reſt fled. Of this King, *Nicholas* the Hiſtoriographer makes mention in the fourth Book of his Hiſtory, in theſe words: *A long time after the*

Adad King of *Damaſcus* and *Syria* is overcome by *David* in Battel.

Nicholaus the Hiſtoriographer maketh mention of King *Adad*'s war with *David*.

The year of the World, 2904. before Christ's Nativity, 1061.

Of another King of *Syria* that ſpoiled *Samaria*.

2 Sam. 8. 1, ad 4. *David* impoſeth Tribute on the *Syrians* whom he ſubdued.

Jeruſalem ſpoiled by *Syſſac* King of *Egypt*.

2 King. 14. The prey that was made in the war.

2 Sam. 8.6, &c. The King of the *Amathens* requireth a League at *David*'s hands.

David compelleth the *Idumeans* to pay Tribute by the Poll. The diſtribution of Offices. *2 King 9.*

C. 9. v. 1, &c. *David* maketh an inquiry if any of *Jonathan*'s Kindred were left alive. v. 7, 8. *David* giveth *Mephiboſheth* his Father *Jonathan*'s houſe and *Saul*'s Inheritance.

moſt puiſſant Prince of this Country, called Adad, *governed in* Damaſcus, *and over the reſt of* H
Syria (*except* Phœnicia) *who making War againſt* David, *King of* Judea, *and having oftentimes*
fought with him; in his laſt encounter (wherein he was overcome near the River Euphrates)
he ſignalized himſelf by ſuch actions as were worthy of a great Captain, and a great
King. Moreover he ſpeaketh of his Heirs that reigned ſucceſſively after him. That he being
deceaſed, his Sons reigned for ten generations after him, each of them receiving from their Father
the ſame Name, and the ſame Kingdom, after the manner of the Ptolomies *of* Egypt. The
Third of theſe being more mighty than the reſt, and deſirous to revenge himſelf of
the Injuries which were offered unto his Grandfather, led forth his Army againſt the
Jews, and deſtroyed the Country called at this day *Samaria*. Wherein he varied not
from the Truth: For he of whom he ſpeaketh, is that *Adad*, that made War in *Samaria*,
during the Reign of *Achab* King of *Iſrael*, of whom we will ſpeak hereafter. But I
when *David* had led forth his Army againſt *Damaſcus*, and againſt the reſt of the Country
of *Syria*, he reduced them all under his obedience, placing Gariſons in their Country,
and impoſing Tribute upon them. He dedicated alſo to God in the City of *Jeruſalem*,
the Golden Quivers and Arms of *Adad*'s Guard; which afterward *Syſſac* King
of *Egypt*, took when he vanquiſhed *Roboham* his Nephew, and carried away great riches
out of the Temple of *Jeruſalem*, as it ſhall be declared hereafter, when we come to treat
of that matter. This King of the *Hebrews* being inſpired by God (who made him proſperous
in all his Wars) encamped before the chiefeſt Cities of *Adrezer*, that is to ſay, *Betha*,
and *Mazcon*, which he beſieged, took and ſpoiled, where there was found great ſtore of K
Gold and Silver, and of Braſs, which was more precious than Gold, whereof *Solomon*
made that great Veſſel called the Sea, and other fair Lavers at ſuch time as he adorned
and furniſhed the Temple of God. When *Thoy* King of *Amoth* underſtood all which had
hapned to *Adarezer*, and how his power and forces were deſtroyed, he grew afraid of
his own Eſtate, and reſolved to enter into a league and confederacy with *David*, before
he ſhould come out againſt him: and to that intent he ſent his Son *Adoram* unto him,
to congratulate his ſucceſs againſt *Adarezer* his Enemy, and to contract an Amity with
him. He ſent him Preſents alſo, namely Veſſels of Antique Work of Gold, of Silver,
and of Braſs, whereupon *David* made a League with him, and received the Preſents
that were ſent unto him; and afterwards honourably diſmiſſed his Son both for the one
and the other: and conſecrated that to God which he had preſented him (together L
with the Gold and Silver, which he had taken from the Cities and Nations that were
ſubject unto him.) For God did not only ſo far favour him, as to make him victorious
and happy in his own Wars; but having alſo ſent *Abiſai*, *Joab*'s Brother, the Lieutenant
of his Army againſt the *Idumeans*, he likewiſe granted him Victory: for *Abiſai* ſlew in
the Battel about eighteen thouſand of them, and filled all *Idumea* with Gariſons, impoſing
a Tribute throughout the Country by the *Poll*. This King loved Juſtice of his own
nature; and the judgment which he gave was always moſt equitable. He had for his
Lieutenant-General of his Armies *Joab*, and appointed *Joſaphat* the Son of *Achilles* chief
over the Regiſters. After *Abiathar*, he eſtabliſhed *Sadoc* of the Houſe of *Phineas* for M
High-Prieſt, who was his Friend. *Siſa* was his Secretary, *Banaia* the Son of *Joiada* was
Captain over his Guard, and all the Elders were ordinarily about him to guard and attend
him. He remembring himſelf alſo of the Covenants and Oaths that paſt 'twixt
him and *Jonathan* the ſon of *Saul*, and of their amity and affection (for amongſt his
other excellent qualities he was always moſt eminent for his gratitude.) He cauſed inquiry
to be made, if any one of the Houſe and Family of *Jonathan* were left alive, to
the intent he might return the Friendſhip he had received from *Jonathan*. Whereupon
a certain Man named *Ziba*, was brought unto him (who was enfranchiſed by *Saul*) that
might inform him what one of his Race was alive: who asked him if he knew any of
Jonathan's Sons then living, to whom he might make ſome return of the Kindneſs N
which he had formerly received from their Father: Who anſwered him, *That he had one*
Son remaining, whoſe name was Mephiboſheth, *who was lame of his Legs; for when the*
news came that both his Father and Grandfather was ſlain, his nurſe haſtily ſnatching up the
Child, let him fall from her ſhoulders, and ſo hurt him. When he heard where he was
brought up, he ſent unto the City of *Labath* to *Machir*, with whom *Mephiboſheth* was
kept, and commanded him to be brought unto him. Now when he came to *David*'s
preſence, he caſt himſelf on his face before him; but the King exhorted him to be of
good courage, and to hope hereafter for better fortune, and gave him his Father's Houſe
with all the Poſſeſſions that were purchaſed by *Saul* his Grandfather, appointing him to O
eat with him daily at his own Table. The young Man did him reverence, thanking him
for the Royal offers he had made him. At that time *David* called for *Ziba*, and told
him how he had given *Mephiboſheth* his Father's Houſe, and all *Saul*'s Purchaſes, com-

A manding him to manure his Poſſeſſions, and to have a care of all things, and to return the Revenue to *Jeruſalem*, becauſe *Mephibosheth* was every day to ſit at his Table, charging both him and his fifteen Sons, and twenty Servants to do him ſervice. After the King had thus diſpoſed of him, *Siba* did him reverence; and after he had promiſed to perform whatſoever he had given him in charge, he departed, and *Jonathan*'s Son remained in *Jeruſalem*, where he lived at the King's Table, and was entertained and tended as carefully as if he had been his own Son: he had a Son alſo called *Mica*. Theſe were the honours that thoſe Children which ſurvived after *Jonathan* and *Saul*'s death, received at *David*'s Hands. About the ſame day died *Nabas* King of the *Ammonites*, who during his lifetime was *David*'s Friend, and his Son ſucceeded him in his Kingdom, to whom *David* ſent B Ambaſſadors to comfort him, exhorting him to bear his Father's death with patience, aſſuring him that he would expreſs no leſs love towards him, than he did unto his Father. But the Governors of the *Ammonites* entertained this Embaſſage very contumeliouſly, and not according as *David* had intended it, and murmured againſt their King, telling him, That they were but Spies ſent by *David* to enquire into their Forces, and diſcover the ſtrength of their Country under a pretext of Kindneſs; adviſing him to ſtand upon his guard, and not to give ear to his Proteſtation, leſt being deceived, he ſhould fall into ſome remedileſs inconveniency.

The Year of the World, 2910. *before Chriſt's Nativity*, 1014.

Ver. 9, 10, 11. *David* committeth the diſpoſing of *Mephibosheth*'s Lands to *Siba*, and commandeth him to make the return of his Revenues in *Jeruſalem*.

Hedio & Ruffinus, cap. 6.

2 *Sam.* 10. *v.* 1, 2, 3, 4. *David* ſendeth Ambaſſadors to comfort the Son of the King of the *Ammonites*, who are baſely abuſed.

Nabas King of the *Ammonites* ſuppoſing that his Governors ſpake nothing but truth, unworthily affronted the Ambaſſadors that were ſent unto him: for cauſing the half C of their Beards to be ſhaven cloſe by the Chin, and cutting away the half of their Veſtments, he ſent them back again. Which when *David* ſaw, he was much diſpleaſed, and proteſted that he would not ſuffer that injury ſo eaſily to be digeſted, but that he would make War on the *Ammonites*, and revenge thoſe indignities that were offered to his Ambaſſadors. The Friends and Governors of *Nabas* conſidering how they had violated and broken the Peace, and how for that occaſion they deſerved to be puniſhed, prepared for that War, and ſent a thouſand Talents to *Syrus*, King of *Meſopotamia*, deſiring him that he would be their Confederate in that War, and receive their pay: they requeſted the like of *Subas*: Theſe Kings had 20000 Footmen in pay. They hired alſo with Money the King of the Country called *Michas*, and the fourth called *Iſtob*, which two brought D with them twelve thouſand men.

Ver. 5. 6. *David* is ſore diſpleaſed with the injury offerred to his Ambaſſadors, intending revenge. The *Ammonites* hire their confederates, and prepare for the war againſt *David*.

CHAP. VII.

How David *overcame the* Meſopotamians.

BUT *David* being nothing diſcouraged, either with the Confederacy, or force of the *Ammonites*; but truſting in God, ſince he was ſatisfied that his cauſe was juſt, perſiſted to the revenge of thoſe Outrages which he had received from them. Having therefore muſtered under *Joab* the flower of his whole Army, he commanded him to depart and make war upon them: who came and incamped himſelf before their chief City called *Aramath*; which when the Enemies perceived, they came forth and ranged them-E ſelves in Battel, not in one body, but two ſeveral parties. For their Confederates and Allies were encamped apart in the Plain, and the *Ammonites* ſtood in Battel-array near unto their City Gate, to make Head againſt the *Hebrews*; *Joab* perceiving this, took this courſe, that he might meet them without any diſadvantage; for he choſe out the ableſt and ſtouteſt of his men to ſerve under him againſt *Syrus* and the other Kings confederate with him, and gave the reſt to his Brother *Abiſai*; commanding him to oppoſe himſelf againſt the *Ammonites* whilſt he charged the reſt; and appointed him, that if he perceived that the *Syrians* were ſtronger than he, and did put him to the worſt, that he ſhould come to ſuccour him; promiſing to do the like, if he perceived him to be oppreſſed by F the *Ammonites*. When therefore he had exhorted his Brother to behave himſelf valiantly, he ſent him before to charge the *Ammonites*; and he on the other ſide aſſailed the *Syrians*, who valiantly reſiſted him for a little ſpace: but *Joab* having ſlain many of them, conſtrained them at length to turn their backs. Which when the *Ammonites* perceived (who were afraid of *Abiſai* and his People) retreated likewiſe, and following the example of their Allies, they took their flight into the City. By which means, *Joab* having defeated his Enemies, returned in Triumph and with Victory unto the King to *Jeruſalem*.

Ver. 7, 8. *David* ſendeth out *Joab* with the choiceſt Flower of his Army againſt the *Ammonites*.

Joab and *Abiſai*'s Armies, *V.* 9, 10, 11.

V. 12. 13. 14. *Joab*'s Victory.

Yet were not the *Ammonites* wholly weakned by this loſs; for although they had by experience a certain knowledge that the *Hebrews* were ſtronger than themſelves, yet would G they by no means hearken to a Peace. They ſent unto *Chalama* King of the *Syrians* on the other ſide of *Euphrates*, whoſe Confederacy they attained by Bribes and huge ſums of money. This King had one called *Sobac* for his Lieutenant-General, and under him fourſcore

The year of the World, 2910. *before Chriſt's Nativity*,1540.

15,16,17,18, 19.
The *Syrians* with the *Ammonites* aſſembled themſelves againſt *David*.
The *Meſopotamians* ſubmit themſelves to *David*.
Aramath Beſieged.
Hedio & Ruffinus, cap. 7.
2 *Sam*. 11.1,2, 3, 4 *&c.*
David's Adultery.
v. 5.
Bethſabe certifieth the King that ſhe is with child.
*V.*6, 7, 8.
David ſendeth for *Urias*, and willeth him to repair home unto his wife, which he doth not.
*V.*14,15,16 17
David writeth unto *Joab* to puniſh *Urias*.
Joab ſetteth *Urias* in a dangerous place to encounter with the Enemy.

thouſand Foot, and ten thouſand Horſe. *David* underſtanding that the *Ammonites* drew to an head, and intended to aſſault him again, he ſurceaſed to ſend his Lieutenants, but went himſelf in perſon, and meeting them, he overcame them, and killed forty thouſand of their Foot,and ſeven thouſand Horſe: he hurt *Sobac* alſo, *Chalamas* Lieutenant,ſo that he died of his Wounds. Hereupon the *Meſopotamians* yielded themſelves unto *David*, and gave him many great and magnificent preſents. He therefore by reaſon of the Winter, retired to *Jeruſalem*,but at the Spring he ſent out his Lieutenant *Joab* once more to make war upon the *Ammonites*: who over-running their Country, utterly ſpoiled it, and ſhut them up in *Aramath* their principal City, which he beſieged and took. About this time it ſo fell out,that *David*(notwithſtanding he were a juſt Man,and one that feared God,and an exact obſerver of all the Laws and Ordinances of his Forefathers)fell into a great ſin,and offended God.For as he walked on the top of his Royal Palace,in the Evening, he diſcovered a Woman of incomparable beauty, (whoſe name was *Bethſabe*) bathing her ſelf.His paſſion became forthwith ſo impetuous,that he could not reſiſt it ; whereupon he ſent for her,and kept her with him till ſhe conceived. She deſired him to bethink himſelf of ſome means whereby her ſhame might be concealed, and her life (which was in hazard,by the Law, for her Adultery) might be preſerved. Who thereupon ſent for *Urias* (*Bethſabe*'s Husband,and one of *Joab*'s Captains, who at that time was at the ſiege of *Aramath*) and enquired of him upon his arrival touching the ſtate of the ſiege,and of the Army; who anſwering him that all things were fallen out according to his wiſh; *David* took a part of his own ſupper and gave it him, willing him to repair unto his own Houſe,and repoſe himſelf with his Wife. But *Urias* ſlept among his fellow Soldiers near unto the perſon of the King. Which when *David* underſtood, he ask'd him wherefore he repaired not to his own Houſe, according to the cuſtom of Husbands that had been long abſent; and why he viſited not his Wife from whom he had been ſo long parted? *Urias* replied, That it became him not either to repoſe or take pleaſure with his wife, whilſt his Companions and General lay upon the ground in the Enemies Country. Which ſaid, *David* commanded him to ſojourn there all the day long,to the end that on the next morrow,he might ſend him back again to *Joab*. That night the King invited him to ſupper,and although he were made drunk through the abundance of wine he received, which the King had purpoſely cauſed to be given him,(yet he ſlept at the King's Gate, without any deſire to go home unto his Wife.) Herewith the King being much troubled wrote unto *Joab*,commanding him to puniſh *Urias*,becauſe he had offended him: enjoining him to place him in the greateſt danger, and in face of the Enemy, to the intent that he might be abandoned and left alone, whilſt they that fought next unto him, retired when they ſaw him charged. When he had thus written and ſealed up the Letter with his own Seal,he delivered it to *Urias* to carry to *Joab*: who receiving the ſame, and conceiving the King's pleaſure, placed *Urias* in that quarter where he knew the Enemies would fight moſt deſperately; appointing him ſome of his beſt Soldiers to ſecond him: He aſſured him, that if he could make any breach in the Wall he would come up to him with all his power, that he might through that place force his way into the City.

Urias is ſet with ſome aſſociates to attempt the Siege: the *Ammonites* ſallying out, his company forſake him.
v.18, 19, 20.
Urias with ſome others is ſlain, and the King is certified thereof.

Urias (who was a good Soldier, and a Man of much Honour and Reputation among thoſe of his Tribe, and refuſed no danger) valiantly accepted the charge: But *Joab* privately appointed thoſe that were ranked next him, that when they ſhould ſee the Enemy ſally out with the greateſt fury, they ſhould abandon *Urias*. When therefore the *Hebrews* drew near unto the City,the *Ammonites*,fearing leſt the Enemy ſhould ſpeedily ſcale and enter the City on that ſide where *Urias* was placed, they choſe out a ſquadron of the moſt reſolute men amongſt them, and ſetting open their Gates, they furiouſly aſſaulted their Enemies.They that were near *Urias* ſeeing them draw near,retired back again, according as *Joab* had beforehand commanded them: but *Urias* being aſhamed to flie or forſake his rank,expected the Enemy, and valiantly encountring him,he ſlew divers of them; but at laſt being incloſed and ſhut in the midſt of them,he was ſlain with ſome others of his companions. This done, *Joab* ſent Meſſengers unto the King,to let him know, that not enduring the delay of the ſiege,but attempting to carry the Town by ſtorm, he was compelled to return back into his Camp,, with the loſs of ſome of his men; but he commanded the Meſſengers, that if they perceived the King to be diſpleaſed with the news, they ſhould let him know that *Urias* was dead alſo.

V. 20,21.
David is diſpleaſed with the news of his overthrow.

The King hearing this,ſeemed diſpleaſed,ſaying,that it was a fault in him that he had ſo nearly approach'd the Wall,alledging that he might have done far better,to have taken the Town by Mine,or by battering it with his Engines; inſtancing in the caſe of *Abimelech*, *Gideon*'s ſon,who intending to ſurprize by force a Tower that was within the City of *Tebez*, was ſtruck with a Stone that was caſt at him by a woman; whereof he died. *In remembrance*

A *brance of whoſe diſaſter, they ought to have been more wary, and not to have approached the Wall of the Enemy ſo nearly. For it is the part of a Soldier to retain in his memory both fatal and fortunate ſucceſſes, to the end that when he ſhall be in the like danger, he may follow the one and fly the other.* Whilſt he thus rebuked them, the Meſſenger certified him of *Uria*'s, death, which did ſomewhat appeaſe him. So that he commanded them to tell *Joab*, that it was but a human accident, and that ſuch was the nature of war, that ſometimes the one had the better, and ſometime the other: To conclude, that he ſhould provide for the ſiege, and take care leſt hereafter they ſhould receive any further loſs; counſelling him by Trenches and Engines to ruinate the wall, and commanding that all thoſe that were in the Town ſhould be put to the Sword. The Meſſenger thus diſmiſſed, reported all theſe B things unto *Joab*, according to the King's commandment. But *Uria*'s wife having notice of the death of her Husband, wept and mourned for him divers days: And when her mourning for the dead was ended, the King eſpouſed her, and ſhe bare him a Man-child; yet God beheld not this Marriage with a favourable eye, but was wrath with *David*, and appearing to the Prophet *Nathan* in a dream, he commanded him to reprove *David*. Now *Nathan*, who was a wiſe and experienced Man, knew well that when Kings are diſpleaſed, they ſuffer themſelves rather to be guided by paſſion, than by reaſon; wherefore he thought fit to conceal the threatnings of God for that time, and to begin his diſcourſe with ſomething that ſhould be leſs harſh to the King; wherefore he addreſſed himſelf after this manner. *Two Men* (ſaid he) *dwelt in the ſame City; the one of them* C *was rich, having much great and ſmall Cattel; the other was poor, and had but one only ſheep, which he fed and loved like his children.* It hapned that this rich Man had a ſtranger came to his Houſe, for whoſe entertainment he would not ſuffer any one of his own Beaſts to be ſlain, but ſent a Meſſenger, who took away, by force, the poor Man's Sheep, and cauſed it to be dreſſed, to entertain his gueſt. This report of *Nathan*'s much diſpleaſed the King, inſomuch that he ſwore unto him, that he that had committed ſuch an act, was a wicked Man, and that he ſhould reſtore him fourfold, and that afterward he ſhould be put to death. Whereunto *Nathan* replied, ſaying, *That it was he that deſerved this puniſhment, who had given ſentence againſt himſelf, in that he had preſumed to commit ſo grievous a ſin. Moreover, he certified him of God's diſpleaſure; who, notwithſtanding he had made him* D *King over all the* Hebrews, *and Lord over all the Nations round about, which were many and great; and had protected him from the hands of* Saul, *and had given him Wives, whom he had eſpouſed lawfully, was ſo diſhonoured by him, that he had taken another man's Wife, and cauſed her Husband to be ſlain. For which ſins, he pronounced that he ſhould be puniſhed by God, and his Wives ſhould be violated by one of his own Sons, who ſhould likewiſe lay a ſnare for him, ſo that he ſhould ſuffer an open ſhame for the ſin he had committed in ſecret. Moreover,* (ſaid he) *the Son that thou ſhalt have by her, ſhall ſhortly die.*

The Year of the World, 2910. *before Chriſt's Nativity,* 1054.

Ver. 25. *David* is appeaſed hearing of *Uria's* death.

Ver. 26, 27. *David* marrieth *Bethſabe*, who beareth him a Son.

2 *Sam.* 12. *v.* 1, 2, *ad* 6.

v. 7, *ad* 13. *Nathan* propheſieth of *David*'s puniſhment, and ſharply rebuketh him, he is condemned by his own mouth, and repenteth himſelf.

After the King had received this Meſſage, he was troubled, and wept, confeſſing that he had done wickedly: for before this time he had always feared God, and had never in his life offended him, but in the caſe of *Urias*: whereupon after his ſubmiſſion, God was appeaſed, and took compaſſion of him, promiſing him to continue both his life and King- E dom, and that he would be no more diſpleaſed with him, if he repented him of the ſin he had committed: After *Nathan* had declared theſe things unto *David*, he departed unto his own Houſe. But God, according to the word of the Prophet, inflicted a grievous ſickneſs on the Infant that was born by *Bethſabe*: For which cauſe the King was troubled, and for ſeven days ſpace would eat no Meat, although he was earneſtly preſſed thereunto by his Servants. He put on likewiſe a Mourning Habit, and clothed himſelf with Sackcloth, beſeeching God that it would pleaſe him to grant him the Child's life. But when the Infant was deceaſed about the *7th* day of his Sickneſs, his Servants durſt not let him know it, ſuppoſing that if it ſhould come unto his ear, he would the more obſtinately abſtain from eating, F and his Health would be indangered by his inordinate grief, conſidering he had ſo vehemently been afflicted for his ſickneſs. But the King perceiving that his Servants were troubled, and that they concealed ſomething from him, and gathering thereby that his Son was dead; he called unto him one of his Officers, who certifying him of the truth, he aroſe and waſhed himſelf, and changed his Raiment, and preſented himſelf before the Tabernacle of God, and commanded that they ſhould bring him Meat that he might eat. Whereat his Friends and Servants wondred, and beſought him that they might know the cauſe: He anſwered, while the Child was alive, and I had hope of his recovery, I omitted no means whereby I might move God to mercy; but now after he is dead, it were in vain for me to ſpend my ſelf with unneceſſary grief. Which when they heard, they G approved the wiſdom of the King. After this *Bethſabe* his Wife brought him a ſecond Son, who was called *Solomon*. Mean while *Joab* cloſely beſieged the *Ammonites*, and cut off their water and ſupplies of Proviſion; ſo that they were nigh famiſhed for want of

v. 13, 14. *David* confeſſeth his Sin, and obtaineth pardon at God's hands.

v. 15, 16, 17. 18 *David* faſteth ſeven days, lamenting and mourning for his Son.

v. 20, 21. *David* being certified that the Child was dead, ariſeth, and waſhing, taketh ſuſtenance.

v. 21, 22. *David* yieldeth a reaſon why during the child's life he faſted, and why being dead he took refection.

v. 24. *Solomon* was born by *Bethſabe*.

The year of the World, 2816. *efore Chriſt's Nativity*, 1040.

Victuals: for they had only one little Spring, ſo that they feared leſt it would be ſuddenly H
dry. He therefore wrote unto the King, and certified him of the ſtate of the
City, and exhorted him to come in perſon, and be preſent at the taking of it, to the
intent that he might have the honour of taking the Town.

The King underſtanding what *Joab* had written, commended his affection and fidelity,
and taking with him all the forces which he had, he came to the taking of *Rabatha*,
which being carried by force, and the Plunder given to his Soldiers, he reſerved for himſelf
the Crown of the King of the *Ammonites*, weighing a Talent of Gold, in the midſt
whereof was enchaſed a Sardonyx of great value, which *David* wore upon his head.
He found likewiſe in that City divers ſpoils of great price: But the inhabitants he put
to the Sword, and did the like in all the Cities of the *Ammonites* which he took by force. I
But after the King was returned unto *Jeruſalem*, a great misfortune befel his Family, upon
this occaſion. He had a Daughter which was a Virgin, fair and beautiful, and ſurpaſſed
all other Women in perfections, whoſe name was *Thamar*, born of the ſame Mother
with *Abſalom*. Of her *Amnon* the eldeſt Son of *David* became enamoured: And becauſe
he could not enjoy her at his pleaſure, he grew ſo melancholy, that his Body dried up,
and his colour changed through grief. A certain Couſin and friend of his, called *Jonathan*,
perceiving his paſſion, and obſerving every day how *Amnon*'s beauty and ſtrength
decayed, came unto him, and asked him the cauſe thereof, alledging that that indiſpoſition
of his ſeemed to proceed from ſome amorous affection. Which when *Amnon* confeſſed,
and how he was in love with his Siſter by the Father's ſide, *Jonathan* ſuggeſted K
to him the means how to compaſs his deſires: For he perſuaded him to counterfeit himſelf
ſick, and that if his Father came to viſit him, he ſhould deſire him to ſend his Siſter
to attend him, by which means he ſhould eaſily be delivered of his ſickneſs. This counſel
of his was plauſible in *Amnon*'s ears, who preſently counterfeited a ſickneſs: and laid
him down on his Bed (as *Jonathan* had adviſed him) and when *David* came to viſit him,
he deſired him to ſend his Siſter unto him. When ſhe came, he prayed her, that with her
own Hands ſhe would make ſome Cakes for him, becauſe they would the more content
him if they were of her own making: wherefore ſhe in her Brother's preſence tempered
the Flower, and made certain Cakes, and fried them in a Pan, and preſented them
unto him: But he taſted them not, but commanded all his Servants to retire out of his L
Lodging, becauſe he intended to take his reſt without noiſe or trouble. As ſoon as this
commandment of his was performed, he prayed his Siſter to bring the Meat into his
inner Chamber: He followed her, and diſcovering his paſſion began to offer violence.
But the Virgin crying out, endeavoured what ſhe could, to diſſuade him from an action
ſo ſinful, and diſhonourable to their Family; or if he had not the power to reſiſt the ſame,
ſhe adviſed him to require her at his Father's hands, and not to take her honour from
her by force. But he, enraged with love, neglected all theſe ſayings, and violated her,
notwithſtanding all her reſiſtance. And as ſoon as he had ſatisfied his luſtful deſire, he
hated her, and commanded her to ariſe and depart She anſwered, that this ſecond outrage
was more hainous than the former; for that having violated her, he would not ſuffer M
her to remain there until night, but thruſt her out in the day time, to the end ſhe
might have her ſhame diſcovered: notwithſtanding all theſe juſt reaſons of hers, he commanded
his Servant to drive her out She being grieved at the outrage and violence that
had been offered her, tore her Garment (which was ſuch as the Noble and Princely
Virgins were wont to wear) and ſtrewed Aſhes on her Head, running thorough the
City with cries and lamentations, wherein ſhe expreſſed what wrong had been done
unto her. Her Brother *Abſalom* met her, and enquired what evil had befallen her, ſhe
reported all the injury which her Brother *Amnon* had done her: Whereupon he exhorted
her to pacifie her ſelf, and to ſuffer moderately whatſoever had befallen her; and not to
ſuppoſe her ſelf to be diſhonoured by any act of her Brother: whereupon ſhe was ſomewhat N
pacified, and remained a long time with her Brother *Abſalom* unmarried

Joab by Letters ſoliciteth the King, to come to the ſurprizal of *Rabatha*, *v.* 27 *ad finem.*

David ſurprizing *Rabatha* by force, giveth it for a prey to his Soldiers.

Hedio & Ruffinus, cap. 8.

2 *Sam* 13. 1, *ad* 19.

Jonathan counſelleth *Amnon* how he might enjoy his love.

v. 13. *Amnon* perſuadeth his Siſter to ſubmit to his luſt.

Amnon notwithſtanding his Siſter reſiſts, violateth her.

v. 20, 21. *Abſalom* comforteth his Siſter *Thamar*.

David having intelligence of that which had hapned, was diſpleaſed, notwithſtanding he loved *Amnon* very intirely, (becauſe he was his eldeſt Son) and would not diſquiet him: But *Abſalom* hated him extremely, expecting ſome fit opportunity, wherein he might revenge himſelf on the Raviſher. Now when two years were expired ſince his Siſter was defloured, it chanced that *Abſalom* intending a ſheep-ſhearing in *Belſephon*, a City of the Tribe of *Ephraim*, invited his Father and Brethren to come to his Entertainment. But when the King refuſed to go, leſt he might be chargeable unto him, *Abſalom* preſſed and perſuaded him to ſend his Brothers thither; which he granted. Hereupon *Abſalom* commanded his Servants, that when they ſhould ſee *Amnon* charged with wine and ſleep, they ſhould ſuddenly (upon a ſign given by him unto them) kill him, without fear or regard of any perſon.

v. 24, *ad* 29. *Abſalom* invited his Father and Brethren to his Sheep-ſhearing, and commandeth his Servants to kill *Amnon*, being overcome with wine and ſleep.

A

CHAP. VIII.

How through the Domeſtick Diſcord of his Family, David *was baniſhed by his Son out of his Kingdom.*

The Year of the World, 2912. *before Chriſt's Nativity,* 1052.

AFter that *Abſalom's* ſervants had thus executed his Commandment, a trouble and fear ſeized all the reſt of his Brethren, inſomuch as they ſuſpected their own perſons: wherefore mounting themſelves on Horſeback, they poſted all in haſte towards their Father. But a Meſſenger, who arrived before them, reported unto *David* that *Abſalom* had ſlain all his Sons. Who ſurprized with the dreadful apprehenſion of ſo heinous a crime, in ſuppoſing that ſuch a number of his Children ſhould be ſlain, and that by their own B Brother, neither enquired the cauſe, nor had patience to expect the confirmation of the report, but gave himſelf over to extreme grief; and renting his garments, laid him down on the earth, bewailing all his children, both thoſe that were ſlain, as him alſo that had ſlain them. But *Jonathan* the Son of *Sama* his Brother, exhorted him to moderate his paſſion, telling him, *That he could not be perſuaded that the reſt of his children were ſlain, in that he could conceive no probable cauſe of conjecture. But as touching* Amnon, *there needed no queſtion, for that it was very like that* Abſalom *(by reaſon of the injury which was offered unto his Siſter* Thamar) *would hazard himſelf to kill him.* Mean while a great trampling of Horſes, and a confuſed Troop of men brake off their diſcourſe. Theſe were the King's Sons, who returned in Poſt from the Entertainment: The afflicted Father ran C forth to embrace them, accompanying their tears with a heavy and ſorrowful countenance: And ſeeing (beyond all hope) how they whom a little before he ſuppoſed to be loſt, returned in ſafety, they gave themſelves over to tears and lamentations; the Brothers bewailed the loſs of their Brother, and the King his murthered Son. But *Abſalom* fled into *Geſſur* (unto his Grandfather on the Mother's ſide, and Lord of that place) and ſojourned with him three whole years: At the end whereof, *David* determined to ſend for his Son *Abſalom*, not to puniſh him, but receive him into favour, (for the indignation he had conceived againſt him, was at that time abated) *Joab* alſo furthered this his reſolution by all means poſſible: For he cauſed a certain old Woman, attired in mourning D Habit, to preſent her ſelf before *David*, who ſaid unto him, *That betwixt her two Sons that lived in the Countrey, there hapned ſuch a difference, that falling to handy-ſtrokes, they were ſo enraged one againſt the other, that not enduring to be parted, the one of them ſo wounded the other, that he died; and becauſe her Relations were incenſed againſt the Murtherer, and ſought without mercy to deprive him of life, ſhe humbly beſought the King that he would give her her Son's life, and not deprive her of that only comfort of her old age; which he ſhould bring to paſs, if ſo be he prohibited thoſe that would kill her ſon, from executing their intents: For except it were for fear of him, they would by no means be withdrawn from their fatal and bloody reſolution.* Now when the King had granted her Requeſt, the Woman proceeded, *I moſt humbly thank your Majeſty* (ſaid ſhe) *who have had compaſſion of mine age, and do ſo providently* E *take care that I be not deprived of my Son; but that I may be the better aſſured of thy ſincerity, I beſeech thee (O King) firſt of all pacify thy diſpleaſure conceived againſt thy Son, and be no more incenſed againſt him: For how can I perſuade my ſelf that you will grant me this favour, if you your ſelf continue your diſpleaſure conceived upon the like occaſion againſt your Son? For it is contrary to the Rules of Wiſdom, to add to the irreparable loſs of one Son, the voluntary deprivation of another.* Upon theſe words the King began to ſuſpect that *Joab* had ſuborned this Woman; and underſtanding no leſs by the old Woman's report, he ſent for *Joab*, and told him, *That he granted him that which he deſired, commanding him to ſend for* Abſalom, *aſſuring him that his diſpleaſure was pacified, and choler aſſwaged. Joab* caſt himſelf down proſtrate before the King, and returning him Thanks, he went unto *Geſſur*, F and brought *Abſalom* from thence with him to *Jeruſalem.* The King underſtanding that his Son was come, ſent out a Meſſenger to meet him, commanding that as yet he ſhould not preſume to come into his preſence, becauſe he was not diſpoſed to ſee him ſo ſuddenly. Whereupon he forbore to ſhew himſelf unto him, and went and dwelt amongſt his own Friends and Houſhold Servants. Neither was his beauty any way decreaſed by the ſorrow he had conceived, or for that his entertainment was far different from the quality of a Prince's Son; but he rather exceeded, and grew more famous thereby: So that for beauty, and comelineſs of perſon, he excelled all others; his Hair was ſo thick, that it could ſcarcely be polled in eight days, and weighed 200 ſhekels, which amount to five pound. He lived two years in *Jeruſalem*, and was the Father of G three Sons, and one Daughter, which *Roboam* the Son of *Solomon* afterwards took to Wife, of whom he begat a Son called *Abia.* In proceſs of time he ſent Meſſengers unto *Joab*, to deſire him that he would pacify his Father, and prevail with him to admit him

ver. 30, 31. *David* is certified that all his Sons are ſlain by *Abſalom.*

ver. 32, 33. *Jonathan* comforteth *David*, contradicting his fear in reſpect of all his Sons, and only upon juſt ſurmiſe ſuſpecting *Amnon's* death. *David's* Sons reſort unto their Father.

ver. 34. *Abſalom* flieth to his Grandfather.

2 *Sam.* 24. 1, *ad* 25. *Abſalom*, by the ſubtilty of a woman, and the ſetting on of *Joab*, is revoked from baniſhment, unto *Jeruſalem.*

ver. 24. *Abſalom* revoked by his Father, is commanded for a time to fly his preſence.

ver. 27. 28. *Abſalom's* children born in *Jeruſalem.*

The year of the World, 2816. *before Chriſt's Nativity*, 1040.

v. 30, 31, 32, 33. *Joab* urged by the burning of his houſes, reconcileth *Abſalom* to his Father.

Hedio & Ruffinus, cap. 9. *2 Sam.* 15. 1, *ad* 6. *Abſalom* ſubtilly affecteth his Father's Kingdom.

him to his preſence, that he might ſee him, and ſubmit himſelf unto him. But receiving H no anſwer from *Joab*, he ſent his ſervants, and commanded them to burn *Joab*'s Cornfields that joined unto his: Who hearing what had hapned unto him, he came unto *Abſalom*, accuſing him, and asking him, *For what cauſe he had done him this injury?* To whom *Abſalom* anſwered, *I have* (ſaid he) *invented this ſtratagem, to make thee come unto me, ſeeing thou took'ſt no notice of the Addreſs which I made, to deſire thee to reconcile my Father unto me. And now I beſeech thee that thou wilt move my Father in my behalf; otherwiſe I ſhall think my return more grievous than my baniſhment hath been, if my Father ſhall yet continue his diſpleaſure.* *Joab* was perſuaded through the compaſſion he conceived of the neceſſity wherein he ſaw him, and went and ſolicited the King, with whom he ſo effectually debated as touching *Abſalom*, that altering his diſpoſition, he graciouſly ſent I and called for him. As ſoon as he came unto his preſence, *Abſalom* caſt himſelf proſtrate on the ground, asking pardon for his offences: But *David* raiſed and lifted him up, and promiſed that from thenceforth he would no more upbraid him with thoſe miſdeeds. After theſe things had thus fallen out, *Abſalom* within a little ſpace provided a great number of Horſes and Chariots, and entertained fifty men for his Guard, and every day early in the morning preſented himſelf before the King's Palace, and talked with thoſe that reſorted thither about the trial of their differences: And whereas ſome of them loſt their cauſe, he talked with them according as he found them affected; alledging, *That his Father had no good Counſellors, and that perhaps he himſelf had in ſome things judged amiſs.* And by theſe means endeavoured he to get the good will of all men; K telling them, *That if he had the like authority, he would make them know by proof what his Equity was.* Having by theſe plauſible perſuaſions drawn the hearts of the common people unto him, he was perſuaded they would ſerve him in whatſoever he intended.

ver. 10, *ad* 14. *Abſalom* proclaimed King.

ver. 14. *David* departed out of *Jeruſalem*.

ver. 24, *ad* 30 *David* flying, prohibiteth the High-Prieſts to follow him, to the intent to give him intelligence of that which did paſs.

Four years after his reconciliation, he came to his Father *David*, deſiring that he might go to *Hebron*, and ſacrifice unto God, according as he had vowed at ſuch time as he fled from his preſence. Which requeſt when *David* had granted him, he went thither, being attended with a great concourſe of people, (by reaſon he had appointed divers to meet him in that place, amongſt whom was *Achitophel* the *Gelonite*, one of *David*'s Counſellors, and 200 others of *Jeruſalem*, who altogether ignorant of his deſign, aſſembled themſelves in that place to be aſſiſtant to his Sacrifice:) by all whom he was declared King, L according as he himſelf had commanded. When the News hereof came unto *David*'s ears, and he was aſſured how his Son had behaved himſelf, he was much troubled for his impiety and arrogancy; that he ſhould ſo ſoon forget his pardon which he had obtained for his enormous Crimes; and contrary to all Law plunge himſelf, and hazard his Reputation in more grievous offences, to pervert the ſtate of the Kingdom which God had eſtabliſhed, to deprive his own Father of the Crown and Dignity; wherefore he reſolved to fly to the other ſide of *Jordan*, carrying with him his moſt truſty Friends, to whom he repreſented the unbridled fury of his Son, remitting all things unto God, who judgeth all things; and leaving the Government of his Royal Houſe to the management M of his ſix Concubines, he departed from *Jeruſalem*. He was accompanied with a great number of People, beſides thoſe 600 Soldiers who had followed him in his Baniſhment during *Saul*'s life-time. And altho the High-Prieſts, *Abiathar* and *Sadoc*, with all the *Levites*, had reſolved to depart with him, yet perſuaded he them to abide with the Ark, aſſuring them, that God would deliver them, altho the Ark ſhould continue in its place. He commanded *Abiathar* likewiſe to ſend him private intelligence of each occurrent that ſhould happen, reſerving with him for moſt intimate and truſty Counſellors, *Achimaas* the Son of *Sadoc*, and *Jonathan* the Son of *Abiathar*.

Ethei departed with *David*.

ver. 31. *Achitophel* revolteth from *David*, and followeth *Abſalom*, whoſe counſels *David* ſtriveth by prayer to make fruſtrate.

ver. 32, *&c.* *Chuſhai* is perſuaded to ſubmit to *Abſalom*, and to croſs *Achitophel*'s counſels.

But *Ethei* the *Gittite*, by no perſuaſions of the King could be induced to ſtay, but contrary to his Command, followed him, whereby he more manifeſtly expreſt his affection N towards him. But as he went on his bare Feet up the Mountain of *Olivet*, and all they of his Train followed him (intermixing their travel with bitter tears) a certain Meſſenger came and certified him that *Achitophel* was with *Abſalom*. Which report aggravated and increaſed his grief: So that he beſought God that it might pleaſe him to alienate the Affection of *Abſalom* from *Achitophel*, that he might not give heed unto any of his counſels, becauſe *Achitophel* was a man of a ripe judgment, and ready execution in all that concerned him. As ſoon as he came unto the top of the Mountain, he beheld the City; and as if he had utterly been baniſhed from his Kingdom, he began with abundance of tears to call upon God. There he met with *Chuſai*, his ſincere and unfeigned Friend, whom when he beheld with his Garments rent, with aſhes on his Head, and lamenting the unhappy change which he beheld, *David* comforted him, and exhorted him O not to be diſcouraged, and beſought him to return unto *Abſalom*, under colour that he had forſaken his part, where diligently prying into his ſecrets, he might oppoſe himſelf againſt

The Year of the World, 2920. *before Chriſt's Nativity,* 1044.

A againſt *Achitophel*'s counſels, becauſe he could not do him ſo conſiderable ſervice in attending on him, as he might in ſtaying with *Abſalom: Chuſai* being after this manner perſuaded by *David*, returned back to *Jeruſalem*, where preſently after he met with *Abſalom*, who repaired thither. In the mean time *David* marching onward a little further chanced to meet with *Siba*, *Mephiboſeth*'s Servant, and Purveyor of all thoſe Goods which *David* had given him, (for he was *Jonathan*'s Son, who was the Son of *Saul.*) This man drave before him two Aſſes loaden with Victuals, which he preſented to *David* and his company, to refreſh themſelves; and being demanded, *Where he had left* Mephiboſheth? *In* Jeruſalem (ſaid he) *where he expecteth to be choſen King, through the occaſion of thoſe troubles that have hapned, and in memory of the benefits that divers men had received at* Saul's *hands. David* diſpleaſed with this falſe report, gave *Siba* all thoſe riches B which he had conferr'd upon *Mephiboſheth* in times paſt, judging him more worthy of the ſame than *Mephiboſheth.* Wherewith *Siba* was very well contented.

2 *Sam.* 16. 1, *ad* 4. *Siba* accuſing his Maſter wrongfully, is made Owner of his Riches.

When *David* drew near unto a place which is called *Bachor*, a Kinſman of *Saul*'s, called *Simei*, the Son of *Gera*, came out againſt him, and caſt ſtones at him, and reviled him; and the more *David*'s friends invironed and defended him, the more obſtinately perſevered he in his reproofs and ſcandalous railings, calling him Murtherer, and Captain of the wicked, charging him like an execrable man, to get him out of the Kingdom; giving God thanks for that he had deprived him of his Kingdom, by the means of his own ſon, as a puniſhment for thoſe Crimes which he had committed againſt his own Maſter. This his licentiouſneſs moved all *David*'s followers to diſpleaſure, ſo that all of C them were ready to revenge them on *Simei*; and amongſt the reſt, *Abiſai* would have ſlain him, but *David* would not permit him, but commanded him to forbear: *For fear* (ſaid he) *leſt to our preſent miſeries we annex a further and new occaſion. For as much as concerneth my ſelf, I ſet light by this mad Dog, and refer the matter to God, who hath permitted him to be thus deſperately bent againſt us. Neither is it to be wondred at, that I ſuffer my ſelf to be thus abuſed by him, ſith mine own ſon is ſo wicked, that he dareth openly declare himſelf my mortal enemy; but God, through his goodneſs, will at length look upon us with an eye of mercy, and his juſtice will certainly confound all thoſe that have conſpired to my ruin.* He therefore walked onward on his way, not caring what *Simei* ſaid, who ran on the other ſide D of the Mountain, railing and reviling him. When *David* was arrived on the bank of *Jordan*, he muſtered and refreſhed his Army, who were wearied with their march: mean while *Abſalom* entring *Jeruſalem* with *Achitophel* his Counſellor, was ſaluted and applauded by the concourſe of the People; and amongſt the reſt, *David*'s friend came unto him, who proſtrated himſelf before *Abſalom*'s feet, wiſhing him a long and happy Reign. *Abſalom asked how it came to paſs, that he who was reputed to be one of* David'*s moſt intimate friends, and eſteemed always to be moſt loyal and faithful unto him, ſhould at that time (when occaſion ſerved to expreſs his loyalty) abandon him, and ſubmit himſelf to his enemy?* To whom *Chuſai* anſwered readily, *That it became him to follow God, and the good will of the people.*

ver. 5, *ad* 9. *Simei*'s reviling of *David.*

ver. 9, *ad* 15. *David* forbiddeth to kill *Simei.*

ver. 16, 17, 18. *Chuſai* under a colour offereth his ſervice to *Abſalom.*

E *Since therefore* (ſaid he) *my Sovereign, that both theſe are on your ſide, it concerneth me to follow you, becauſe you have received the Kingdom from God: If therefore you ſhall think fit to account me amongſt your friends, I will approve unto you my loyalty and affection, in like manner as to your knowledge I have done unto your Father; who ought not to be diſpleaſed at that which hath hapned, ſince the Kingdom is not removed into another Houſe, but remaineth in his own Family, becauſe he who was his Son received the ſame.* By theſe words he reconciled himſelf to *Abſalom*, and removed all ſuſpicion. Hereupon *Achitophel* was ſent for to conſult about their affairs in hand; who adviſed him to abuſe all his Father's Concubines, and make them his own. *For* (ſaid he) *from that time forward, the people will believe that you and he will never be reconciled; and will be more ready to bear Arms, and oppoſe your* F *Father for your ſake. For hitherto* (ſaid he) *they have unwillingly profeſſed themſelves to be his Enemies, ſuſpecting leſt a peace ſhould be concluded betwixt the Father and the Son. Abſalom* giving heed to this advice, cauſed a Tent or Royal Pavilion to be pitched in the ſight of all the people, whereinto he entred, and enjoyed his Father's Concubines. And thus was accompliſhed what was foretold by *Nathan* the Prophet.

ver. 20, 21, 22. *Achitophel* perſuadeth *Abſalom* to lye with his Father's Concubines.

CHAP. IX.

Abſalom'*s War againſt his Father; his death, and the diſcomfiture of his Army.*

2 *Sam.* 17. 1, *ad* 14. *Achitophel*'s counſel perſuading *Abſalom* to purſue *David. Chuſai*'s oppoſition.

WHen *Abſalom* had done that which *Achitophel* had adviſ'd him, he requeſted him G once more to counſel him concerning that War which he had undertaken againſt his Father; who required 10000 choſen men, by whoſe aſſiſtance he promiſed to kill *David*, and to bring all that were with him under his ſubjection; aſſuring him that *Ab-*

ſalom's

The year of the World, 2816. *before Chriſt's Nativity,*1040.

ſalom's Kingdom would be then eſtabliſhed, when *David*'s Head was cut off from his H Shoulders. This counſel pleaſed *Abſalom*, whereupon he ſent for *Chuſai*, who was the chiefeſt amongſt *David*'s Friends (for ſo *David* himſelf had termed him) to whom he diſcovered the advice which *Achitophel* had given him, and required him to give his Opinion what he thought thereof; who knowing very well that if *Achitophel*'s counſel were followed, *David* would be in danger to be ſurprized and ſlain, enforced all his arguments and counſels to the contrary. *For* (ſaith he) *Sir, you are ſufficiently informed both what your Father's valour is, and their virtue that accompany him; who hath fought many Battels, and hath returned victorious over all his Enemies. It is not to be doubted but that he is at this preſent encamped in the Field. For he is well exerciſed in leading Armies, to prevent any Stratagems whereby the Enemy may injure him; and about the Evening he hath perhaps left a Party* I *of his men in ſome ſtraights, or placed them in Ambuſh behind ſome Rock; and if our men ſhall aſſail him, his Soldiers will by little and little retire, and afterward recovering courage, by reaſon that the King ſhall be near unto them, they will charge us afreſh; and during the encounter, your Father will ſuddenly break out of his Ambuſh, and encourage his own men, and diſcomfort yours: wiſely therefore examine mine advice, and if you find that it be good, neglect that which* Achitophel *hath given you. Therefore in my opinion (without following the advice of* Achitophel) *your Majeſty ought to gather together all your Forces, and to take the command of them your ſelf, without committing them to the conduct of any other; and by this means you may aſſuredly expect to have an eaſy Victory over him, if you aſſail him in the open Field, becauſe he is accompanied with a very few men, and your ſelf are attended by many thouſands,* K *who will be very forward to expreſs their affection towards you at the beginning of your Reign, whereby you may eaſily rid you of your Enemy. And if ſo be your Father ſhut himſelf up in any City, we may eaſily take the ſame by Mines and Engines.* This advice of his ſeemed to be better than that of *Achitophel*'s, ſo that *Abſalom* accepted it. For it was God that put this into his heart, to neglect *Achitophel*'s, and reſpect *Chuſai*'s counſel.

ver. 14. *Chuſai*'s counſel accepted: *Achitophel*'s rejected.

Now when *Chuſai* had thus prevailed, he preſently went to the High-Prieſts *Sadoc* and *Abiathar*, acquainting them with *Achitophel*'s deſigns, and how he had contradicted him; finally, how his opinion had taken place, giving them in charge to ſend private intelligence unto *David* thereof, and to inform him of his Son's Reſolution; wiſhing him with all ſpeed to paſs over the River of *Jordan*, leſt *Abſalom* being informed of his L abode in that place, ſhould make haſte and purſue him, and overtake him before he might recover a place of ſecurity.

ver. 15, 16. Sadoc and *Abiathar*'s Sons ſent unto *David*.

The High-Prieſts beforehand had provided that their Sons ſhould lye hid without the City, on purpoſe that they might be ſent unto *David*, to inform him how affairs went. They therefore ſent a truſty Servant unto their Sons, who brought them news of *Abſalom*'s Intentions, with expreſs commandment to inform the King thereof with all ſpeed, who preſently upon this intelligence, like good and faithful Miniſters, poſted away, to report their Father's Meſſage unto the King.

ver. 17, 18, *ad* 22. The High-Prieſts Sons being purſued are hidden by a Woman in a Pit.

But ſcarcely had they travelled two Furlongs, when certain Horſemen diſcover'd them, M and brought news thereof unto *Abſalom*, who preſently ſent out Scouts to apprehend them: which when the Children of the High-Prieſt perceived, they forſook the Highway, and retired into a certain Village near unto *Jeruſalem*, which is called *Bocchura*, where they beſought a certain Woman to hide them, and ſhut them in ſome place of ſecurity, who let them down into a Well, and covered the mouth thereof with bundles of Wool. She being demanded by thoſe that purſued them, *Whether ſhe ſaw them?* denied the ſame, ſaying, *That as ſoon as ſhe had given them drink, they departed from her preſently; aſſuring them, that if they preſently purſued them, they might eaſily apprehend them:* But after they had a long time followed, and could not find them, they returned from whence they came. The Woman perceiving that they were departed, and that there was no N cauſe of fear, leſt the young men ſhould be ſurprized, ſhe drew them out of the Pit, and ſet them on their way; who with as great ſpeed as was poſſible, repaired unto *David*, and declared unto him *Abſalom*'s Deſigns. Hereupon *David* paſſed the River *Jordan* with all his men, and altho it were night, he was not diſcouraged by the darkneſs.

ver. 22. *David* informed of *Abſalom*'s deliberation, paſſeth himſelf and his whole Army over *Jordan* by night.

ver. 23. *Achitophel* perceiving his counſel was deſpiſed, hung himſelf.

But *Achitophel* ſeeing that his counſel was rejected, took his Horſe, and went unto his Country of *Gelmone*; there calling together his houſhold Servants, he related unto them what advice he had given *Abſalom*; which ſince he had not accepted, he told them that they ſhould ſhortly find that he was a loſt man, and that *David* would be victorious, and return into his Kingdom. *It is better therefore*, ſaid he, *for me, as it becometh a valiant man, to depart out of this life, than to ſubmit my ſelf to* David'*s puniſhment, for having joined my ſelf unto* Abſalom, *and giving him counſel.* This ſaid, he went into the moſt private O part of his Houſe, and hung himſelf, being both his own Judge and Executioner; after which his Kinſman cut him down and buried him. But *David* having paſt *Jordan*, came

and

A and encamped in a ſtrong City, the beſt fortified in that Country; there was he kindly
entertained by all the Noblemen of that Country, partly moved thereunto by the man's
preſent neceſſity, partly through the reverence of his former felicity. The chief of theſe
were *Berzillai* the *Galaadite*, and *Siphar* the Governor of the Province of the *Ammonites*,
and *Machir*, the Chief of the Country of *Galaad*, who ſupplied *David* and his Army
with whatſoever they wanted; ſo that they lacked neither Beds, nor Bread, nor Fleſh,
but were plentifully ſtored with all things. They that were ſick and wearied alſo, wanted
nothing that either might ſerve for their repoſe or refection. In this ſtate remained
he. But *Abſalom* aſſembled a great multitude of people to make War upon his Father,
and after he had paſſed *Jordan*, he pitched his Tents near unto his Father's, within
the Country of *Galaad*, and made *Amaſa* General of his Army, oppoſing him againſt
B *Joab* his Couſin; for *Amaſa* was the Son of *Jothar* and *Abigal*, the Siſter of *Sarvia*, the
Mother of *Joab*, both of them Siſters unto *David*. When *David* had muſtered and
numbred his Forces, and found that he had 40000 fighting men, it was thought fit to
put it forthwith to a Battel, and not to expect till *Abſalom* ſhould attack him.

The Year of the World, 2940. *before Chriſt's Nativity*, 1043.

ver. 24, *ad fin.* *David* cometh to *Mahanaim*, where he is royally entertained by the Peers.

Hedio & *Ruffinus*, cap. 10.

ver. 24. *Abſalom* paſſeth over *Jordan*.

He therefore appointed Colonels over thouſands, and divided them into three Squadrons;
the one of which he gave to *Joab*, the ſecond to *Abiſai* his Brother, and the third
to *Ethei* his familiar Friend (who was of the City of *Geth*.) In this Battel his Friends
would not permit him to be preſent, (and that upon good conſideration) for they ſaid,
*That if they ſhould be defeated in his company, they ſhould utterly loſe all hope: but if one Squadron
ſhould be overcome, the reſt might have recourſe unto him, who might unite and reinforce, the rather,
C for that the Enemies would always think it likely that he had ſome other Recruits with him.*
This counſel pleaſed him, for which cauſe he remained within the City. But at ſuch
time as he ſent out his Friends unto the Battel, he beſought them that (in remembrance
of all the benefits and favours he had beſtowed on them) they would both ſhew themſelves
courageous in the Fight, and that having obtained the Victory, they would ſpare
his Son, for fear leſt his death ſhould increaſe and redouble his diſcontents. Thus praying
God to give them Victory, he diſmiſſed them to the Battel. But when *Joab* had placed
his Army right over againſt the Enemy, and had extended them on the Plain, having
a Wood upon their Back; *Abſalom* alſo drew out his Army againſt him; ſo that
D encountring one another, they performed many notable actions on both parts; the
one hazarding themſelves in all dangers, and employing all their affections, to the intent
that *David* might recover his Kingdom; the others neither refuſing to do or endure
any thing, ſo that *Abſalom* might not be deprived, or expoſed to his Father's puniſhment
and diſpleaſure for his inſolent attempt. Beſides that they held it an indignity for them,
that being ſo great in number as they were, they ſhould be overcome by ſuch a handful
of people as followed *Joab*; thinking it an utter diſgrace unto them, that being ſo many
thouſands of them in Arms, they ſhould be diſcomfited by *David*'s followers.

2 *Sam.* 18. 1, 2. The diviſion of *David*'s Army.

ver. 3. *David*'s Friends diſſuade his preſence in the Battel

ver 4, 5. *David* commandeth them to ſpare his Son.

ver. 6, 7. The Battel betwixt *Joab* and *Abſalom*.

But *Joab* and his men being more skilful and trained in Feats of Arms than the reſt, diſcomfited
and brake *Abſalom*'s Army; ſo that they fled through Woods, and into ſtrong
E places. *David*'s Soldiers purſuing after them, took ſome and ſlew others: ſo that both in
Flight and Fight, a great number of them were put to the Sword; for there fell that day
about 20000 men But all *David*'s Troops freſhly ſet upon *Abſalom*, who was eaſily known
by his Beauty and Stature; he fearing to be ſurprized by his Enemies, mounted upon a
ſwift Mule, and fled in great haſte. But by the ſwift motion of his Body, his Locks being
ſcattered abroad, his Buſh of Hair was intangled in a thick and branchy Tree, where he
hung after a ſtrange manner, and his Mule ran onward with great ſwiftneſs, as if ſhe had
as yet born her Maſter on her Back; but he hanging by the Hair amidſt the Branches, ſuddenly
fell into his Enemies hands. This when a certain Soldier perceived, he brought
news thereof unto *Joab*, who promiſed him to give him 50 ſicles if he would kill him.
F The Soldier anſwered, That if he would give him 2000, he would not commit ſuch a
murther on the Son of his Sovereign; the rather, for that in the preſence of them all *David*
had requeſted them to ſpare him. Hereupon *Joab* commanded him to ſhew him the
place where he had ſeen *Abſalom* hang; who had no ſooner diſcover'd him, but thruſting a
Javelin to his heart, he ſlew him. That done, *Joab*'s Eſquires ſurrounded the Tree, took him
down, and caſt him into a deep Pit, they overwhelmed him with Stones; ſo that in appearance
it ſeemed to be a Tomb or Monument. After this, when *Joab* had ſounded a retreat,
he withdrew his Soldiers from Purſuit, as thinking it unnatural for one Countryman
to imbrue his hands in the blood of another. *Abſalom* had erected in the Royal Valley,
two furlongs diſtant from *Jeruſalem*, a Marble Pillar with an Inſcription upon it, to
G the intent that if his Race ſhould be extinct, his memory might be preſerved by that Monument
which he had erected. Now he had 3 Sons, and a daughter called *Thamar*, who was
married to *Roboham*, *David*'s Nephew, and had by him a Son called *Abia*, who ſucceeded
his Father in the Kingdom; of whom we ſhall ſpeak more at large.

ver. 8. 9. The flight and overthrow of *Abſalom*'s Army.

ver. 9. *ad* 15. *Joab* killeth *Abſalom*.

ver. 17, 18. *Abſalom*'s Marble Pillar.

The year of the World, 2920. *before Chriſt's Nativity,* 1044.

CHAP. X.

The happy ſtate of David, *being reſtored unto his Kingdom.*

ver 21, *ad* 32. *Chuſai* ſent to certify *David* of the Victory.

AFter that *Abſalom* was ſlain, all the people returned privately to their own Houſes; but *Achimaas,* the Son of the High-Prieſt *Sadoc,* drew near unto *Joab,* requiring his leave to repair unto *David,* and to certify him of the Victory, and how by God's help and providence he had vanquiſhed his Enemies. This did the General deny him, telling him that it was not convenient that he who heretofore was wont to bring joyful news, ſhould now certify the King of his Son's death. He therefore commanded him to ſtay, and calling *Chuſai* to his preſence, he gave him commiſſion to certify the King of that which he had ſeen. *Achimaas* requeſted him the ſecond time that he would ſuffer him to go, promiſing him that he would make no mention but of the Victory; and that as touching *Abſalom*'s death, he would not utter any thing; whereupon he diſmiſſed him alſo; who chuſing the ſhorter way, outſtripped *Chuſai.* Now as *David* ſate in the Gate of the City, (expecting ſome Meſſenger that might certify him of the ſucceſs of the Battel) one of the Centinels perceiving *Achimaas,* that came running haſtily, and not being able to diſtinguiſh who it was, told *David* that he ſaw a Meſſenger coming towards him; who anſwered, that it was ſome one that brought joyful news. Anon after, he told him that a certain other Meſſenger followed; to whom *David* anſwered likewiſe, that it was one that brought glad tidings. And when the Watchman perceived that it was *Achimaas, Sadoc* the High-Prieſt's Son, and that he was near at hand, he ran firſt of all and certified *David*; who was very glad thereof, ſaying, That he brought ſome good and deſirable news touching the event of the Battel; and no ſooner had the King ſpoken the word, but *Achimaas* entred, and fell down upon his Face before *David,* to whom he reported that his Army had the Victory. Being afterwards demanded what was become of *Abſalom*? He anſwered, that he incontinently departed from the Camp as ſoon as the Enemies were put to flight, but that a great number of Soldiers purſued *Abſalom*; and further than that he knew nothing, becauſe by *Joab*'s commandment he was ſpeedily ſent away to bring tidings of the Victory. When *Chuſai* was come, and had humbled himſelf before the King, and had declared unto him the ſucceſs of the Battel, the queſtion was asked, how *Abſalom* did? Whereunto he anſwered, *The like fortune happen to all thine Enemies (O King) as hath hapned to Abſalom.* Theſe words quite extinguiſhed the delight and joy that *David* conceived in the Victory; and the exceſs thereof much troubled his Servants; for the King aſcending into the higheſt part of the City, bewailed his Son, beating his Breaſt, tearing his Hair, and afflicting himſelf after ſuch a ſort as cannot be expreſſed, and crying out in a mournful manner, *My Son (ſaid he) would God, my Son, that I were dead with thee.* For altho of his own nature he was of a tender diſpoſition, yet loved he *Abſalom* above all the reſt of his Children.

ver. 33. *David* hearing of *Abſalom*'s death by *Chuſai*, grievouſly bewaileth him.

2 *Sam.* 19. 1, 2, 3, 4. *Joab* and his Army enter the City in mournful manner.

ver. 5, *ad* 8. *David* is taxed for lamenting his Son; and upon *Joab*'s perſuaſion preſenteth himſelf unto the People.

When the Army and *Joab* were inform'd that *David* lamented his Son in this ſort, they had this reſpect unto him, that they would not enter the City after a Triumphant and Victorious manner, but they entred hanging down their Heads, and weeping all of them moſt tenderly, as if they had return'd from ſome Defeat. But when the King, having his Head cover'd, perſevered to bewail his Son, *Joab* entred in unto him, and ſaid, *O King, you conſider not that in this behaviour of yours, you diſhonour your ſelf; for it is to be thought that you hate thoſe that love you, and expoſe themſelves to all perils for your ſake; yea, that you hate your ſelf and your own ſucceſſion: and that contrariwiſe, you love your moſt mortal Enemies moſt entirely, ſince you bewail them when they are juſtly deprived of their lives. For if* Abſalom *had had the Victory, and had poſſeſſed the Kingdom, there had not any one of us been left alive that love you, but had all ſuffered death; nay, and in the firſt rank, your ſelf and your own children; neither would they, being our Enemies, have lamented, but laughed at our deaths; yea, they would puniſh them likewiſe who ſhould have any compaſſion of our miſeries; yet are you not aſhamed to lament after this manner, for a man that hated you; who although he received his life from you, yet he ſhewed not that honour and reſpect which he was obliged to expreſs towards a Father. Deſiſt therefore from thy unjuſt lamentation, and offer thy ſelf in preſence to thy well deſerving Soldiers, and give them thanks, that by their valour have obtained this Victory; otherwiſe if thou continue as thou haſt begun, this day will I tranſlate the Kingdom from thee, and give thee a more juſt occaſion to lament, than hitherto thou haſt had.* By theſe words *Joab* allayed the King's Lamentations, and drew him to the care of his Commonweal; for cloathing himſelf in a Royal Habit, whereby he might appear the more glorious unto his Soldiers, he ſate in the Gate; ſo that all the People hearing thereof, flocked out to ſalute him.

Whilſt

The Year of the World, 2920. *before Chriſt's Nativity,* 1044.

Whilſt theſe things paſt after this manner, they that remained alive of *Abſalom*'s Army, returning home unto their Houſes, ſent Meſſengers to every Village, to remind them how many benefits they had received at *David*'s Hands, and how after many and grievous Wars, he had brought them to a ſecure liberty, and how unjuſtly they had revolted from him, and tranſlated the Kingdom unto another. For which cauſe it behoved them, ſince he was dead whom they had choſen, to make their ſubmiſſion unto *David*, that he might be reconciled to them, and receive the People into his favour, and that according as heretofore, ſo now alſo, he would vouchſafe them his Pardon and protection. *David* being informed of theſe things, by expreſs Letters commanded *Sadoc* and *Abiathar* the chief Prieſts, that they ſhould certifie the Princes of the Tribe of *Juda*, that it would be a great indignity for them, that other Tribes ſhould prefer *David* to the Kingdom before them, eſpecially ſince he was of their Tribe. In like manner he commanded them to ſpeak with *Amaſa* the General, and expoſtulate with him, why he who was his Nephew by the Siſters ſide, did not perſuade the Army to recommend the Kingdom to his Hands: willing them to aſſure him, that he was not only to hope for pardon for that which was paſt, but alſo for the government of the whole Army, according as *Abſalom* had granted it unto him. Hereupon the High-Prieſt not only conferred with the Princes, but alſo informed *Amaſa* what the King had promiſed in his behalf, whereby they drew him to their Party. And firſt of all, thoſe of his own Tribe recalled *David* into his Kingdom; the reſt of the *Iſraelites*, by their example, and *Amaſa*'s authority, did the like, and flocked from all parts, to congratulate his happy return to *Jeruſalem*. But the Tribe of *Juda* ſignalized themſelves above the reſt, by going out as far as the Bank of *Jordan* to meet him; with theſe came *Simei*, the Son of *Gera*, with a thouſand Men, which he had brought with him of the Tribe of *Benjamin*; *Siba* likewiſe, *Saul*'s freeman came thither with his 15 Sons, and 20 Servants, who made a Bridge over *Jordan*, that the King might the more eaſily paſs over with his Army. As ſoon as he came unto *Jordan*, he was ſaluted by the Tribe of *Juda*; and *Simei* marched forward on the Bridge, and proſtrating himſelf at the King's feet, asked pardon for his offences, and beſought him to be reconciled: And that in recovering his Authority, he would not make him the firſt example of his juſtice, but that he ſhould remember this alſo, that he had repented of his error, and did with the foremoſt march out to meet him upon his return. Whilſt thus he beſought the King, and lamented, *Abiſai*, *Joab's* Brother, ſpake after this manner: *Why ſhould he not die that hath thus villanouſly reproached the King, whom God hath eſtabliſhed?* But *David* turned back unto him, and ſaid, *Ye Sons of* Servia, *will you never ceaſe to promote new troubles, and to add new diviſions to your former commotions? Know ye not that this is the firſt day of my Reign? For which cauſe I ſwear an oath, that I will pardon all them that have committed any crime againſt me, and that no man ſhall depart from me without my pardon. For which cauſe be of good cheer* Simei, *and fear thou not that I will ſeek thy blood.* Whereupon he caſt himſelf down before the King, and afterward marched on his way. After this, *Mephiboſheth*, *Saul*'s Grandchild, came out to meet him, clothed in mean apparel, having his Hair hanging down in a neglected and ſorrowful manner. For ſince the time that *David* fled and forſook the City, he had been ſo afflicted, that he neither had trimmed his Hair, nor changed or cleanſed his Garment, ſuppoſing this calamity to touch him as nearly as it did the King: and he was the rather grieved, that *Siba* his Steward had unjuſtly detracted from him, and accuſed him to the King. After he had proſtrated himſelf, and adored the King, *David* asked him, *For what cauſe he forſook him in his troubles, and offered not himſelf to accompany him in his flight?* Who anſwered, *That it was the wickedneſs of* Siba, *who was the cauſe thereof: for he,* ſaid he, *being commanded to prepare my neceſſaries for that journey, neglected the execution thereof, contemning both me and it, as if I had been ſome abject Slave; otherwiſe, had I had the uſe of my feet, and the means to have waited on thee in thy journey, I had never endured to have forſaken thee. Neither was he contented to hinder me from performing my duty, and to give your Majeſty a teſtimony of my affection and loyalty, but furthermore, he hath maliciouſly incenſed your Majeſty againſt me: yet know I well, that your wiſdom will not give credit to his detractions, both for that you are juſt, as alſo for that* GOD *and Truth, which you only aſpire to, are only beloved by you. For, whereas during my Grandfather's days, you were always converſant amongſt the greateſt dangers, and perſecuted by him; and whereas all our Poſterity by that means deſerved to be utterly extinguiſhed, yet have you uſed moderation and meekneſs in forgetting thoſe indignities, when it was in your power to revenge them. And notwithſtanding all theſe things, you have entertained me like your Friend, feaſted me at your Table, and dignified me with no leſs Honours, than if I had been one of your neareſt Kinſmen.* When *David* heard theſe things, he thought neither good to puniſh *Mephiboſheth*, nor to examine whether *Siba* had wrongfully accuſed him; but after he had certified him, that he had given *Siba* all his Goods, yet did he pardon

Ver. 9. The kingdom of *Iſrael* is once more offered unto *David*.

Ver. 13, 14. *David* not only giveth *Amaſa* his pardon, but maketh him General alſo of the whole Army.

Ver. 15. The Tribe of *Juda* cometh as far as *Jordan* to meet with *David*, and make a Bridge over the Flood. *Simei* is pardoned.

Ver. 22, 23.

à v. 24, *ad* 33, *Mephiboſheth* purgeth himſelf of *Siba's* ſlanders.

The year of the World, 2920. *before Chriſt's Nativity,* 1044.

David pardoneth *Mephiboſheth*, and reſtoreth to him the half of his poſſeſſions.

v. 31, *ad* 37. *Berzillai* excuſeth himſelf, and will not reſort to *Jeruſalem.*

him, and promiſe him the reſtitution of half his Poſſeſſions. Whereunto *Mephiboſheth* H replied, *Let Siba poſſeſs the whole, it only ſufficeth that I ſee your Majeſty reſtored again to your Kingdom.* After this, *David* invited *Berzillai* the *Galaadite* (a vertuous Man, and of great authority, and by whoſe bounty, during the time of his War, he was aſſiſted, and who had attended him as far as *Jordan*) to accompany him unto *Jeruſalem*, promiſing him to make no leſs account of him than of his Father,and aſſuring him that he would allow him all things that were ſuitable to his age and quality. But he being deſirous to live in private, beſought His Majeſty to diſmiſs him from the Court, becauſe (as he ſaid) his age was ſo great as it made him unfit for Pleaſures, conſidering that he had attained to the age of fourſcore years: Alledging,that it better became him to think of death, and his departure out of this World. For which cauſe he beſought *David* to I favour him ſo much, as that he might govern himſelf according to his own deſire, becauſe that by reaſon of his age he neither knew how to ſavour Meat nor Drink; beſides, for that his Hearing was loſt, ſo that he could not diſtinguiſh or diſcern the ſound of Inſtruments, wherein they who converſe in Kings Courts do moſt uſually take ſuch delight.

v. 41, 42, 43. The Tribe of *Judah*'s accuſation and excuſe, for that without the knowledge of the other Tribes they had gone out to meet the King.

2 *Sam.* 20. 1, *ad* 8. *Siba*, a ſeditious perſon, incenſeth the people to rebel againſt the King.

David's concubines, whom *Abſalom* had deflowred are ſequeſtred from him.

To this *David* replied, *Since* (ſaid he) *thou doſt ſo earneſtly requeſt me to give thee leave to depart from me, I diſmiſs thee: But leave thou thy Son* Achimaas *with me, that I may expreſs that kindneſs unto him which thou haſt deſerved.* Hereupon *Berzillai* left his Son with him, and taking leave of the King (with prayer that God would grant him the fulneſs of his deſires) he returned to his own Houſe. But *David* went unto *Gilgal* (having K already the half of the People with him, and the whole Tribe of *Juda*.) Thither reſorted then unto him the chief Governors of that Country, attended by a great multitude of People, complaining unto the Tribe of *Juda*, for that unwitting to the reſt they had reſorted to him, when as by a mutual conſent they ſhould all of them have met him together. But the Princes of the Tribe of *Juda* requeſted them in no ſort to miſinterpret their prevention of them. For that by reaſon of their alliance, and being of the ſame Tribe with the King, they were obliged to ſhew him a more particular reſpect, neither for that diligence of theirs received they any reward, whereby they that came after ſhould think themſelves prejudiced. This anſwer of theirs the Princes of the Tribes took not in good part, but ſpake thus unto their Brethren: *We wonder* (ſaid they) L *that you only challenge the King to be your kinſman, as if he were not to be accounted an Ally unto us all, whom God hath equally placed to be Governor over us all; when as therefore the whole people conſiſteth of eleven parts, you only are but one; beſides, we are your elders: So that you have not dealt uprightly, in that you have ſecretly ſought out the King, without giving us notice of your deſign.* Whilſt the Governors after this manner debated the matter, a certain wicked ſeditious perſon, called *Siba*, the Son of *Bochri*, of the Tribe of *Benjamin*, ſtanding up in the midſt of the People, began to cry out with a loud voice, and exclaim after this manner: *We have no part with* David, *nor inheritance with the Son of* Jeſſe. This ſaid, he ſounded a Trumpet, and proclaimed War againſt the King, ſo that all M men followed him, and forſook *David*. Only the Tribe of *Juda* remained with him, and eſtabliſhed him in the Royal Throne in *Jeruſalem*. Upon his firſt coming thither he removed his Concubines (which his Son *Abſalom* had known) out of his Palace, and never after that time had any company with them. After this he declared *Amaſa* General of the Army,and placed him in the ſame degree which *Joab* had,near unto the Perſon of the King; commanding him that he ſhould aſſemble what Forces he could out of the Tribe of *Juda*; and that within three days he ſhould return unto him, to the end that having delivered him both the Army and the place of General, he might ſend him to make War upon the Son of *Bochri*. After that *Amaſa* was departed, and had employed his time in gathering up his Army; the King ſeeing that he failed to return upon the third day, told *Joab* that it was dangerous to permit *Siba* to gather a greater head N by delay, and thereby breed more trouble and moleſtation than *Abſalom* had done. *For which cauſe* (ſaid he) *ſtay thou not, but take unto thee thoſe Forces which thou haſt in readineſs, and my ſix hundred men, with thy Brother* Abiſai, *and purſue thou the Enemy, and in what place ſoever thou meeteſt him, by all means endeavour to give him the Battel. Haſt therefore and overtake him, leſt he ſeize ſome of our ſtrongeſt Cities, and thereby create us a greater trouble.*

Joab by reaſon of *Amaſa*'s delay is ſent out againſt *Siba* by *David.*

v. 9, 10. *Joab* killeth *Amaſa.*

Joab with all expedition obeyed his commandment,and took with him the ſix Hundred, with his Brother *Abiſai*, and commanded all the Forces that were in *Jeruſalem* to follow after him,and marched in good order after *Siba*. When he came unto *Gaboon* (a Village about forty furlongs diſtant from *Jeruſalem*) *Amaſa* met him with great forces. *Joab* O having his Sword girt by his ſide, whilſt *Amaſa* came onward to ſalute him, he on purpoſe let his Sword ſlip out of his Sheath,and taking it up from the ground with one Hand, he drew near unto *Amaſa*,under pretence to ſalute him,and taking him by the Beard,he thruſt

The Year of the World, 2920. before Chriſt's Nativity, 1044.

A thruſt the Sword that was in his other Hand into his Belly, and ſlew him. Which action of his was hainous and deteſtable, proceeding from a jealouſie he had conceived againſt a vertuous young Man, one of great Merit, and of great Hopes, being his near Relation, who had in no ſort offended him; but only by accepting the place of General, which the King had conferred on him; and becauſe *David* had equalled him in Honour with him; for which very cauſe heretofore he had ſlain *Abner*. Notwithſtanding that act of his ſeemed in ſome ſort more excuſable, by reaſon of the wrong which he had pretended to be done unto his Brother *Azael*, yet was not this a ſufficient colour to excuſe the murther of *Amaſa*. When this was done, he purſued *Siba*, and left a certain Man to wait upon the Body of *Amaſa*, who had commandment given him to proclaim, with a loud voice B thorough the whole Army, that he was juſtly and deſervedly ſlain; commanding thoſe that favored the King's Title, to follow their General *Joab*, and his Brother *Abiſai*; whilſt his Body lay thus in the way, and all the multitude (as it is uſual in ſuch like accidents) flocked round about it, he that had charge of the Body took it up, and bare it into a certain place out of the way, and covered it with a Garment: which done, all the people followed *Joab*.

v 9, 10. *Joab* killeth *Amaſa*.

Now whilſt he purſued *Siba* thorough all the Region of the *Iſraelites*, he told him that he had retired himſelf into a certain ſtrong City called *Abelmacha*; where he no ſooner arrived, but that he begirt the City, and entrenched it round about, commanding his Soldiers to undermine and overthrow the Walls; for he was much incenſed becauſe they had ſhut the Gates againſt him. But a certain prudent Woman, ſeeing her Country in C extreme peril, ſhe went up to the top of the Walls and called unto *Joab*; who coming forth unto her, ſhe ſpake after this manner, *God hath ordained Kings and Generals of Armies, to the end they might deſtroy the Enemies of the* Hebrews, *and plant amongſt them an univerſal and perpetual peace: but you enforce your ſelves to deſtroy one of the chief Cities of* Iſrael, *that hath in no ſort offended you.* Joab *declared, that far from any ſuch deſign, he wiſhed them all happineſs and proſperity;* and ſaid, *that for his own part it was not his meaning that any one of the City ſhould die, neither his pretence to raze and deface ſo famous a City; his intent only was, that if* Siba *the Son of* Bochri *and the King's adverſary were delivered into his hands, to do juſtice on him, , he would raiſe the ſiege, and cauſe his Army to retire from thence.* When the Woman heard what *Joab* had ſaid, ſhe prayed him to ſtay a little while, promiſing D him very ſpeedily to caſt his Head over unto him. Whereupon ſhe came down amongſt the Aſſembly of the Citizens, to whom ſhe ſpake after this manner. *Wretched men that you are, will you miſerably ſuffer your Wives and Children to be ſlain for a wicked Man's cauſe, and a Stranger whom ye know not? will you admit him in the place of* David *your King, from whoſe hands you have received ſo many benefits? think you that one only City can reſiſt ſo vaſt an Army?* After this manner perſuaded ſhe them to cut off *Siba*'s Head, and to caſt it into *Joab*'s Camp: which done, *Joab* commanded the Retreat to be ſounded, and raiſed the ſiege; and returning back unto *Jeruſalem*, was once more declared General of all the People. The King alſo appointed *Benaja* Captain of his Guards, and of ſix Hundred Soldiers. *Adoram* was made Treaſurer to gather in the Tributes; *Sabath* and *Achilaus* had E the charge of the Regiſters; *Suſa* was made Secretary; *Sadoc* and *Abiathar* were made the High-Prieſts. After this it hapned that the Country was afflicted with a Famine: For which cauſe *David* beſought God that he would have compaſſion on his People, and that it might pleaſe him to manifeſt not only the cauſe, but alſo the remedy of the Malady. The Prophets anſwered him, that God would be revenged of the wrong done to the *Gibeonites* whom King *Saul* had deceived and traiterouſly ſlain, without reſpect of the Oath which the Governor *Joſhua* and the Elders made unto them. If therefore he would ſuffer the *Gibeonites* to revenge the death of their ſlaughtered friends according to their deſire, God had promiſed to be appeaſed, and to deliver the People from their imminent and preſent evils. As ſoon as he underſtood by the Prophets what God required, F he ſent for the *Gibeonites*, and asked them what it was which they required? who wiſhed him to deliver into their Hands ſeven of *Saul*'s Sons to take their revenge on them: whereupon the King made ſearch after them, only ſparing and protecting *Mephiboſheth* the Son of *Jonathan*. When the *Gibeonites* had laid hold on theſe ſeven, they executed them according to their pleaſures: And thereupon God incontinently ſent down Rain, and diſpoſed the Earth to bear Fruit; allaying the drought, ſo that the Land of the *Hebrews* recovered again its former fruitfulneſs. Not long after the King made War upon the *Philiſtines*, and vanquiſhed them in a great Battel; but it ſo fell out, that the King hotly purſuing the chaſe, was left alone, and diſcovered in his wearineſs by one of the Enemies called *Acmon*, the Son of *Araph* of the Race of the Giants, who beſide his Sword had a Javelin, G the point whereof weighed three Hundred Sicles, and a Coat of Mail; this Man turning back, charged *David* very violently, with an intent to kill the King of his enemies, by reaſon that he ſaw him ſpent with travel. But about the ſame inſtant, *Abiſai*, *Joab*'s Brother arrived

Joab beſiegeth and ſhutteth up *Siba* within *Abelmachaa*.

v. 16, ad 22. A Woman reproveth *Joab* for ſeeking the ſubverſion of the city, which he rather ought to protect.

Joab's conditions of peace propoſed to the beſieged.

The puniſhment of *Siba*.

v. 23 ad finem. Officers diſtributed by *David*.

Hedio & Ruffinus, cap. 2.

2 *Sam.* 21. 1, 2. A Famine inflicted on the *Iſraelites* for breach of oath

v. 7. 9. Seven Men of *Saul*'s Kindred delivered to the *Gibeonites* to be puniſhed.

v. 16, 17. *David* in hazard of his life is delivered by *Abiſai*.

The year of the World, 2924. before Chriſt's Nativity, 1400.

David perſuaded to abſtain from War. *v.* 18, 19, 20. *David's* valiant Captain *Sabath.*

arrived in the place, who ſtept between them, and preſerved the King, and ſlew his H Enemy. The whole Army, for a while, was very much concerned for the danger wherein the King had been, and the chief Captains obliged him to promiſe with an oath, that he would never, for the future, ingage himſelf in perſon, leſt he might fall into ſome diſaſter, by reaſon of his forwardneſs, and by that means ſhould deprive the people of a moſt excellent Prince, whoſe wiſe conduct was the chief ſecurity of their Happineſs. The King having intelligence that the *Philiſtines* were aſſembled in the City of *Gazara*, ſent out an Army againſt them, in which the *Hittite*, *Saboach*, one of *David*'s chief Captains, behaved himſelf very valiantly, and got great reputation: for he ſlew divers of them that vaunted themſelves to be of the Race of the Giants, and that were very proud and puffed up with preſumption of their valour, and was the chief author of that I victory, which the *Hebrews* obtained.

Nephanus.

Jonathan.

2 Sam. 22. *per totum,* *David* a Poet. *David's* Inſtruments of Muſick.

2 Sam. 23. 8, 9. *David's* thirty eight champions. *Iſſem.* *Eleazar.*

After this laſt defeat, the *Philiſtines* once more hazarded their fortunes, againſt whom when *David* ſent out an Army, *Nephan* his Kinſman ſhewed himſelf very valiant. For fighting hand to hand againſt him that was accounted the moſt valiant Champion amongſt all the *Philiſtines*, he ſlew him, and put the reſt to flight, very many of them dying in the Battel; in proceſs of time they re-incamped near unto a City not far from the Frontiers of the Country of the *Hebrews*: In this Army there was a Man ſix Cubits high, who had on either Foot ſix Toes, and on either Hand ſix Fingers. Againſt whom *Jonathan* the Son of *Sama* (one of thoſe that were ſent by *David* in this Army) fought Hand to Hand, and ſlew him: ſo that approving himſelf to be the means of that K victory, he bare away the Honour of the Battel, and praiſe of his Valour, for this *Philiſtine* boaſted likewiſe that he was deſcended of the Race of the Giants. After this Battel they warred no more on the *Iſraelites*. Hereupon *David*, delivered from War and danger, and ever after enjoying perfect peace, compoſed Odes and Hymns in praiſe of God, in divers kinds of Verſe: For ſome were Trimeters, other were Pentameters. He made Inſtruments alſo, and taught the *Levites* to praiſe God upon them, on the Sabbath-days and other Feaſts. The Form of theſe Inſtruments was after this manner. The Viol was compoſed of ten ſtrings, and plaid upon with a Bow. The Nable contained twelve ſounds of cords, and is ſtricken with the Fingers. The Cymbals were large, and made of Braſs, of which it ſufficeth, in this ſort, to make ſome mention, leſt the nature L of thoſe Inſtruments ſhould wholly be unknown. Now all thoſe that were about the King were valiant men; but amongſt all the reſt, there were eight moſt notable and heroick Men. The noble Actions of five of which I will declare, which will give ſome ſpecimen of that extraordinary and Heroick Courage by which they were able to conquer whole Nations. The firſt of them was *Iſſem* the Son of *Achem*, who having thruſt himſelf into the midſt of his diſordered Enemies, never gave over fighting till he had ſlain Nine Hundred of them. After him was *Eleazer* the Son of *Dodeias*, who had accompanied the King in *Sarphat*: He, in a certain Battel (wherein through the multitude of the Enemies, the *Iſraelites* were affrighted and put to flight) kept his place, and faced the Enemy, and ruſhing in among them, made a great ſlaughter of them, ſo that thorough M the great quantity of blood which he ſhed, his Sword ſtuck faſt to his Hand; and the *Iſraelites* ſeeing the *Philiſtines* put to flight by him, came down and ran upon them, and obtained a great Victory over them. For *Eleazer* ſlaughtered thoſe that fled, and the reſt of the Army followed and ſpoiled thoſe that were ſlain. The third was the Son of *Illus*, called *Sebas*, who fighting againſt the *Philiſtines*, in a place called the *Jaw*, (and ſeeing the *Hebrews* to be afraid of their power, and almoſt out of heart) reſiſted them alone, as if he had been an Army, and ſlew ſome of them, and purſued and put the reſt to flight, in that they were unable to ſuſtain his force and violence. Theſe three performed, with their own Hands, theſe great atchievements. About that time that the King lived in *Jeruſalem*, the Army of the *Philiſtines* came out to make War up- N on him; and *David* (as we have declared heretofore) was gone up into the Higher City to ask counſel of God, what the event of that War ſhould be; and the Enemies being encamped in that Valley (that extendeth it ſelf as far as *Bethleem*, a City ſome twenty Furlongs diſtant from *Jeruſalem*) *David* ſaid to his Companions, *There is very good water in the place where I was born, and eſpecially that which is in the pit, which is near unto the gate; if any one will bring me of that water to drink, I ſhall eſteem it more than if he gave me great riches.* Theſe three Men hearing theſe Words, inſtantly ran out, and paſt thorough the Enemies Camp, and went to *Bethleem*; where having drawn Water, they returned back unto the King, forcing their way through the midſt of their Enemies, declaring O that the *Philiſtines* being afraid of their Hardineſs, and great Courage, kept themſelves upon their guard, and dared not charge them, notwithſtanding their ſmall number. But the King taſted not of this Water which they brought him, ſaying, *That it was bought*

Sebas. *v.* 13, *ad* 16. Three champions paſs thorough the Enemies camp, and drew Water in *Bethleem*, and brought it unto *David.*

with

A *with the danger of mens lives, and therefore that it was no reaſon that he ſhould drink thereof, but he poured it out as an oblation unto God, giving him thanks becauſe he had delivered his Servants.* After theſe three followed *Abiſai*, *Joab*'s Brother, who ſlew ſix Hundred of the Enemy in one day. The fifth was *Benaia* of the race of the *Levites*, who being defied by certain Brothers, famous amongſt the *Moabites* for their valour, overcame them. Moreover a certain *Ægyptian* of a wonderful ſtature, having defied him (notwithſtanding the ſaid *Banaia* was naked and the other armed) yet charged he him, and took away his Javelin and ſlew him. To theſe foreſaid Acts of his, a man may annex this as the moſt valiant, or very nearly equalling the reſt. For it came to paſs, that after a certain ſnow, a Lyon fell into a Pit (whoſe mouth was ſo narrow, that a man B could not diſcern where it was, eſpecially ſince it was at the ſame time covered with Snow) where being incloſed, and ſeeing no means to eſcape, he roared out; which when *Banaja* who paſſed that way heard, he followed the voice, and drew near unto the place; and afterwards went down into the Pit, where with a Staff he bare in his Hand, he fought with, overcame and ſlew the Lyon. The thirty three other were of like valour and courage. But King *David* being deſirous to know how many thouſand men he could number amongſt the People, and forgetting the Commandment ordained by *Moſes* (who had given order that if the people ſhould be numbred, there ſhould be paid unto God for every Head half a Sicle) he commanded *Joab* to go and number all the People: And although *Joab* repreſented it unto him as a thing no ways neceſſary; C yet could he not perſuade him, but that he enjoined him with all expedition to ſet forward on his way, and muſter the People of the *Hebrews*.

The year of the World, 2924. before Chriſt's Nativity, [illegible].

Abiſai.
Banaja.

ver. 18.
Banaja ſlew an *Ægyptian* with his own Spear.

v. 24.
Banaja ſlew a Lyon.

Hedio & Ruffinus, cap. 13.
2 *Sam.* 24 1, *ad* 10.
David ſendeth *Joab* to muſter the people.

Hereupon *Joab* took with him the principals of the Tribes and the Scribes, and went about the Country of the *Hebrews*, to know how many there were; and at the end of nine Months and twenty days, he returned to *Jeruſalem* to the King, and preſented him with the liſt of the People, the Tribe of *Benjamin* only excepted (for he neither numbred that Tribe, nor the Tribe of *Levi*. The King when it was now too late, perceiving that he had diſpleaſed God, was very ſorrowful and penſive. The number of the other *Iſraelites* was of 900 thouſand Men, able to bear Arms, and to follow the War; beſides that, the only Tribe of *Judah* contained 400 thouſand Men. When the D Prophets had certified *David* how God was diſpleaſed with him, he began to pray and beſeech him, that it might pleaſe him to appeaſe his wrath, and to pardon his offence. Hereupon God ſent the Prophet *Gad* unto him, who brought him the choice of three things, willing him to make choice which of the three he would endure; either that Famine for ſeven years ſpace ſhould reign in his Countries; or that War for three months ſpace ſhould afflict the ſame, wherein he ſhould always have the worſt; or that the Plague and Peſtilence ſhould rage for three days amongſt the *Hebrews*. Being thus troubled by reaſon of his difficult choice, amongſt theſe imminent Miſeries; and the Prophet urging him to return a ſhort anſwer, whereby God might be ſatisfied; the King bethinking him that if he ſhould ask Famine, he ſhould rather ſeem to reſpect his own ſecurity, than the Commonwealth, in that no danger might by that means touch him, E for that he had great ſtore of Corn in his Barn, and they were unfurniſhed; and if for three Months he would make choice to be overcome by the Enemy, in that caſe alſo he might ſeem to have care of himſelf, in that he had many ſtrong Caſtles, and a valiant Guard of Men, to attend his Perſon; he therefore made choice of a Plague, that was both as incident to the Prince as the Subjects; wherein each man is equally concerned in the danger: ſaying, *That it was better to fall into the hands of God, than into the hands of his Enemies.* When the Prophet had received this anſwer from him, he reported it unto God; who ſent a Plague and Mortality amongſt the *Hebrews*, which afflicted them ſo variouſly, ſo that it was very hard to diſcern the Malady; which being but one F kind, yet notwithſtanding it diſcovered it ſelf with great variety of Symptoms. For one of them died after another, and the Sickneſs ſeizing them unawares, brought a ſudden diſſolution of the Spirits, and ſwooning upon them; ſo that ſome of them gave up the Ghoſt with grievous torments, and ſtrange dolors. Others were preſently parched up through the burning agonies they endured, and (irrecoverable by any counſel or remedy) departed in the midſt of their tortures. Others died ſtrangled, having their eyes ſuddenly darkned and blinded. Others giving order for the burial of their Houſhold Servants, died before they were thoroughly interred; and from the day-break (at which time the Peſtilent mortality began to rage) until dinner time, there died ſeventy thouſand perſons. And now had the Angel of God ſtretched out his Hand over *Jeruſa-* G *lem* ready to inflict puniſhment thereon, when the King put on Sackcloth, and proſtrated himſelf on the ground, beſeeching God that it would pleaſe him to appeaſe his anger, and be content with the number of thoſe that were already conſumed with the Peſtilence.

ver. 9, 10.
The ſum of the *Iſraelites* that were numbred.

ver. 12 13, 14.
David having election of three ſorts of Puniſhments, choſe the Plague.

ver. 15, 16.
A huge ſlaughter of thoſe that died of the Peſtilence, that was inflicted by God.

ver. 17.
David prayed for the innocent people.

The year of the World, 2930. before Chriſt's Nativity. 1034.

lence. Whilſt thus he prayed, lifting up his eyes, he beheld the Angel of God hovering H in the air over *Jeruſalem*, with his naked Sword; whereupon he beſought God and ſaid, *That it was he that was the Shepherd, who had deſerved to be puniſhed, and not his flock, who ought to be ſpared, in that they had not any ways offended, praying him to ſatisfie his diſpleaſure upon him and his poſterity, and to ſpare the people.*

ver. 18. A commandment to build an Altar.

ver. 20, 21. *Oronna* the *Jebuſite*. *ſupra* l. 7. c. 2. called *Orphona*.

Ver. 22, 23. *Oronna* giveth *David* his Floor.

The ſum that was paid for the threſhing-floor.

The place of the Altar that was built. *Gen.* 22. *ſupra* l. 1. c. 13.

Hereupon God giving ear unto his Prayer, ceaſed the Plague, and ſent the Prophet *Gad* unto him, commanding him that he ſhould preſently repair to the Threſhing-floor of *Oronna* the *Jebuſite*, and there build an Altar, on which he ſhould offer Sacrifice unto God. Which when *David* underſtood, he neglected not this command, but went preſently to the appointed place. When *Oronna* (as he was threſhing his Corn) ſaw the King accompanied by his Sons coming towards him, he ran out to meet him, and I humbled himſelf before him. This Man was by Nation a *Jebuſite*, and one of the greateſt Friends that *David* had (by means whereof he plundered him not at ſuch time as the Fortreſs of the *Jebuſites* was taken, as we have heretofore declared.) *Oronna* asked him for what cauſe his Lord came thus unto him, who was his Servant? *David* anſwered, *That it was to purchaſe his Threſhing-floor, to the intent that he might build an Altar in that place, and offer Sacrifice unto God.* *Oronna* replied, *That both his Floor, his Ploughs, and Oxen were the Kings to offer up for a Burnt-ſacrifice*; beſeeching God, that he would graciouſly accept that offering. To this the King anſwered, *That he commended his liberality and beneficence, and that he accepted the offer he had made him, yet that it was his pleaſure that he ſhould receive the price of the ſame, becauſe he ought not to offer ſacrifice unto God upon* K *other mens charges.* To this *Oronna* anſwered, *That his Majeſty might do as beſt pleaſed him.* Hereupon he bought the foreſaid Floor of him for fifty Sicles. Then erected he an Altar in this place, and offered Sacrifice thereon, as well Burnt-offerings as Peace-offerings: and by this means the Divine Majeſty was appeaſed, and ever after ſhewed himſelf favourable. (Now this place was the very ſame, whereto *Abraham* in times paſt had brought his Son *Iſaac* to offer up for a Burnt-ſacrifice unto God; and as he was about to ſacrifice him, a Wether upon the inſtant preſented it ſelf unto the Altar, which *Abraham* offered up inſtead of his Son, as we have heretofore related) *David* ſeeing that God had heard his Prayer, and favourably accepted his Sacrifice, decreed that in that place the general Altar of the people ſhould ſtand, and that on the very ſame L Floor he would build a Temple unto God: which words of his, God afterwards ratified. For ſending his Prophet unto him, he aſſured him that his Son that ſhould ſucceed him, ſhould build a Temple. After this prophetical declaration, the King commanded to number the Inhabitants of *Jeruſalem*, and it was found that there were one Hundred and Fourſcore Thouſand Men: of which number he appointed Eighty Thouſand to intend the hewing of ſtones: and ordered that the reſt of the common People ſhould bear ſtones unto them; and he appointed three thouſand and five Hundred, who ſhould govern them, and have the overſeeing of the works. He gathered alſo a great quantity of Iron and Braſs, to work upon, with ſtore of huge Cedar-trees, which they of *Tyre* and *Sidon* ſent him, whom he had put in truſt to furniſh him therewith; telling M his Friends, that he made that preparation at that time, to the intent that when his Son ſhould govern after him, he might have materials in a readineſs for the building of the Temple: and to the intent that he being as yet young and unexperimented, ſhould not be troubled with the gathering thereof, but, having all things in a readineſs, might finiſh the building of the Temple.

Hedio & Ruffinus, cap. 14. The Workmen allotted for the building of the Temple *1 Chron.* 22. *à* 1, *ad* 5. and *ver.* 14. *David* gathereth great ſtore of Iron, Braſs and Wood.

CHAP. XI.

DAVID *during his life-time, ſurrendreth the Kingdom to* SOLOMON.

Ver. 5, 6. The building of *Solomon*'s Temple is commanded.

v. 7. *ad finem.* *David* counſelleth *Solomon* to honour God.

THEN calling unto him his Son *Solomon*, he charged him, that after his deceaſe, N and his own inſtalment in the Kingdom, he ſhould build a Temple unto God: Telling him, that though he had both a will and intent to perform the ſame, yet that he was not permitted by God, becauſe he had been a man of Blood, and brought up in War. Adding further, that it was fore-propheſied unto him, that the finiſhing of that Edifice was by God's appointment reſerved to his younger ſon that ſhould be called *Solomon*, whom God ſhould not leſs tender and care for, than the Father doth the Son: And how the whole Land of the *Hebrews* ſhould be made happy under this Prince: and among other benefits, that they ſhould have peace (which is an eſpecial bleſſing) and not only be freed from foreign Wars, but alſo from civil diſſentions. *For which cauſe* (ſaid he) *ſince by God thou wert appointed King before thou waſt born, take care to make thy ſelf worthy ſo great an honour by thy piety, juſtice and fortitude, and keeping thoſe his Ordinances and Laws, which he gave us by* Moſes, *and not permitting others to tranſgreſs the*

A *the ſame. And as touching the Temple (which he will that thou ſhalt build when thou ſhalt obtain the Kingdom) take care to diſcharge that duty towards God: neither be thou diſmay'd, or afraid at the greatneſs of the work. For before I ſhall depart out of this world, I will ſet all things in a readineſs for thee. Know therefore, that I have already gathered ten thouſand talents of Gold, and an hundred thouſand talents of Silver; and an incredible quantity of Braſs and Iron, of Stone and of Wood. Moreover thou ſhalt have many thouſands of Maſons and Carpenters; and if after this any thing elſe ſhall be wanting, thou ſhalt thy ſelf make proviſion thereof: Thou ſhalt hereby perform that which is moſt agreeable in the ſight of God, and he ſhall be thy Sovereign and ſafe Conductor. He exhorted alſo the Governors of the people to ſet to their helping hand, and yield their aſſiſtance to his Son in finiſhing this Work, and in furthering the Service of God, without ſuſpicion of any inconveniency; aſſuring them that they ſhould enjoy a* B *firm peace, and flouriſhing eſtate (ſuch bleſſings as God beſtoweth upon thoſe that ſtudy after piety and juſtice.) Moreover he charged him to place the Ark within the Temple, at ſuch time as it ſhould be finiſhed, with all other ſacred Utenſils; for the reception whereof the Temple ſhould long ſince have been builded, had not their Foreſathers neglected God's command, who had enjoined them, that at ſuch time as they ſhould poſſeſs their Enemies Land, they ſhould build him a Temple.* Theſe were *David*'s exhortations, not only unto his Son, but alſo to the other Princes.

The Year of the World, 2930. before Chriſt's Nativity, 1034.

à v. 1, *ad* 5. The treaſure that was gathered towards the building of the Temple. The Aſſiſtants that *Solomon* had in building the Temple. The commandment as touching the Ark, and laying up all other ſacred utenſils within the Temple.

Now when *David* was very old, ſo that by reaſon of his years his body was cold and benumb'd, that notwithſtanding the many coverings and cloathes they laid upon him, yet could he not be warmed; it was the advice of his Phyſicians, that one of the faireſt Virgins that was in the Country ſhould be choſen to lye with the King, C becauſe by this means ſhe might warm his chill limbs, and comfort his decaying heat. Whereupon after ſearch made, they found out a Damſel called *Abiſag*, which ſurpaſſed all other in beauty, who ſlept with him, and warmed him; for by reaſon of his age he was unable to have the uſe of a Woman. But of this Virgin hereafter we ſhall make further mention.

Hedio & Ruffinus, cap 15. 1 *Kings* 1. 1, 2, 3, 4 *David* groweth old and numb. *Abiſag* warmeth him.

The fourth Son of *David* was a goodly tall young man, called *Adonias*, the Son of *Aegiſtha*, who (reſembling *Abſalom* in complexion and ambition) deſigned to make himſelf King: And amongſt his ordinary diſcourſes which he uſed to his friends, he ſaid, that the ſucceſſion of the Crown belonged of right unto him. To this intent he D prepared many Chariots and Horſes, and fifty men to attend him for his Guard. His Father certified of theſe his proceedings, reproved him not, nor croſſed his deſigns, nor demanded any account of his actions. *Joab* the General, and the High-Prieſt *Abiathar*, were engaged on his ſide, and ſtood firm to his intereſt; but they that oppoſed him, were the High-Prieſt *Sadoc*, and the Prophet *Nathan*, and *Benaia* the Captain of the Guard, with *Simei*, *David*'s Friend; beſides all other the Valiant Men at Arms. Whereas therefore *Adonias* made a Banquet without the City, and in the Suburbs near unto the Fountain of the Park Royal, he invited all his Brethren unto the ſame, except *Solomon*; and took with him *Joab* and *Abiathar*, with the Governors of the Tribe of *Juda*: But as touching *Sadoc*, the Prophet *Nathan*, *Benaia*, and the reſt of the contrary Party, he called them E not unto the banquet. This did the Prophet *Nathan* tell to *Bethſabe*, *Solomon*'s Mother, certifying her that *Adonias* was made King, without the knowledge of *David*, adviſing her both to have care of her own ſecurity, and the State and Majeſty of her Son (who by reaſon of *Adonias* uſurpation was like to be ſupplanted), wiſhing her in perſon to certify the King thereof: And further promiſing, that while ſhe debated theſe things with the King, he would come in the mean while, and confirm that which he had ſaid. *Bethſabe* being thus perſuaded by *Nathan*, came unto the King, and humbling her ſelf before him (and afterwards deſiring leave to ſpeak unto him) ſhe informed him of all thoſe things that had hapned, according as ſhe had been adviſed by the Prophet, particularly giving him an account of the banquet which *Adonias* had made, and what F gueſts he had invited (namely, *Abiathar* and *Joab*, with the reſt of his Sons, except *Solomon* and his particular Friends) urging this furthermore, that the people expected who it ſhould be whom *David* would nominate to ſucceed him: For which cauſe ſhe earneſtly beſought *David* that he would provide, that he who ſhould ſucceed him in the Government, ſhould neither ſeek her blood, nor the death of her Son *Solomon*. Whilſt *Bethſabe* diſcourſed after this manner, the King had notice that *Nathan* attended to ſpeak with him. Whereupon *David* commanded that he ſhould be called in, and as ſoon as he was entred, he asked the King if that day he had appointed *Adonias* to govern and ſucceed in the Kingdom after him? *For that* (ſaid he) *he hath made a ſumptuous Feaſt, whereunto he hath invited all thy ſons but* Solomon, *thither alſo hath he called* Joab; G *where after the great chear and banqueting, they have proclaimed and cried, Long live the King* Adonias; *Furthermore* (ſaid he) *he hath neither invited me, nor the High-Prieſt* Sadoc, *nor the Captain of the Guard* Benaia: *It therefore behoveth thee to let us know, if this be done by thy approbation and allowance.*

ver. 5. *Adonias* affecteth the Kingdom.

v. 11, *ad* 29. *Bethſabe*, by *Nathan*'s perſuaſion, certifieth *David* of *Adonias* uſurpation.

The year of the World, 2231. before Chriſt's Nativity, 1033.

ver. 30. The kingdom is confirmed to *Solomon* by an oath.

ver 33, *ad* 40 *Solomon* is anointed King, and placed in his Father's Throne.

As ſoon as *Nathan* had made an end of his ſpeech, *David* commanded that *Bethſabe* ſhould be called in (who had retired out of the King's Chamber, at ſuch time as the Prophet entred in.) As ſoon as *Bethſabe* re-entred the Chamber, *David* ſaid unto her, *I ſwear unto thee by the great God, that thy Son* Solomon *ſhall reign after me, according as before this time I have already ſworn unto thee, and he it is that ſhall ſit upon my throne, yea even this preſent day*. Upon theſe words *Bethſabe* humbled her ſelf, and beſought God to grant the King long life. Whereupon he called for *Sadoc* the High-Prieſt, and *Banaia* the Captain of the Guard, and appointed them to take the Prophet *Nathan* with them, and all the men at Arms that attended him in Court, charging them to mount his Son *Solomon* upon his Royal Mule, upon which only the King was wont to ride, and to conduct him out of the City, near unto the Fountain of *Gehon*; in which place (after they had anointed him with holy oyl) he willed them to proclaim *Solomon* King; commanding the High-Prieſt *Sadoc*, and the Prophet *Nathan* to ſee his will performed; charging thoſe that followed him through the City, with ſound of Trumpet, and a loud voice, to cry out, that *Solomon* was ſetled for ever in his Father's Throne, to the intent that all the people might underſtand that by his Father's conſent he was declared King. And calling *Solomon* unto him, he gave him inſtructions by which he might with juſtice and integrity govern the Tribe of *Judah* and the reſt of the *Iſraelites*. After this, *Banaia* beſought God that it would pleaſe him to be favourable unto *Solomon*; and with all expedition *Solomon* was mounted upon the King's Mule, and conducted out of the City, near unto the Fountain, where (after he had been anointed with oyl) they brought him back again into the City with great joy and applauſe, wiſhing him a long and proſperous Government; then reconducting him to the King's Palace, they placed him on his Throne, and the people generally gave themſelves over to feaſting and mirth, and to ſport and rejoice with dances, and Inſtruments of Muſick; ſo that by reaſon of the multitude of Inſtruments, not only the air reſounded, but the earth alſo ſeemed in a manner to be moved therewith. So that *Adonias* and they that banqueted with him, hearing the noiſe, were all of them troubled, and *Joab* in particular ſaid, that thoſe Tunes and Trumpetings did no ways pleaſe him.

v. 40, 41, *ad* 50. *Adonias*, for fear of the Kings diſpleaſure, fleeth from his banquet, and taketh hold of the Horns of the Altar.

Whilſt thus they ſate at the Banquet, and every man through penſiveneſs forbore to eat (being diſtracted through variety of thoughts) *Jonathan* the Son of *Abiathar* came haſtily in amongſt them. This young man did *Adonias* moſt willingly behold, and ſaid that he was a Meſſenger of ſome glad tiding: But contrariwiſe he recited unto them all that had befallen *Solomon*, or had been decreed by *David*. Whereupon *Adonias* and all his Gueſts forſook the Banquet, and ſuddenly fled every man unto his own houſe. But *Adonias* fearing the King's diſpleaſure (by reaſon of his Ambition and Arrogancy) ran unto the Altar, and laying hold of it after the manner of a Suppliant, hung thereon, according as he in reaſon had cauſe to do.

Now when theſe Tidings were brought unto *Solomon*, and what he had done, and how he required that *Solomon* would aſſure him that he would never more call to memory that which had hapned, but pardon his Offence: *Solomon* anſwered him graciouſly and moderately, and pardoned that fault; notwithſtanding with this caution, that if hereafter it ſhould appear that he intended or acted any Rebellion, it ſhould be *Adonias* himſelf who ſhould be the Author of his Miſchief: with this Anſwer he ſent ſome to deliver him from the Altar.

Whenas therefore he came into *Solomon*'s preſence, and had ſaluted him, he was commanded to repair home unto his houſe, without fearing any Miſchief that might befal him; yet by the way was he admoniſhed to behave himſelf uprightly for the time to come, if he reſpected his credit or profit.

1 *Chro*. 23 3, 4. *David* numbreth the *Levites*, and diſtributeth their Offices.

1 *Chron*. 23. 6, *ad* 24. The diviſion of the Prieſts into 24 Kindreds.

2 *Chron*. 24. 5, 27, He divided the *Levites* into 24 parts.

But *David* willing that his Son ſhould be accepted for their known and anointed King amongſt the people, aſſembled the Governors in *Jeruſalem*, with the Prieſts and Levites; and firſt of all taking the number of them, he found thirty three thouſand men that were above thirty three years old; 23000 of which he appointed to take charge of building of the Temple, ſix thouſand to be Judges and Scribes, with the like number of Muſicians to play upon Inſtruments, who were furniſhed therewith by *David* (as we have heretofore declared) and diſtributed by him accordingly to their Families. So that ſeparating the Prieſts from the reſt of their Tribe, he found four and twenty Families of them; ſixteen of the houſe of *Eleazar*, and eight of the houſe of *Ithamar*, giving order that one only Family ſhould officiate for the ſpace of eight days. And thus were all the Families diſtributed by lot in the preſence of *David*, of the High-Prieſt *Sadoc* and *Abiathar*, and of all the Governors. The firſt Family that went up to the Temple was inrolled firſt, the ſecond next, and ſo ſucceſſively the reſt, to the number of 24, (and this order remaineth even unto this day.) He made alſo 24 diviſions of the Tribe of *Levi*, (who aſcended according as they were choſen by Lot, in the ſame manner as the Prieſts,

every

A every eighth day.) He honoured in particular thoſe of *Moſes* poſterity; for he appointed them to be keepers of God's treaſury, and of thoſe preſents which the Kings ſhould offer. He appointed alſo, that all (as well Levites as Prieſts) ſhould ſerve God day and night, according as they were commanded by *Moſes*. That done, he diſtributed his whole Army into twelve companies, with their Governors, Centurions, and other Field-Officers: Every ſquadron contained four and twenty thouſand men, whom he appointed to guard and attend King *Solomon*, for the ſpace of thirty days (continuing from the firſt to the laſt, with their Captains over Thouſands, and Centurions.) He likewiſe eſtabliſhed thoſe men in Office and Authority over every ſquadron, whom he knew to be moſt reſolute and couragious. He appointed alſo Surveyors, who ſhould B have the charge of the treaſure, of the boroughs and fields, and of the Cattel (whoſe names in mine opinion it were unneceſſary to declare.) After that every one of theſe things were in this manner diſpoſed, he ſummoned all the civil Magiſtrates of the *Hebrews* (and in general all thoſe that had any commiſſion over the affairs or demains of the Kings) to a general Aſſembly; and placing himſelf on a high Throne, he ſpake after this manner: *My brethren and countrymen, I am deſirous that you ſhould know, that having determined with my ſelf to build a Temple unto God, I have made proviſion of a great quantity of Gold and Silver, the ſum whereof mounteth to an hundred thouſand talents: But God by the Prophet* Nathan *hath forbidden me to build the ſame, by reaſon of your Wars, and becauſe my hands have been ſtained with the ſlaughter of the Enemies which I have conquered in ſo many Wars in which I have been engaged for the publick good and the intereſt of the State;* C *but he hath commanded that my Son (who ſhall ſucceed me in my Kingdom) ſhall erect a Temple unto him. Now therefore, ſince you are ſatisfied that amongſt the twelve ſons of* Jacob, Juda, *by the general conſent of them all, obtained the principality; and that I amongſt my ſix brethren have been preferred and placed by God in the Kingdom, and notwithſtanding no one of them ſuppoſeth himſelf to be injured: So do I alſo requeſt that* Solomon *having obtained the Empire, my other ſons ſhould neither in reſpect of him, nor amongſt themſelves, nouriſh any unnatural hatreds and ſeditions; but knowing that he is choſen by God, they may willingly ſubmit themſelves to his dominion. For whereas if God ſhall think meet, you ought patiently to ſubmit your ſelves to the yoke of a Foreign Prince, how much greater reaſon have you to rejoice that God* D *hath conferred this honour on one of your Brethren, whereof you alſo by your Proximity of Blood, may ſeem in ſome meaſure to partake. I deſire nothing more, than that God's promiſes may be accompliſhed, and that the felicity which attendeth this Nation (under the Government of* Solomon *) may be durable. Which without doubt will ſo fall out, and all things ſhall happily ſucceed, if thou my Son be a maintainer of piety and juſtice, and the ancient Laws and Ordinances of thy Progenitors; otherwiſe, if theſe be neglected, there is no other thing to be expected, but miſery and deſtruction. After he had finiſhed theſe ſayings, he gave his Son the model of the building of the Temple, with all the foundations both of the houſes and chambers, together with the number, height, and breadth of the ſame. He alſo limited the weight of thoſe Veſſels that were to be faſhioned either of Gold or of Silver, exhorting him to employ all his care and dili-* E *gence in performing the ſame. He encouraged likewiſe the Governors and the Tribe of* Levi *to aſſiſt him, both becauſe his years were not yet come to maturity, as alſo becauſe by God's divine Providence he was elected King, and appointed to build the Temple; aſſuring them that the building would be very eaſy, and no ways laborious; conſidering that he had prepared a great number of talents of Gold, and far more of Silver, and Wood, beſides a great multitude of Carpenters, and hewers of Stone, a great quantity likewiſe of Emeralds, and other ſort of precious Stones. Laſtly, he told them, that now alſo for the preſent he would beſtow on them, to that uſe, other three thouſand talents of pure Gold, out of his own Treaſury, to adorn the holy place, and the chariot of God, and the Cherubims that ſhould ſtand upon the Ark, and cover it with their wings.*

The year of the World, 2931. *before Chriſt's Nativity,* 1033.

v. 13, 14. *Moſes* poſterity appointed to keep the divine treaſure.

1 *Chron.* 26. 1, *ad* 12. The Army divided into 12 parts.

1 *Paral.* 27. *David* aſſembling the governors of the Tribes, commendeth his Son *Solomon* to them.

2 *Chron.* 28. *ad finem.*

à v 11, *ad* 19. *David* giveth his Son the model of the Temple.

F This ſpeech of the King's was received with great joy by all the Governors, Prieſts and Levites, who ſhewed a greater readineſs, and voluntarily proffered to contribute towards the carrying on of this holy work five thouſand talents of Gold, and ten thouſand ſtateres, of Silver an hundred thouſand, and of Iron many thouſand talents; and if any one of them had a precious Stone, he brought it and delivered it into the Treaſurer's cuſtody, who was called *Jalus*, being one of *Moſes* poſterity. This thing pleaſed all the people, and *David* (ſeeing the affection and readineſs of the Governors and Prieſts, and in general of all the reſt) began to bleſs God with a loud voice, calling him the Creator and Father of this whole World, the faſhioner both of divine and human things, and the Preſident and Governor of the *Hebrews*, whoſe Kingdom he had com- G mitted into his hands. After this he prayed for all the people, that God would be pleaſed to continue his favours unto them, and to inrich the heart of his Son *Solomon* with all Princely Virtue. He commanded the people likewiſe to ſing praiſes unto God; which

1 *Chron.* 29. 5, *ad* 9. The Princes of the people gave a huge ſum of Gold, Silver, Braſs, and precious Stone towards the building of the Temple.

The year of the World, 2931. *before Chriſt's Nativity*, 1033.

1 *Paral*. 29. The ſacrifice and feſtival ſolemnized upon *Solomon*'s Coronation. *Hedio & Ruffinus*, cap. 16. 1 *Kings* 2. 1, *ad* 4. *David*'s laſt counſel to *Solomon*.

they performed, and proſtrated themſelves upon the earth, and afterwards gave thanks H
unto *David* for all thoſe benefits they had received during the time of his Government. The next day, as a Sacrifice to God, they offered up a thouſand Calves, a thouſand Rams, and a thouſand Lambs, for a burnt-offering; and for peace-offerings they ſlew many thouſand other Beaſts. The King celebrated a feaſt all that day with the whole people, and *Solomon* was anointed with Oyl the ſecond time, and proclaimed King. *Sadoc* alſo was eſtabliſh'd High Prieſt of all the people, and *Solomon* was conducted into the King's houſe, and placed in his Father's Throne, and from that day forward they obeyed him.

CHAP. XII.

The laſt inſtructions of David *to* Solomon: *his death, and the magnificence of his funeral.* I

NOT long after this, *David* failing through age, and knowing that he ſhould depart out of this world, he called for *Solomon* his Son, and ſpake unto him after this manner; *My Son, I muſt now depart and ſleep with my Fathers, and enter the common way which both they that now live, aud thoſe which come after ſhall tract; from whence we ſhall not return, nor behold and reviſit thoſe things that are done in this life. For which cauſe, whilſt I yet live, and draw onward to my death, I earneſtly exhort thee (as heretofore I have counſelled thee) that thou behave thy ſelf juſtly towards thy Subjects, and piouſly towards God, that hath honoured thee with this kingdom; charging thee to keep his Precepts and Laws, which he hath given us by* Moſes; *and to take heed, leſt either ſurprized by flattery, or miſ-led by favour, or ſeduced by covetouſneſs, or any other ſiniſter affection, thou be drawn to neglect and forſake the* K *ſame; for thou canſt by no means continue in God's favour, except thou keep his Laws, for otherwiſe he will withdraw his Providence from thee. But if according to the obligation which lieth on you, you ſhall follow my counſel, and diligently perform your duty, thou ſhalt eſtabliſh the Kingdom in our family; and no other Houſe at any time but our own, ſhall obtain the dominion over the* Hebrews. *Remember likewiſe the iniquity of* Joab, *who through emulation ſlew two good and juſt Generals,* Abner *the Sen of* Ner, *and* Amaſa *the Son of* Jethram; *puniſh him as thou thinkeſt meet, for hitherto he hath eſcaped puniſhment, becauſe he was ſtronger and more powerful than my ſelf. I commend alſo unto thee the Sons of* Berzillai *the* Galaadite, *whom for my ſake advance to honour and dignity: Nor would I have thee eſteem the Kindneſs which thou ſhalt ſhew them, to be any courteſy, but only a recompence and requital of the obligations which I have* L *received from their Father in the time of my baniſhment, and for which he made us indebted to him. As touching* Simei *the Son of* Gera, *of the Tribe of* Benjamin, *who during the time of my flight, and at ſuch time as I retired my ſelf into my Camp, injured and reviled me, and afterwards came out to me near unto* Jordan, *and took aſſurance of me, that for that time I ſhould not puniſh him; I leave him to you to be puniſhed according as you ſhall find an opportunity.*

v. 5. *David* willeth *Solomon* to puniſh *Joab*. *ver* 7. *David* commendeth *Berzillai*'s Sons to *Solomon*. *ver*. 8. How *Simei* ſhould be puniſhed.

v. 10, 11. The years of the Age and Reign, together with the Virtues of *David*.

After he had thus exhorted his Son, and had communicated with him all his affairs, both touching his friends, and thoſe whom he thought worthy of puniſhment, he gave up the ghoſt (after he had lived ſeventy years, and reigned in *Hebron* a City of *Juda* for the ſpace of ſeven years and an half, and thirty three in *Jeruſalem* over the whole Nation.) He was a juſt man, adorned with all virtue requiſite in a King that M ſhould govern ſo many Nations. For he was valiant beyond compariſon, and in thoſe battels which he fought for his Subjects, he was the firſt that thruſt himſelf into danger, and exhorted his Soldiers to behave themſelves valiantly; not commanding them like their Governor, but fighting with them as their Fellow-Soldier. He was very well qualified by his knowledge and experience to make the beſt uſe of the preſent, and to manage his future occaſions; he was moderate and juſt, courteous and favourable to thoſe that were afflicted; which are thoſe ornaments which are worthy of a great Prince; and in this great Authority wherein he was placed, he ſtept not any ways awry, but in the caſe of *Uria*'s Wife. He left as much, or rather more riches behind N him, than any other King of the *Hebrews*, or other Nations had done. His Son *Solomon* buried him moſt Royally in *Jeruſalem*, with all thoſe ceremonies which were accuſtomed in Royal Obſequies, and amongſt other things, he buried a great quantity of riches with him; the incredible eſtimate whereof may be conjectured by that which followeth. For one thouſand three hundred years after, the High-Prieſt *Hircanus* being beſieged by *Antiochus*, ſirnamed the Religious (who was *Demetrius*'s Son) and willing to gratify him with ſome ſum of money (to the intent he might raiſe the ſiege, and remove his Army) and unable to levy money by any other means, he opened the Sepulchre of *David*, from whence he took three thouſand talents, which he delivered to *Antiochus*, and by this means delivered the City from the Siege (as we have declared in another place.) And again a long time after this, *Herod* alſo opened it, and took from thence O a great ſum. Nevertheleſs no man violated that part of the Monument where the Body of the King was laid; for it was ſo artificially hidden under ground, that it would be very difficult to diſcover it.

The ſumptuous Sepulchre of *David*. *Hircanus* taketh a huge ſum of Money out of *David*'s Tomb. *Herod* ſpoileth *David*'s Sepulchre.

A

The Eighth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS.*

The year of the World, 2931. before Chriſt's Nativity, 1033.

The Contents of the Chapters of the Eighth Book.

1. *How* Solomon *obtaining the Kingdom, expelled his Enemies.*
2. *Of the Riches, Prudence, and Wiſdom of* Solomon; *and how firſt of all he builded the Temple in* Jeruſalem.
3. B *How* Solomon *being dead, the people revolted from* Rehoboam *his Son, and made* Jeroboam *King of the Ten Tribes.*
4. *How* Suſac *King of* Egypt *ſacking* Jeruſalem, *carried away the riches of that City into* Egypt.
5. *The War of* Jeroboam *againſt* Abias, Rehoboam'*s Son, and the ſlaughter of his Army; and how* Baſanes *extirpated* Jeroboam'*s poſterity, and poſſeſs'd the Kingdom.*
6. *The Invaſion of the* Ethiopians *under* Aſa, *and the overthrow of their Army.*
7. *The Race of* Baſanes *being rooted out,* Zami *ruled in* Iſrael *with his Son* Ahab.
8. Adad *King of* Damaſcus *and* Syria *is twice overthrown by* Ahab.
9. *Of* Jehoſhophat *King of* Jeruſalem.
10. Ahab *being provoked to War by the* Syrians, *is overcome and ſlain in battel.*

C

CHAP. I.

How Solomon *obtaining the Kingdom, expelled his Enemies.*

WE have declared in the former Book what *David* was, how great his Virtue hath been, what profits and benefits thoſe of his Nation received by him, what Wars he undertook, what Victories he obtained, and how happily at laſt (through extremity of age) he departed out D of this life. But after that *Solomon* his Son (being at that time very young) had obtained the Kingdom, and was placed in his Father's Throne (according as *David* had determined, and the Divine Power had decreed) the whole people (according to the common courſe in the election of new Princes) with many Acclamations wiſhed him a long and proſperous Reign. But *Adonias*, who during his Father's life-time thought to poſſeſs and ſeize himſelf of the Royal Eſtate, came unto the King's Mother, and with all humility and reverence ſaluted her. To whom *Bethſabe* ſaid, *That if there were any thing wherein ſhe might ſerve him, he ſhould let her know it, and that ſhe would willingly apply her ſelf unto it.* Whereupon he began to ſay, *That it was a thing very well known, that the Kingdom appertained unto him, both in regard of his age, as alſo in reſpect of the favour and* E *good liking of the people; but ſince that it had been transferred unto* Solomon *her Son, by the Will of God, he was content therewith, and would be his ſervant, being very glad of the fortunate ſucceſs of his Affairs. He therefore beſought her, that ſhe would ſollicit* Solomon *in his behalf, and perſuade him to give him* Abiſag *to Wife, who had ſlept with* David, *for that he had not any carnal company with her by reaſon of his age, and that as yet ſhe was fully poſſeſſed of her Virginity.*

1 *Kings* 2. *Solomon* King of *Iſrael* after *David*'s death.

ver. 17, *ad* 24. *Adonias* requireth *Abiſag* to wife.

Bethſabe promiſed him to further his ſuit to the uttermoſt of her power, and willingly to employ her ſelf towards the accompliſhment of the Marriage, ſince ſhe knew the King was willing to gratify her in whatſoever ſhe ſhould deſire, as alſo for that ſhe would inſtantly intreat him: So that he departed from her with aſſured hope of good ſucceſs in F his deſigned Marriage. Hereupon *Bethſabe* preſently addreſſed her ſelf to the King, intending to certify him both what *Adonias* had requeſted, and what ſhe had granted. When *Solomon* heard that his Mother came to viſit him, he went out to meet her, and embraced her, and afterwards conducting her into his Preſence-chamber, he ſat him down, and commanded his ſervants to place a ſeat on his right hand for his Mother; who being ſeated by him, ſpake unto him after this manner: *My Son, vouchſafe me one favour that I ſhall requeſt at thy hands, and ſend me not hence diſcontented and diſſatisfied through thy refuſal.* *Solomon* anſwered her, *That ſhe ſhould command him, by reaſon that duty tied him to the ſatisfaction and favour of his Mother's ſuits*; reproving her for that inſinuation ſhe had uſed, by reaſon that thereby ſhe evidently expreſſed that ſhe was not G thoroughly aſſured to obtain her demand, but that ſhe feared a refuſal and repulſe: ſhe therefore required him to give the Damſel *Abiſag* for Wife to *Adonias* his Brother. The King diſpleaſed at this her ſuit, diſmiſſed his Mother, alledging that *Adonias* had ill deſigns,

The year of the World, 2931. *before Chriſt's Nativity*, 1033.

ver. 25. *Adonias* is ſlain.

ver. 26, 27. *Abiathar* is diſpoſſeſſed of the Prieſthood.

ver. 35. The genealogy of the High Prieſt *Sadoc.*

ſigns, and that he wonder'd that in requiring *Abiſag* to Wife, he had not requeſted *Solomon* likewiſe to give him place in the Kingdom: for *Adonias* was elder than he, and had more mighty Friends than he had; namely, the General *Joab*, and the High-Prieſt *Abiathar*. For which cauſe he forthwith ſent *Benaia*, Captain of his Guard, to kill *Adonias* his Brother. Then calling unto him the High-Prieſt *Abiathar*; *The pains* (ſaid he) *that thou haſt endured by accompanying my Father* David, *and attending and bearing the Ark with him, make thee eſcape from death; yet notwithſtanding, for that thou haſt been aſſiſtant to* Adonias, *and followed his Faction, I baniſh thee from my preſence, charging thee not to ſee my face any more, but to retire thy ſelf to thine own Houſe, and there to live in thy Country, until thou haſt ended thy days; ſince you have made your ſelf unworthy of that charge wherewith you are intruſted.* For this cauſe was the Houſe of *Ithamar* deprived of the Prieſtly Dignity (according as God had foretold *Eli*, one of the Anceſtors of *Abiathar*) and tranſlated to the Race of *Phinees*, and eſtabliſhed in *Sadoc*. Thoſe of the Race of *Phinees*, who led a private life all that time that the Prieſthood remained in the Family of *Ithamar* (whereof *Eli* was the firſt) were theſe: *Boccias*, the Son of *Joſeph*; *Joatham*, the Son of *Boccias*; *Mareoth*, the Son of *Joatham*; *Aropha*, the Son of *Mareoth*; *Achitob*, the Son of *Aropha*; *Sadoc*, the Son of *Achitob*, who was the firſt High Prieſt under King *David*.

ver. 28, *ad* 33. *Joab* is ſlain. *Benaia* is ſubſtituted in his place.

ver. 35. *Sadoc* obtaineth *Abiathar*'s place in the Prieſthood.

Simei's puniſhment and death.

ver. 38. *ad fin. Hedio & Ruffinus, cap.* 2. 1 *Kings* 3. 1, *ad* 4. *Solomon* marrieth the King of *Egypt*'s daughter, and eſtabliſheth the Kingdom

Joab having heard of the death of *Adonias*, was very much ſurprized; for he loved him more than King *Solomon*; and by reaſon of that Friendſhip which he bare unto him, he upon good grounds apprehended his own danger; and in this reſpect he fled unto the Altar, hoping in that place to be ſecured, in regard of that reverence which the King bare unto God. But when *Joab*'s reſolution was made known unto the King, he ſent *Benaia* unto him, with Commiſſion to bring him from the Altar, and to conduct him to the Judgment-ſeat, that he might in that place juſtify his actions: but *Joab* ſaid, *That he would never abandon the Temple, but that he had rather dye in that place than in another.* When *Benaia* had certified the King of this his anſwer, he commanded him to cut off his Head in the ſame place, as he required, and that in that ſort he ſhould be puniſhed, by reaſon of the two murthers which he had curſedly committed upon the perſons of *Abner* and *Amaſa*: Commanding that his body ſhould be buried in the ſame place, to the end that his ſins ſhould never depart from his Race, and that both *David* and *Solomon* might be held guiltleſs of the death of thoſe men that had been murther'd by *Joab*. This command of his, *Benaia* executed, and was afterward made General of the Men of War. Moreover, the King eſtabliſhed *Sadoc* ſolely in the place of *Abiathar* whom he had depoſed. He commanded *Simei* alſo to build him an Houſe in *Jeruſalem*, to keep himſelf therein, without paſſing the Brook of *Cedron*: For if he ſhould break that commandment, the penalty which he ſhould incur, ſhould be no leſs than death; and to the more ſerious performance of this his injunction, he tied him by a ſolemn oath. *Simei* thanked *Solomon* for the charge he had impoſed on him, and ſwore that he would fulfil the ſame: So that forſaking his own Country, he came and dwelt in *Jeruſalem*; where after he had ſojourned for the ſpace of three years, it hapned that he had news that two of his ſlaves had fled, and betaken themſelves into *Gath*: Whereupon he went to find them out; and no ſooner returned he back again with them, but that the King had intelligence that he had neglected his commandment, and which is more, that he had broken that Oath which he made unto God: Which incenſed him very much. Wherefore calling unto him, he ſpake after this manner: *Haſt thou not ſworn* (ſaid he) *that thou wilt not go out of this City to another? And doſt thou think it a ſmall matter to add Perjury to that other Villany which thou haſt been guilty of, in ſo ſcandalouſly reproaching my Father of bleſſed memory, when the rebellion of* Abſalom *compell'd him to forſake the Capital City of his Realm? Prepare thy ſelf therefore to ſuffer the puniſhment which thou deſerveſt, which ſhall be ſuch as ſhall ſuffice to convince the world, That though the puniſhments of the wicked are oftentimes late, yet they are abundantly recompenced by their ſureneſs and ſeverity.* Whereupon *Benaia* ſlew *Simei*, according as he was commanded. From that day forward, *Solomon* had his Royal Eſtate ſecured; and after that his enemies had received condign puniſhment, he took to wife the daughter of *Pharaoh* King of *Egypt*, and afterwards builded the walls of *Jeruſalem* far larger and ſtronger than they were before: And all the reſt of his life he governed his Commonweal in peace; ſo that his youthful years hindred him not from the obſervation of Juſtice, and the maintenance of Laws, neither excluded the remembrance of that which his Father had charged him at the hour of his death: But behaving himſelf in all things exactly, he executed the affairs of his Kingdom with that Circumſpection, that ſuch as excelled him in years, could not ſurpaſs him.

CHAP. II.

Of the Wiſdom, Prudence, and Riches of Solomon, *and how firſt of all he builded the Temple in* Jeruſalem.

The year of the World, 2931. before Chriſt's Nativity, 1033.

AS ſoon as he came to *Hebron*, he determined to pay his Vows unto God, on that brazen Altar which was erected by *Moſes*, and ſacrificed thereon in Burnt-offerings a thouſand Head of Cattle; which honourable Devotion of his was moſt acceptable unto God. For the very ſame night he had appeared unto him in a dream, and commanded him to ask whatſoever bleſſing he thought fit, as a recompence of this his Piety. But *Solomon* required a moſt excellent thing, which God doth liberally beſtow, and Men very happily receive. For he demanded neither Gold nor Silver, nor any other kind of Riches, (ſuch as a youthful man would require) for theſe are only affected by the common ſort, when the other are only worthy of the Divine Magnificence: *But give me* (ſaid he) *O Lord, a ripe Judgment, and a good Underſtanding, to the intent that by theſe means I may adminiſter Juſtice to this people with truth and equity.* With this demand of his God was well pleaſed, and promiſed him to give him all other things whereof he had made no mention, namely, Riches and Glory; and above all theſe, ſuch an Underſtanding and Wiſdom, as no King or private Man hath had before him. Moreover, that he would continue the Kingdom in his Family for many Ages, if he continued in the ways of Juſtice, and obeyed God in all things, and walked in his Fathers ways, and imitated his Virtues.

ver. 5, ad 8. God appeareth to *Solomon* by night in a dream, and willeth him to ask that which moſt of all he deſired.

v. 9, ad 15. *Solomon* requireth Wiſdom at God's hands, who with it giveth him riches and honours alſo.

After that *Solomon* had received theſe bleſſings from God, and was made happy by theſe Promiſes, he forſook his Bed, and worſhipping God, returned unto *Jeruſalem*, where he offered great Sacrifices before the Tabernacle, and magnificently feaſted all thoſe of his Houſhold. About the ſame time a very difficult Caſe was brought him to decide, the Reſolution whereof was very hard to be diſcovered. And I have thought it neceſſary to declare the occaſions whereon at that preſent the debate was grounded, to the end that the Readers may underſtand the difficulty of the thing in queſtion, and that if they happen at any time to be concerned in ſuch affairs, they might by his example learn to diſcover the truth. Two Women of looſe Life and Converſation came unto him, one of the which (who ſeemed to have ſuffered the injury) began after this manner:

I, O King (ſaid ſhe) *and this Woman, dwell together in one Chamber; but ſo it fortuned, that both of us on one day, and at the ſame hour, bare each of us a Son; ſome three days after we were delivered, this Woman laying by her Infant, had in ſleep overlaid it, and ſtifled it, and hath taken my Child from between my knees, and laid it by her, and put the dead Child, whilſt I ſlept, into my boſom. Now on the morrow, when I thought to give my Infant ſuck, I found not mine own, but perceived that her Child lay dead by me: for I knew it, becauſe I had exactly marked it. This my Child I have demanded at her hands; and becauſe I could not recover it, I have made my addreſs unto your Majeſty: for in that we were alone, and ſhe is obſtinate, and feareth not to be convicted by any, ſhe perſiſteth in her denial of the ſame.*

Two women accuſed one another, for exchange of their children. *A v.16. ad fin.*

After the King had heard her requeſt, he enquired of the other if ſhe had any thing to anſwer to this Accuſation. But ſhe denying the Act, and averring that the Child which remained alive was hers, and that the dead one appertained to the other; and beſides that, ſince no man appeared that might determine the Controverſie, but all that ſtood by were amazed at the obſcurity and difficulty of the Debate; the King at laſt found out this expedient of diſcovering the Truth: He commanded that both the Children ſhould be brought before him as well the living as the dead; and calling one of his Guard unto him, he commanded him with his naked Sword, to cut both the Children into two parts, to the intent that both of them might take the half of the living, and the other half of the dead Child. This ſentence of his at firſt ſeemed ſo ridiculous, that it was exploded by all that ſtood by. In the mean time the true Mother began to cry out, and deſire that the matter might not paſs ſo far, but rather that they ſhould give the whole Child that was alive, unto the other: for that it ſufficed her, ſo ſhe might ſee him alive, though he might be ſuppoſed to be anothers. The other willingly conſented to the diviſion of the Infant; and moreover, required that the true Mother ſhould be puniſhed. But the King conjecturing by the diſcourſe both of the one and of the other, which was the true Parent, adjudged the Infant unto her that oppoſed his death (for that in equity ſhe was the true Mother) and condemned the wickedneſs of the other, who had murthered her own Child, and laboured as much as in her lay, to procure the death of her Companions innocent Infant. All the people took this Judgment for an aſſured proof and ſign of the Kings Prudence and Wiſdom, and from that time forwards, they reſpected and honoured him, as one that was endowed with a Divine Spirit. The Chieftains and Governors under him thorough all the Kingdom, were theſe: *Uri* governed the Country of *Ephraim*, wherein was compriſed the Rule of *Bethlehem*; *Aminadab* commanded over the quarter of *Dura*

ver. 24, 25. *Solomon* commandeth both the children to be divided into two parts.

ver. 27. *Solomon*, by the ſpeech and geſture of the women, diſcovereth the true mother.

The year of the World, 2931. *before Chriſt's Nativity* 1033.

Solomon's Governors, and Captains. 1 *Kings* 4. 1, *ad* 21.

The happy peace of the *Iſraelites* in *Solomon*'s time.

v. 23. *Solomon's* daily expences.

v. 26. *Solomon's* chariots and horſemen. *Solomon's* prudence and wiſdom.

Solomon's method in conjuration, whereby he caſt out Devils.

The Author in this place abuſeth the gifts of God beſtowed on *Solomon*, in extending them to thoſe Arts which are forbidden by the expreſs word of God. A *Jew* caſteth out Devils.

and the Sea-coaſt, and had eſpouſed the Daughter of *Solomon*. The great Plain was ſubjected H to *Benaia* the Son of *Achila*, who governed likewiſe all the Countrey that extended towards *Jordan*. *Gaber* commanded the *Galaadites* and *Gaulonites*, as far as the Mountain *Libanus*, and had under him ſixty great Cities and Forts. *Achinadab* governed all *Galilee* as far as *Sadon*, and had eſpouſed alſo one of *Solomon*'s Daughters called *Baſima*: *Banacat* preſided over the Maritim Countrey near to the City of *Arce*: *Saphat* commanded the Mountains *Itabyr* and *Carmel*, and the Land of *Galilee* as far as *Jordan*: *Sonbeia* governed the whole Land of the *Benjamites*: *Tabar* had all the Government on the other ſide of *Jordan*, and was elected Governor-general over them all. Thus about this time did the *Hebrews* wonderfully increaſe in Riches, and particularly the Tribe of *Juda*, by reaſon that the people addicted themſelves wholly to the tilling and manuring of their I Lands. For they were aſſured of their peace, and not diſtracted by any warlike Tumults, and beſides that fruitfully enjoying a moſt deſired liberty, they eſpecially intended this thing only, to increaſe their private Eſtates. The King alſo had other Governors who ruled the *Syrians*, and commanded other ſtrange Nations, which are extended from *Euphrates* as far as *Egypt*, who gathered the Tribute of thoſe Nations for the King. Theſe *Barbarians* every day furniſhed the King for his own Table, and the maintenance of his Houſhold, with thirty Meaſures of fine flower, and ſixty of the courſer: Ten fat Oxen, and twenty graſs Beeves, with a hundred fat Lambs. All which things, beſides Veniſon and Buffales taken in chaſe, Birds and Fiſh were furniſhed daily by the *Barbarians* to ſerve the Kings Houſhold. He had likewiſe a great number of Chariots, ſo that he had forty K thouſand Mangers wherein his Horſes fed; and beſides theſe, he had twelve thouſand Horſemen, half whereof kept always about the King in *Jeruſalem*, the reſt were billetted in divers Villages belonging to the King, and remained there. And they that had the charge to furniſh the Kings Expences, provided likewiſe neceſſary Provender for the Horſes, conveying it to what place ſoever the King took his progreſs. But ſo great was the Wiſdom and Prudence which God had beſtowed upon *Solomon*, that he ſurpaſſed all his Progenitors, and the *Egyptians* likewiſe, who are eſteemed the wiſeſt of all Men, were far behind him. For he excelled all thoſe that in that time were in the greateſt account amongſt the *Hebrews*, whoſe names I will not omit; theſe were *Ethan*, *Eman*, *Chalt*, and *Dodan*, all four the ſons of *Machol*. He compoſed alſo 5000 Books of Odes and Songs, and 3000 Books of Parables and Similitudes; beginning from the Hyſſop, unto the L Cedar. The like did he of all living Creatures that feed on the earth, ſwim in the waters, or flie in the air; for none of their natures was he ignorant of: Neither had he omitted to ſearch after their qualities in particular, and diſcourſed of them all, and had knowledge of their ſeveral and ſecret Properties. He obtained alſo the knowledge of the Art of Magick, for the profit and health of Men, and the exorciſing and caſting out of Devils; for he deviſed certain Incantations, whereby the diſeaſed are cured, and left the method of Conjuration in Writing, whereby the Devils are enchanted and expelled; ſo that never more they dare return: And this kind of healing to this day, is very uſual among thoſe of our Nation. For I ſaw a certain private man amongſt the *Hebrews*, by M name *Eleazar*, in the preſence of *Veſpaſian*, his Sons, Tribunes and other Soldiers, that cured divers that were poſſeſſed. And the manner of his Cure was this: He applied to the Noſe of the Demoniack a Ring, under the Seal whereof was a root of thoſe things that *Solomon* had declared, which drew the Devil out of the Noſtrils of the Sick, as ſoon as he ſmelled the Root: And as ſoon as the Man was fallen, he adjured him never more to return, intermixing ſome mention of *Solomon*, and rehearſing thoſe Incantations that were invented by him.

1 *Kings* 5. 1, *ad* 12 *Hiram's* Ambaſſadors to *Solomon*.

After this, the ſaid *Eleazar* being deſirous to ſhew unto them that were preſent, the efficacy of his Art, he ſet a Pot or Pitcher of Water not far from the place where the Poſſeſſed ſtood, and commanded the Devil at ſuch time as he forſook the man, to overturn the Pot, and thereby to give a ſign unto thoſe that ſtood by, that he had forſaken N the Poſſeſſed: which Act of his, manifeſtly declareth how great the Science and Wiſdom of *Solomon* was. For which cauſe I thought good in this place to make mention thereof, that the worthy endowments of this King might be known unto all men; and how beloved of God he was, and how ſurpaſſing in all kinds of Virtue. When *Hiram* King of *Tyre* underſtood that *Solomon* ſucceeded his Father in the Kingdom, he was glad thereof (for he was *David*'s friend) for which cauſe he ſent Meſſengers unto him to ſalute him, and to congratulate his Succeſſion to the Crown; by whom *Solomon* returned an Anſwer in theſe terms:

Solomon *to* Hiram *the King*: *Know thou that my Father having a great deſire to build a* O *Temple unto God, hath been hindred from performing it, by the continual Wars and Troubles he hath had: for he never took reſt, before he either had defeated his enemies, or made them tri-*

A *butaries unto him. For mine own part, I thank God for the peace which I poſſeſs, and that by the means thereof I have opportunity (according to mine own deſire) to build a Temple unto God: for he it is that foretold my Father, that his houſe ſhould be builded during my reign. For which cauſe I pray you ſend ſome one of your skilfulleſt men with my ſervants to the mountain* Libanus, *to hew down trees in that place : For the* Sidonians *are more skilful in hewing and preparing timber, than our people are, and I will pay the Workmen according to your direction.* When *Hiram* had read this Letter, he was very glad to peruſe the Contents of the ſame, and wrote back again unto him to this effect :

The year of the World, 2931. before Chriſt's Nativity, 1033.

v. 6. Solomon requireth Carpenters and workmen from *Hiram.*

The King Hiram *unto King* Solomon: *Thou haſt cauſe to thank God, that he had delivered thy Father's Kingdom (who was a wiſe and virtuous Prince) into thine hands. For which cauſe,* B *ſince no news can come unto me more acceptable, I will accompliſh all that thou requeſteſt : For after I have cauſed a great quantity of Cedar and Cyprus Wood to be cut down, I will ſend it thee by Sea by my ſervants; whom I will command (and furniſh with convenient Veſſels of burthen) to the end they may deliver the ſame in what place of thy Kingdom it ſhall beſt pleaſe thee, that afterwards thy Subjects may tranſport them to* Jeruſalem. *And I deſire that by way of exchange you would furniſh us with Corn, whereof we ſtand in need, becauſe we inhabit an Iſland.*

ver. 7. ad 10. Hiram promiſeth *Solomon* wood, and inſtead thereof requireth corn.

The Copies are yet at this day kept, not only by thoſe of *our Nation*, but alſo by the *Tyrians*: So that if any man deſire exactly to know what they be, let him ſearch the publick Records of the *Tyrians*, and he ſhall find in them matters agreeing to that we C have ſaid. All which I ſay, to the end the Readers might be aſſured that I go not beyond the truth in any ſort, and that I inſert not in this Hiſtory matters that are merely apparent and deceitful, and only faſhioned for delight; neither fear I that any man ſhall examine my Writings, nor deſire I likewiſe that every man give credit at the firſt ſight to the ſame, or that I be held blameleſs in ſuffering my ſelf any ways to vary, or improperly dilate ought in this Hiſtory; but contrariwiſe, if I cannot approve the truth by ſufficient Teſtimonies, I deſire not to be allowed. As ſoon as *Solomon* had received theſe Letters from the King of the *Tyrians*, he praiſed his facility and benevolence, and preſently ſent him that which he demanded : Every year therefore he ſent him two thouſand meaſures of Wheat, and two thouſand Baths of Oyl, and two thouſand Baths D of Wine (each Bath containing about 72 Quarts.) From that time forward the Friendſhip betwixt *Hiram* and *Solomon* increaſed more and more, ſo that both of them proteſted that it ſhould continue for ever. The King ordered that thirty thouſand Workmen ſhould be provided, whom he gave in charge to work continually, allotting to each man his part. He ordained that ten thouſand of them ſhould cut Wood in *Libanus* for the ſpace of one Month ; and that then they ſhould reſt two Months, returning every man unto his own dwelling place, until ſuch time as the twenty thouſand had in their turn accompliſhed the Task in the time that was prefixed unto them, and then the firſt ten thouſand renewed their work, and followed the ſame in the fourth Month. *Adoram* was conſtituted Superintendent over them. Beſides theſe, there were E ſeventy thouſand men appointed to carry ſtones and wood, who were Strangers in that Country, according to the commandment of *David.* There were fourſcore thouſand Hewers of Stone, over which were 32000 Commiſſaries; theſe had the King commanded to cut the greateſt ſtones, to make the foundation of the Temple ; which after they had hewed and prepared in the Mountain, he commanded ſhould be drawn and brought into the City, which was obſerved not only by his Countrymen, but by thoſe Workmen alſo that were ſent him by *Hiram.*

The truth of *Joſephus* Hiſtory.

ver. 11. The King ſendeth *Hiram* a great quantity of wheat, oyl, and wine.

v. 14. The order of the carpenters in *Libanus.*

ver. 15. ad fin. The order of the *Maſons*, and other workmen.

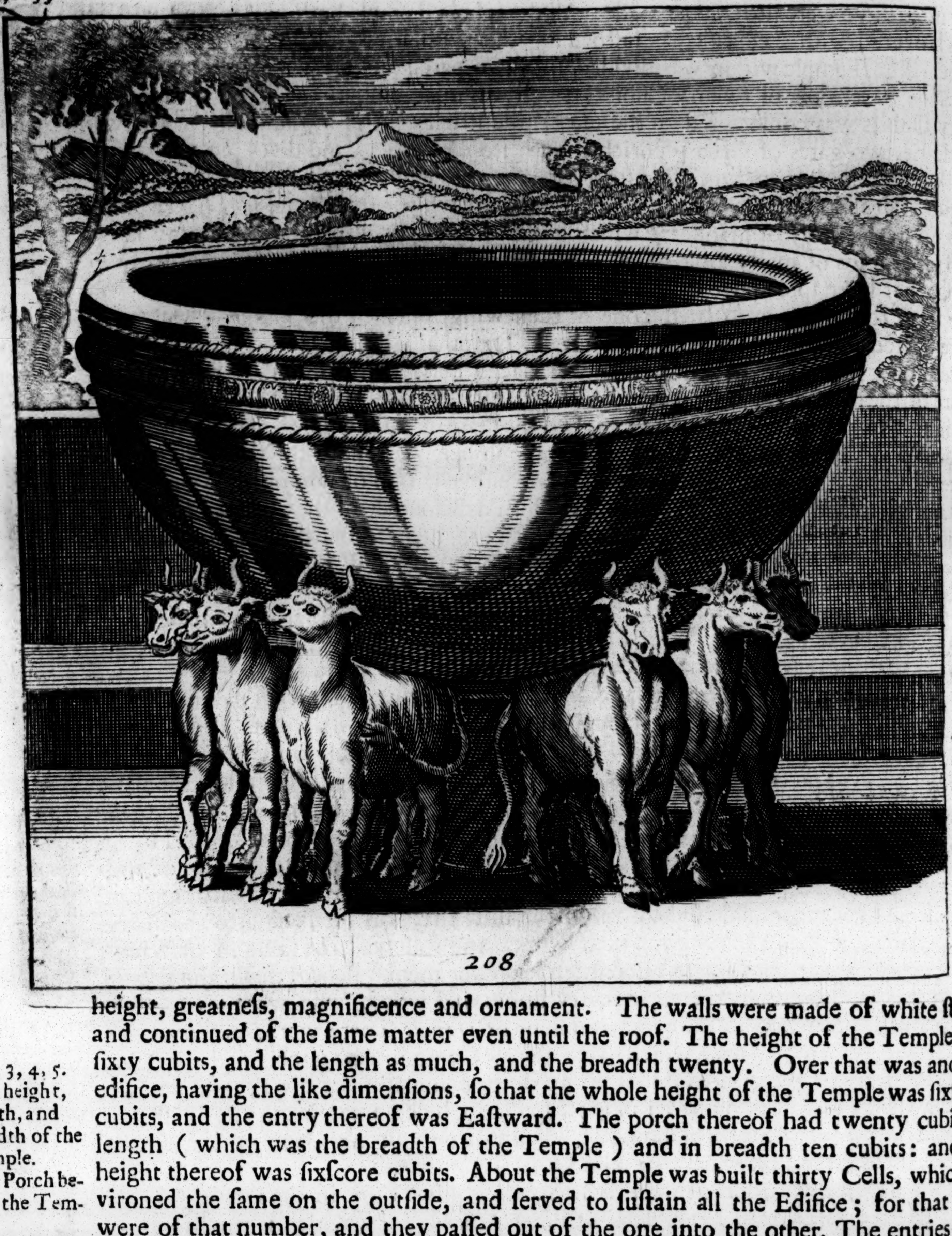
Solomon began this building in the fourth year of his Reign, in the ſecond Month, which the *Macedonians* call *Artemiſium*, and the *Hebrews Jar* (which is the Month of *April*) Five hundred ninety and two years after the departure of the *Iſraelites* out of F *Egypt*, one thouſand and twenty years ſince the arrival of *Abraham* in *Meſopotamia* ; one thouſand four hundred and forty years after the Deluge ; and ſince *Adam* the firſt man until *Solomon* (who builded the Temple) all the years that are paſſed, have been Three thouſand one hundred and two. But the beginning of the building of the Temple hapned in the eleventh year of the reign of *Hiram*, who governed in *Tyre :* And ſince the firſt time that *Tyre* began to be inhabited, until the ſaid building of the Temple, there paſſed two hundred and forty years. The King therefore laid the foundation of the Temple, and made a deep trench, and fortified it with moſt ſtrong ſtones, which might be able to reſiſt all the injuries of time. Theſe ſtones were cloſely joined the one unto the other, that by the ſtrength of the foundation they might make the baſe and ground G to ſuſtain that which ſhould be builded thereupon, which foundation was as much to be admired, as that Fabrick which it was deſign'd to ſupport ; neither could the foundations be of leſs ſtrength and hugeneſs, which were to ſuſtain a ſumptuous pile of that

Hedio & Ruffinus, cap 9
1 Kings 6. 1, &c.

v. 2. When the building of the Temple began.

The depth of the foundations of the Temple.

The Year of the World, 2933. before Christ's Nativity, 1033.



v. 2, 3, 4, 5. The height, length, and breadth of the Temple. The Porch before the Temple. The Cells which were built in the circuit of the Temple.

height, greatneſs, magnificence and ornament. The walls were made of white ſtone, M
and continued of the ſame matter even until the roof. The height of the Temple was
ſixty cubits, and the length as much, and the breadth twenty. Over that was another
edifice, having the like dimenſions, ſo that the whole height of the Temple was ſixſcore
cubits, and the entry thereof was Eaſtward. The porch thereof had twenty cubits in
length (which was the breadth of the Temple) and in breadth ten cubits: and the
height thereof was ſixſcore cubits. About the Temple was built thirty Cells, which environed
the ſame on the outſide, and ſerved to ſuſtain all the Edifice; for that they
were of that number, and they paſſed out of the one into the other. The entries were
made after the ſame manner, from whence a man might eaſily paſs from the one to the
other. Every one of theſe Cells had 25 Cubits in breadth, and as many in length, and 20
in height: And above them there were others built; and others likewiſe above theſe, N
of like Number and Dimenſion: So that they were almoſt as high as the other buildings;
they were all covered with Cedar; every Cell had his cover apart, and had no
dependance on the other Roofs. The reſt of the building of the Temple was covered
with long beams, mortized the one within the other, which ſuſtain'd the whole; ſo that
the Walls being in this manner faſtned the one unto the other, were the ſtronger. To
theſe beams was faſtned Wainſcot of the ſame ſtuff, which was curiouſly poliſh'd, carv'd
and gilded. The Walls on the inſide were cover'd with Cedar-plants, intermixed with
Gold; ſo that all the Temple ſhined, and the burniſh'd Gold dazled their eyes that entred
into it. All the whole building of the Temple was moſt artificially made of ſtones moſt O
exactly carved, and moſt cloſely and cunningly joined together: So that they that curiouſly
pried into the ſame, could not any ways obſerve the ſtroke of any Hammer,
nor other workman's Tool, but all the whole Maſs ſeem'd to be a natural and no artificial

v. 22, *&c.* The beams and walls beautified with Gold.

cial

The year of the World, 2933. *before Chriſt's Nativity,* 031

A cial frame; and rather growing in that place of it ſelf, than garniſhed by the hands of
cunning workmen. Touching the aſcent into the higheſt part of the Temple, the King
ſo contrived it, that in the thickneſs of the wall he included a pair of winding ſtairs to
that purpoſe. This part had not a great Gate towards the Eaſt as the lower had, but in
the ſides there were little doors made: All the whole Temple both within and without
was covered with Cedar-planks faſtned together with ſtrong chains to ſtrengthen the
ſame. The Temple within was divided into two parts, the one whereof contained the
Sanctum Sanctorum, of twenty Cubits (which was unacceſſible) the reſt of the ſpace of
forty Cubits was conſecrated to the uſe of the Prieſts. And in the midſt of the wall
made he two gates of Cedar, enriched with ſtore of Gold, and divers curious carved
works, and hung them with Tapiſtry, wherein were embroider'd divers Flowers of Hy-
B acinth, Purple, and Scarlet, intermingled with pure white and delicate Linen. He placed
alſo upon the Holy of Holies (which was twenty Cubits broad, and as many long)
two Cherubins of maſſy Gold, each one five Cubits high, and each of them had two
wings that were ſpread five Cubits broad, by which means they were not far diſtant the
one from the other, but that the one of their wings touched the Southern wall of the
ſacred place, and the other the Northern wall: The other wings that touched one another
ſerved for a cover for the Ark, which was placed between them both. But what the
figure of the Cherubins was, it is impoſſible to expreſs: He made the Pavement of the
Temple alſo of Plates of beaten Gold. To the Gate of the Temple he alſo faſtned con-
venient doors twenty Cubits high, anſwerable in height to the wall, and covered with
C plates of Gold. In a word, he left not one place either within or without the Temple, that
was not garniſhed with Gold: He likewiſe adorn'd the outſide of the gates as he had done
the inſide. But the Gate of the Porch had no ſuch ornament. After this, *Solomon* ſent unto
Hiram King of *Tyre*, for one who was a cunning workman, call'd *Uram* the Son of a woman
of the line of *Nephtali*, and of *Urias* the *Iſraelite*; this man had great knowlege in all kind of
works, but his eſpecial excellency was in working Gold, Silver and Braſs, who made all that
which cover'd the Temple, according as the King commanded. He made two Pillars of Braſs
four fingers thick and eighteen Cubits high, and twelve in the circumference, on the chapi-
ters of each of them he placed Corniches in the form of Lillies, of five Cubits in height,
which he inviron'd with certain Grates made of Braſs after the manner of interlac'd nets,
D which cover'd the Lillies on each ſide, on which there hung down two hundred pomgra-
nats in two ranks. These Pillars placed he in entrance of the Porch, the one on the
right hand called *Jachin*, the other on the left called *Boz*. He founded alſo the Brazen
Sea, made after the manner of a Hemiſphere, and this veſſel was called the Sea by rea-
ſon of the hugeneſs thereof. For it was a laver that by meaſur'd line was ten Cubits broad,
the thickneſs of a hands breadth, the midſt thereof was ſuſtain'd with a Pillar ten times
twiſted, whoſe bigneſs was a Cubit. This laver was ſuſtained by 12 Heifers, which by
three and three were placed directly oppoſite againſt the quarters of the four Winds;
and the hindermoſt part of theſe Heifers were ſet ſomewhat ſtooping, to the end that this
round and ample Veſſel might be the more ſurely ſupported by them. This Sea contain-
E ed two thouſand Baths, which is a meaſure made uſe of for liquids. He made alſo ten
brazen baſes four ſquare, for the lavers, each one in length five Cubits, in breadth four,
in height three; thus were the parts of this work ſeverally faſhioned. There were four
little Pillars ſquare and erected at every corner one, in which the ſides of the Baſes were
adjoined, and divided into three ſorts, according to the place diſtinguiſhed between
the joints; with Images, here a Lyon, there a Bull, and in another place an Eagle.
The Pillars likewiſe were adorned with the ſame engraving, and all this whole work
hung upon four wheels, which were made of caſt work, which had certain naves or
ſpokes, a Cubit and a half in the Diameter; and it was a wonderful thing to ſee the
circumferences of them, how cunningly they were wrought, and properly ſetled to the
F ſides of the Baſes by their naves or ſtrakes. They were thus made; the corners or An-
gles on the upper part were ſuſtained by certain ſhoulders made after the manner of
extended hands, on which there was placed a Spire, to which the laver was faſtned, be-
ing upheld by the paws of a Lyon and an Eagle, which were faſhioned and ſo properly
united, that they that beheld them, would have ſuppoſed them rather to be natural crea-
tures, than otherwiſe; and betwixt them alſo there were certain Palm-trees figured:
Such was the compoſition of the ten lavers. Moreover, he made ten other Brazen lavers
after the manner of a round Cockleſhell, each of which contained forty Choes; for they
were in height four cubits, and from brim to brim there were likewiſe four cubits;
which lavers he placed upon ten baſes or feet called *Meconoth*, five of which ſtood on
G the left ſide of the Temple, that extended Northward, the other five on the right hand
toward the South. Here likewiſe placed he the Sea full of Water, to the intent that the
Prieſts entring into the Temple, might waſh their hands and feet before they went up

Winding ſtairs.

The Temple divided into two parts.

v. 22, *ad* 24.
Two Cherubin.

The pavement, gates, and all other things in the Temple beautified with Gold.

Solomon ſendeth to *Hiram*, for *Uram* a cunning workman.

2 *Chron.* 4, 2.
A veſſel call'd the brazen Sea.

1 *Kings* 7 27.
Ten brazen baſes of the laver.

v. 27, 28.
Ten round lavers.

The Year of the World, 2933. *before Chriſt's Nativity*, 1031.

The uſe of the Sea, and the other ten lavers.

The Altar and Veſſels appertaining to the ſame.

The Table of ſacred Bread.

The Candleſtick.

The Cups and Vials.

The Bowls, the Cenſors.

Prieſts Garments.

Inſtruments of Muſick.

unto the Altar. The other lavers ſerved to waſh the inwards and feet of thoſe Beaſts that were ſacrificed. He builded likewiſe a brazen Altar of twenty Cubits long, and as many in breadth, and ten in height, to offer burnt-offerings thereon. He made likewiſe all the Veſſels that belonged thereunto of Braſs; as Kettles, Water-pots, Hooks, and Forks, and ſuch like, that in brightneſs equalled the pure Gold. The King alſo dedicated many Tables, and amongſt theſe, one great one of Gold (on which the Sacred Bread was laid), the reſt not far inferior, yet made after divers manners, held Ewers and Platters of Gold, to the number of twenty thouſand, and of Silver forty thouſand. He made likewiſe ten thouſand Candleſticks (according as *Moſes* had commanded) whereof one he dedicated to the Temple, that according to the Law it might give light there in the day-time. He made a Table alſo, on which the Loaves of Bread were laid on the North-ſide of the Temple, hard by the Candleſticks which were placed towards the South. The Altar of Gold was placed betwixt them both. All which things were incloſed in that part of the Temple that contained forty Cubits, before the Tapiſtry of the Holy of Holies, where the Ark was to be placed. The King alſo cauſed fourſcore thouſand Pots, and an hundred thouſand Ewers of Gold, and twice as many of Silver to be made, and fourſcore thouſand plates of Gold, and twice ſo many of Silver, to offer the kneaded flower in them upon the Altar; and threeſcore thouſand Cups of Gold, and twice ſo many of Silver, to lay the Flour mingled with Oyl thereon; and two thouſand meaſures of Gold, and twenty thouſand of Silver, reſembling a Hin or an Epha of *Moſes*. Twenty thouſand Cenſors alſo of Gold, wherein the perfume was burnt, to hallow the Temple, and other Cenſors likewiſe in which they carried fire from the great Altar, and laid it on the leſſer, which was within the Temple, to the number of fifty thouſand; he prepared alſo a thouſand Veſtments for the uſe of the Prieſts, with their ſurcots, heads, and pectorals, notwithſtanding there was but one Crown, wherein *Moſes* had written the Name of God, which had continued even until this day. He made alſo ten thouſand Stoles for the Prieſts of fine Linen, with ſcarlet Girdles for every one of them; two hundred thouſand trumpets according to the ordinance of *Moſes*, and forty thouſand Inſtruments of Muſick, to record and praiſe God with (as the Pſaltery and Harp of a mixt matter, the fifth part of Gold, and the fourth part Silver.) All which *Solomon* moſt magnificently prepared for the Service of God, ſparing no coſt, but employing himſelf to the utmoſt of his power, toward the ornament of the Temple; which he beautified and endowed with all theſe Treaſures. He invironed the Temple likewiſe with a wall three Cubits high, which in our Tongue we call *Giſon*, to exclude the prophane multitude, and admit none but the Prieſts only. Without this Wall there ſtood a Temple four-ſquare, with great and broad Iſles; which opened with very great Gates; every one according to the quarter of the wind; and the doors thereof were covered with Gold. Into this place all the people that were purified might enter, and they likewiſe that kept the ordinances of *Moſes*. It can ſcarcely be believed how admirable that exterior Temple was; for he filled huge Trenches, which by reaſon of their unmeaſurable depth, could not be lookt down into without vehement apprehenſion of fear (for they were four hundred Cubits deep) yet notwithſtanding he filled them, and raiſed them to the height of the Hill whereon the Temple was built; and by this means it came to paſs, that the walk without the Temple was equalled with the Foundation of the ſame. This did he begirt with double Porches, ſuſtained by Pillars of rich ſtone; the Roofs whereof were of poliſh'd Cedar, and the Gates were of Maſſive Silver.

The incloſure before the Temple.

The Pane.

The huge trenches wherein the foundation of the Temple was laid, fill'd.

Hedio & Ruffinus, cap. 4.

1 *Reg.* 8. 5.

v. 1, *ad* 4.

The Ark is carried into the Temple.

Solomon's Temple was conſecrated in the month of *October*.

After that King *Solomon* had in ſeven years finiſhed theſe ſo fair and magnificent buildings, and all the other neceſſaries which he had beſtowed upon the Temple, and declared thereby his great Riches, and ſhewed his Power, that that which at the firſt ſight might require a man's whole Life to finiſh, he accompliſhed in few years: He wrote unto the Governors and Elders of the *Hebrews*, commanding them to aſſemble all the people in *Jeruſalem* to behold the Temple, and to bring in the Ark of God: And altho this Aſſembly was publickly proclaimed, yet ſcarcely did the people make their appearance in *Jeruſalem* before the ſeventh month, which we call *Thuri*, and the *Macedonians Hyperberete*. About this time fell the feaſt of Tabernacles, which the *Hebrews* moſt religiouſly obſerve and honour with great Feſtivals. They therefore took the Ark and the Tabernacle that *Moſes* had made, with all thoſe neceſſaries which appertained to the Divine Service, and bare them into the Temple. The King and all the people, with the *Levites* marched before, having their Cattel ready to ſacrifice, and filling the way with offerings, and the blood of divers ſlaughtered beaſts, burning an infinite quantity of perfumes, wherewith the Air was filled round about, the ſcent whereof diſperſed it ſelf far and near, to make it known that God would be preſent in that new builded and conſecrated place (if we may ſo ſpeak of divine things after a human manner.) Theſe ceaſed not to ſing and dance until they came unto the Temple; and after this ſort

con-

A conducted they the Ark. But when it was to be carried into the Holy of Holies, the reſt
of the multitude departed, and the Prieſt only placed it under the two Cherubins, who
imbraced it with their Wings, as if it had been covered with a Pavilion or ſome Canopy:
for they had been faſhioned after that manner by the Workmen. The Ark contained
nought elſe but the Two Tables of Stone, in which were kept in Writing the Ten Commandments
pronounced by God on Mount *Sinai*. For as touching the Candleſtick,
and the Table and Altar of Gold, he placed them in the Temple before the moſt Holy
of Holies, in places correſpondent to thoſe where they ſtood, when they were in the
Tabernacle. Then offered they the ordinary Sacrifices, and placed the Brazen Altar before
the Temple near unto the Gate; ſo that when it was opened, the other ſtood in ſight, and
B a man might ſee the Service and magnificence that was uſed in the Sacrifices. And as
touching the other Utenſils, he gathered them all together, and placed them in the Temple.
But after the Prieſts (having given order for all things about the Ark) were departed
from thence, ſuddenly there fell amidſt the Sanctuary a thick Cloud, not pitchy, nor ſuch
as reſembleth Winter Clouds loaden with Rain; but diffuſed and tenuous, which darkned
the ſight of the Prieſts, ſo that they ſaw not one another. But thereby every mans
mind was eaſily induced to believe, and his opinion confirmed, that God was deſcended
into the Temple which was dedicated to his Name, to teſtifie how acceptable it was to
his divine Majeſty. In effect all men had no other opinion: But King *Solomon* ariſing
from his Throne whereon he was ſeated, addreſſed his Prayers unto God, in ſuch words
as he thought to be agreeable to the divine Nature, and convenient for him to uſe: O
C *Lord* (ſaid he) *thou haſt an eternal Houſe, neither are we ignorant that thou haſt framed this*
whole maſs of the Univerſe for thy ſelf, which conſiſteth of Heaven, Earth, Air and Seas:
which thou altogether filleſt, yet art thou not contained by them. But therefore have we adorned
and erected this Temple to thy Name, to the end that we might offer up our Prayers in the ſame,
and ſend them up to Heaven (as a ſweet Sacrifice) to obtain thy favour, aſſuring our ſelves that
thou art here preſent alſo, and wilt never be abſent from this place. For whereas thou ſeeſt all
things, heareſt all things, yet forſakeſt thou not us at all, neither doſt thou abandon the place where
thou doſt inhabit: but rather thou art always near unto all men, but in eſpecial preſent with thoſe
that do humbly deſire to approach unto thee day and night. Theſe words ſpake he, looking
D upwards towards God, and afterwards addreſſing himſelf unto the People, *He ſpake unto*
them touching his Power and Providence, How he had foretold his Father David *of all that*
which ſhould happen; the greater part whereof was already accompliſhed, and the reſt was ſhortly
to ſucceed. Furthermore he declared how God himſelf had given him his name before he was born,
and that it was known how he ſhould be called: and how at ſuch time as he ſhould be King after
the deceaſe of his Father, he ſhould build him a Temple; which things they ſaw brought to paſs according
as they were foretold: For which they ought to give God thanks, and not to loſe any hope
of any of thoſe things that had been promiſed them for their future happineſs, having ſufficient incouragement
to believe by the accompliſhment of thoſe things which were already come to paſs.

The year of the World, 2941. *before Christ's Nativity* 1023.

ver 4. The Prieſts place the Ark of God in the Sanctuary, and in it the Tables of Stone, wherein the Ten Commandments were written.

The Candleſtick, Table, and Altar of Gold.

The Brazen Altar.

A cloud in the Tabernacle.

*v.*22 *ad* 54. *Solomon*'s Prayer unto God.

God immeaſurable.

The cauſes why the Temple was builded.

God is true in his Promiſes.

When the King had ſpoken after this manner unto the People, he turned again, and beheld
E the Temple, and lifting up his Hands towards the People, he began thus: *It is impoſſible*
(ſaid he) *for men to return thanks unto God according to the greatneſs of thoſe benefits*
which they have received; for he is by his infinite greatneſs placed ſo far above us, that our
Oblations are altogether unprofitable unto him. But (O Lord) it behoveth us, that ſince of thy
grace thou haſt made us more excellent than other living Creatures, we ſhould bleſs and give
thanks unto thy Majeſty, and in ſpecial it concerneth us to honour thee for the benefits thou haſt
beſtowed on our Family, and all the Hebrew *Nation. But by what other means can we appeaſe*
thee when thou art diſpleaſed, than by that voice which we draw from the Air, and which
returneth into the Air again: I ought therefore firſt of all to give thee thanks in reſpect of my
Father, whom from a low degree thou haſt raiſed to the higheſt honour. Next that thou haſt
F *fulfilled all thoſe things which thou haſt foretold of me until this preſent day; I beſeech thee*
for the time to come to furniſh me with thoſe things, that thou beſtoweſt on ſuch as are dear unto
thee, that thou increaſe our Houſe every way, according as thou haſt promiſed my Father David,
eſtabliſh the Crown on my Head, and continue it, I beſeech thee, to my Succeſſors, for
many Generations. Beſtow thou this benefit upon us, and bequeath unto all mine that vertue
wherein thou takeſt delight. Moreover I beſeech thee that a portion of thy Spirit may come
and dwell in the Temple, to the intent that we may underſtand that thou dwelleſt upon Earth;
for not only this Temple, but the whole Heavens are too little for thy habitation. I beſeech thee
therefore that it may pleaſe thee to take care of it as thine own, to the end it may never be deſtroyed
by the Enemy, but that thou mayeſt always ſecure it, as thine own peculiar inheritance.
G *And if thy People ſhall at any time forget thy name, and offend againſt thy Majeſty, let it ſuffice,*
I beſeech thee, to chaſtiſe them with Famine or Peſtilence, or ſuch other Calamities as thou art
wont to inflict on the diſobedient; but when they ſhall be touched with repentance for their
former ſins, and have recourſe unto this Temple, and beſeech thy mercy; hear them, I beſeech thee,

v. 55, 56, &c. *Solomon's* Prayer, wherein he thanks God for his Benefits, and beſeecheth his future protection.

Solomon humbly beſeecheth God that he will protect this Temple as his own Houſe.

The year of the World, 2941. *before Chriſt's Nativity*, 1023.

as being preſent in this place and have compaſſion on them, and deliver them from their adverſities.

Ver. 41.
He prayeth that Strangers may be heard alſo in this place.

2 *Chron.* 7. 1.
A fire from Heaven conſumeth *Solomon*'s ſacrifice.

Solomon exhorteth the people to praiſe God, and to give him thanks, and to pray unto him.

1 *King.* 8. 62, 63.
Solomon's ſacrifices in the dedication of the Temple. The Feaſt of Tabernacles.

ver. 66.
The King diſmiſſeth the People.

Neither do I only intreat thee for the Hebrews *when they ſhall have offended thee: but if it happen that if any Stranger of what Countrey ſoever he be, ſhall from hence implore thine aſſiſtance, hear thou him, I pray thee, and grant his requeſt: For by this means all men ſhall know, that it is thy will that thy Houſe ſhould be built in this place, and that we are not ſo inhumane as to envy this happineſs unto others, but that we have deſired that thy help, and the communication of thy Bleſſings ſhould be beſtowed, not only on thoſe of our Nation, but alſo on all the World.* This ſaid, he caſt him ſelf on his face, and continued in prayer a long time, and afterwards riſing again, he offered Sacrifices upon the Altar; and having filled the Temple with Offerings, he knew moſt evidently that God did graciouſly accept of his Oblations; for a Fire paſſing through the Air, and lighting upon the Altar in the ſight of all men, conſumed and devoured the Sacrifice. When this Viſion had hapned, the People manifeſtly conjectured that God's abode ſhould be in that Temple, and with great joy humbled themſelves on their Faces, and lay proſtrate on the Pavement. *But the King began to praiſe God, and incited the people to do the like, conſidering they had already received the teſtimonies of his mercy, exhorting them to pray that he would be always merciful unto them, and that he would keep them for ever in cleanneſs and uncorrupt minds, and that they might juſtly and religiouſly lead their lives in obſerving thoſe commandments which he had given them by* Moſes. *For in ſo doing, the people of the* Hebrews *ſhould proſper and grow more happy than all the Nations of the world. Moreover he exhorted them to keep in their remembrance thoſe means, by which the benefits they poſſeſſed had been gotten; aſſuring them that by the ſame they ſhould be continued, increaſed and multiplied. For they ought to think that they received them not, but for their piety and juſtice; and that thoſe bleſſings were not to be preſerved, but by the ſame means by which they were firſt required.* When the King had ſpoken after this manner to the people, he diſmiſſed the Aſſembly (having firſt of all accompliſhed the Sacrifices both for himſelf and the People, by offering up twelve thouſand Oxen, and ſixſcore thouſand Sheep.) For then firſt of all was the Temple embrewed with the blood of the ſlaughtered Sacrifices, and all the *Hebrews* with their Wives and Children were entertained therein. The King alſo feaſting with the whole People, celebrated the Solemnity of the Tabernacles for the ſpace of fourteen days in great Pomp and Magnificence. And when all things were performed, and nothing was deficient that concerned the Service of God, every one (diſmiſſed by the King) departed to his own dwelling-place, giving him hearty thanks for the care he had taken of them, and for the works he had done for them; praying God that it might pleaſe him to grant their King a long life. And thus they returned home with joy, praiſing and ſinging Hymns unto God, ſo that they arrived at their own Habitations, without being ſenſible of the toil of their Journey.

1 *King.* 9. 1, 2.
God appeareth again to *Solomon*, and promiſeth him all bleſſings, if he ſwerved not from his Father's precepts.

ver. 6, 7, 8, 9.
A grievous Commination againſt the *Iſraelites*, if they fall from the way of Righteouſneſs.

After they had conducted the Ark into the Temple, and beheld the greatneſs and beauty of the ſame, and had celebrated moſt excellent Sacrifices, and made great ſolemnities, they returned every one unto his City. But a Viſion that night appeared unto the King during his ſleep, which gave him aſſurance that God had heard his Prayer, and that he would guard his Temple, and dwell in the ſame for ever (if his Poſterity and all the People ſhould obſerve his Commandments) promiſing him, that if he continued in the obſervation of thoſe commands which were given him by his Father, he would ſecure his Bleſſing unto him, that none but his Poſterity ſhould ſway the Scepter, and rule over the Tribe of *Juda* for ever; provided that they kept his Statutes, and obſerved his Laws: but if he forgot the Lord, and followed ſtrange gods, he would pluck him up by the Roots, without leaving any Remainder to reign after him; neither ſhould the People of *Iſrael* remain unpuniſhed, but ſhould be exterminate by infinite Wars and Adverſities, and be caſt out of the Country which he had given unto their Anceſtors, and become baniſh'd men, and Runagates in a foreign Land. And concerning the Temple which is built at this preſent, I will (ſaid he) deliver it to the Enemies to ranſack and burn it, and the City ſhall be deſtroyed by the Hands of the Enemies: And their Miſeries ſhall be ſo notorious through the World, and to ſuch extremity ſhall they be driven, as it ſhall hardly be believed; ſo as their neighbours round about them, hearing of their calamities, ſhall be aſtoniſhed, and ſhall ſeek out the cauſe why the *Hebrews* are thus hated by God, who before time have been ſo advanced by him in Riches and Honours, and they ſhall be informed by thoſe that ſurvive, that thoſe Calamities are brought upon them by their Sins; and the Tranſgreſſions which they have committed againſt the Ordinances of their Forefathers. Theſe things that were declared unto him in a Dream, are regiſtred in the ſacred Letters.

1 *King.* 7. 1.
Hedio & Ruffinus, cap. 5.
Solomon's Palace finiſhed in thirteen years.

Seven years after the Temple had been thus built (as it hath been heretofore declared) he began the building of his Palace, which he ſcarcely finiſhed in thirteen years ſpace; for he was not ſo intent and earneſt in building thereof, as he was in the ſtructure of the Temple. For altho the Temple was very great, and of incredible and marvelous

The year of the World, 2941. *before Christ's Nativity* 1023.

A ous magnificence,yet ſo it is thatGod(for whom it was made)aſſiſting theWorkmen,it was
throughly finiſhed within the term of the years aforeſaid. But the Royal Palaces being
far leſs than the Temple, were built more ſlowly, becauſe the ſtuff had not been prepared
ſo long time before, nor with ſo great diligence;and the rather, becauſe the Palaces
that were, were not for God, but for Kings: notwithſtanding, this Houſe was built
very magnificently, according as the wealth of the Country, and the power of the *Hebrew*
King required. But it will not be amiſs if I declare all the order and diſpoſition
of the ſame Houſe, that by the deſcription thereof,the Reader may be informed of its
capaciousneſs. It was a great and goodly Fabrick, ſuſtained by divers Pillars, prepared
to receive and contain much people at the time of their Aſſemblies, wherein they treated
B of Affairs, and held Pleas. It was an Hundred Cubits in length, and in breadth fifty;
and in height thirty, ſupported by ſixteen ſquare Pillars covered with *Corinthian* work,
with ſtairs and carved gates, which contributed no leſs to its beauty, than its ſecurity.

Ver. 8. The Hall. The Tribunal.

v 8 The Queens Houſe, and other Palaces of pleaſure.

Ver. 9, *&c.* The Ornaments of *Solomon's* Palace. Chambers of Pleaſure, with Houſhold-ſtuff of Gold.

In the midſt of this ſpace, and hard by the Temple,there was another Pavillion thirty
cubits ſquare, ſuſtained with ſtrong Pillars,within which there was another magnificent
Tribunal, on which the King ſate to give Judgment; unto which there was adjoined
another Palace prepared for the Queen. All the Chambers, as well thoſe that were ordinarily
in uſe, as thoſe for Recreation, after he had retired himſelf from Publick Affairs,
were adorned with Planks of carved Cedar, and were built partly of ſtone ten Cubits
ſquare, partly of curious Marble, and very rarely and cunningly wrought by the
C moſt curious and exact Maſons.And that which made it more beautiful,were three panes
of Tapiſtry, and the fourth admirable for the Artificial Engravings: For the Workmen
had made therein Trees and Plants of divers ſorts, ſhadowed with their Branches and
Leafs hanging in ſuch ſort, that to behold them, a man would have thought that they
ſhook, the workmanſhip was ſo exquiſite and curious that covered the Stone.The reſt,as
far as the Roof,was enchaſed,and flouriſhed with divers Antiques and Pictures. Furthermore,
he built other places of Pleaſure, with very long Porches to beautifie the Palace;
amongſt which,there was one moſt magnificent to make Banquets and Feaſts in,which
was throughout adorned with Gold: and all the neceſſaries for entertainment were of
Gold. It would be difficult to give an exact account of the variety, the capaciouſneſs
D and magnificence of theſe Structures, whereof ſome were of a greater, and ſome of a
leſſer bulk; ſome under ground, and others raiſed to a great height: The pleaſant Arbors
likewiſe, and the Gardens, which were ſo faſhioned that they afforded a pleaſant
proſpect to the eye, as well as refreſhment from the Heat. All the building was made
of white Marble, of Cedar, of Gold, and of Silver: the floors and walls were figured
with diverſity of Flowers, and of precious Stones, inchaſed in Gold, after the manner
of the Temple of God, which ſhined with ſuch like Ornaments. There was likewiſe erected
a very large Throne, made in form of a Tribunal, with ſix Steps of pure Ivory;
on each ſide of which there ſtood two Lyons, and the like number were placed above.
About the place where the King ſate, there were ſeveral Arms ſtretched out, which
E ſeemed to ſuccour or protect him; and he ſate upon an Ox looking backwards: this
Throne was all covered with Gold.

1 *King.* 10.

Solomon's Throne made of Ivory. 2 *Reg.* 5.

Solomon built all this that hath been ſpoken of, in the ſpace of twenty years,being furniſhed
by *Hiram*, King of the *Tyrians*, for theſe his Buildings, with great ſums of Gold,
and far greater of Silver, beſides a quantity of Cedar and Pine-trees. *Solomon* alſo remunerated
him,and gave him great Preſents,and ſent him every year abundance of Corn,
Wine and Oyl (as we have heretofore declared) whereof he ſtood in great need, by
reaſon that his Country was an Iſland. And beſides that, he gave him twenty Cities in
Galilee, not far diſtant from *Tyre*. *Hiram* having viſited them, and not well pleaſed with
them, ſent unto *Solomon* to certifie him thereof, that he had no uſe for his Cities; and
F from that time forward they were called the Country of *Chabel*, which is as much as to
ſay in the *Phænician* Tongue, unpleaſant. *Hiram* likewiſe ſent unto *Solomon* certain Myſteries
and difficult Queſtions, requiring him to explicate them, and ſolve thoſe Doubts
and Difficulties that occurred in his Demands. *Solomon* being a man of ripe Judgment
and Underſtanding, explained them all with a great deal of perſpicuity. Of theſe two
Kings, *Menander* (who tranſlated the Antiquities of the *Tyrians* out of the *Phœnician*
Tongue into *Greek*) maketh mention, after this manner: *After the deceaſe of* Abibale,
Hiram *his Son ſucceeded him in the Kingdom, who lived fifty and three years, and reigned thirty
and four. He annexed the Field, which is called* the great Field, *unto the Iſland, and conſecrated
a golden Pillar in* Jupiter's *Temple. He alſo cauſed a great quantity of Wood to be hewed
G down in the Mountain* Libanus, *to make covers and roofs for Temples. For having pulled down
ſome ancient Temples, he builded that of* Hercules, *and that of* Aſtarte, *and made his firſt
building of* Hercules *in the Month of* Peritien (*which is* February) *and made War againſt
the*

Ver. 11, 12. *Solomon's* gratuity to *Hiram* for the benefits he received.

1 *King.* 9.

1 *King.* 5.

Solomon interpreteth certain hidden queſtions ſent unto him by *Hiram*. *Menander* the Hiſtoriographer; maketh mention of *Hiram* and *Solomon*.

The year of the World, 2941. before Chriſt's Nativity, 1023.

the Eyceens, *who refuſed to pay their Tributes: and after he had brought them under his ſubjection,* H
he returned to his own Palace. In his time lived a young man called Abdemon, *who*
always reſolved thoſe Queſtions which Solomon *King of* Jeruſalem *propoſed.*

Dion maketh mention of *Hiram.*

Dion of *Solomon.*

Dion alſo maketh mention of him in theſe terms: *After the deceaſe of* Abibale, *his Son*
Hiram *reigned: He it was that fortified the quarter of the City to the Eaſtward, and enlarged*
the ſame, and joined the Temple of Olympian Jupiter *to the City, which before that time was*
in another place, and filled all the place between them with earth, and adorned it with pendants
of Gold: and afterwards going up to Libanus, *he hewed down Timber to build Temples withal.*
He ſaid alſo, that Solomon *reigning at that time in* Jeruſalem, *ſent unto* Hiram *certain ſubtile*
Queſtions, demanding the expoſition thereof under this Condition, that if he explained them
not, by way of penalty he ſhould pay a great ſum of Money; and afterwards that a certain Tyrian I
called Abdemon, *expounded that which had been propoſed, and in lieu thereof propoſed certain*
others, which Solomon *could not expound, and for that occaſion he paid a great Sum of Money*
unto Hiram. This is that which *Dion* writeth.

Solomon repaireth the Walls of *Jeruſalem*, and erecteth Towers.
Hedio & Ruffinus, cap. 6.
Solomon buildeth certain Cities, *Azor, Magedon, Gazi, Betachor, Baleth.*

Thadamor or *Palmira.*

Why the *Egyptian* Kings were called *Pharaohs.*

The *Egyptian* Kings called *Pharachs.*
Ptolomei.
Cæſars.
Herodotus writeth not the names of the *Egyptian* Kings
Nicaule Queen of *Egypt* and *Ethiope* cometh to *Solomon.*

The King ſeeing that the City of *Jeruſalem* wanted both Bulwarks and Towers to ſecure
the ſame, and that the ſtrength of it was no way anſwerable to the dignity thereof,
he repaired the Walls, and erected great Towers on the ſame. Moreover, he built certain
Cities, which deſerve to be commemorated amongſt the moſt renowned, namely,
Aſchor and *Magedon*, and the City of *Gaza* in the Country of the *Philiſtines*; againſt
which *Pharaoh* King of *Egypt* led out his Army, and took it by force; and after he had
put all the Inhabitants thereof to the Sword, he deſtroyed the ſame, and he gave it in K
dower unto his Daughter which was married unto *Solomon*. For which cauſe the King
fortified it; ſeeing it to be already ſufficiently fenced by nature, and that it ſtood very
commodiouſly for the War, and to hinder the incurſions of the Enemy. Not far from
thence he fortified two other Cities, whereof one was called *Betachor*, and the other *Baleth*.
Beſides theſe he built others, which were Cities of Recreation and Pleaſure, by reaſon
of the good temperature of the Air, and the pleaſantneſs of the Fruits, and in eſpecially
the ſweet Rivers wherewith they were watered. Afterwards entring into the Deſart
that is above *Syria*, and conquering the ſame, he built another great City two days
Journey diſtant from the Higher *Syria*, a days Journey from *Euphrates*, and ſix from the
great *Babylon*. The cauſe why this City was inhabited far from peopled quarters of *Syria*, L
was, becauſe in no place of the lower Country there was Water to be found, and in
this City only there were Fountains and Springs. He therefore built this City, and begirt
it with ſtrong Walls, and called it *Thadamor* (which is the name which the *Syrians*
term it by, even at this day; and amongſt the *Greeks* it is called *Palmyra*. And theſe
were *Solomon*'s works in that time. But ſince divers are inquiſitive to know the reaſon
why the Kings of *Egypt* that have been ſince *Mineus* the Founder of *Memphis* (who reigned
divers years before our great Anceſtor *Abraham*) till *Solomon*'s time, for the ſpace of
more than Thirteen Hundred years, have been called *Pharaohs*, deriving that name from
one that reigned in the mid-time between both: I have thought fit to give ſome account
of it. The Name of *Pharaoh* amongſt the *Egyptians*, ſignifieth as much as *King*. But I ſuppoſe M
that from their Childhood they had other diſtinct names, and that afterward when
they are created Kings, they take upon them that name, which in their Mother-Tongue
ſignifieth no leſs than *Authority*. (For the Kings of *Alexandria* having been heretofore
called by other names, at ſuch time as they take upon them the Kingdom, they are called
Ptolomies, by the name of their firſt King.) The *Roman* Emperors likewiſe, notwithſtanding
they have other names at the time of their birth, yet are they called *Cæſars*;
becauſe the *Sovereignty* and *Honour* whereunto they are raiſed, impoſeth that Title on
them: and the name that was given by their Fathers, is no more retained. For this
cauſe it is, that altho *Herodotus* of *Halicarnaſſeus*, ſaith, that ſince *Mincus* the Founder of N
Memphis, there have been three Hundred and thirty Kings of *Egypt*: yet declareth he
not their names, becauſe they were called *Pharachs*. For when after theſe a Woman
had obtained the Kingdom, he called her by her own Proper Name, *Nicaule*: whence
it appeareth, that the men who having been Kings, were uſually called by this Name,
and that it had not been communicated unto this Woman: For which cauſe it was neceſſary
to declare her own firſt Name. For mine own part, I have found in the Books of
our Nation, that ſince *Pharaoh*, who was Father-in-law to *Solomon*, none of the Kings
of *Egpyt* have been called by that name: and that ſome little while after, the forementioned
woman came unto *Solomon*, who reigned in *Egypt* and *Ethiopia*: of whom we ſhall
ſpeak hereafter. But at this preſent I have made mention of it, that it might appear that
our Records, and the Chronicles of the *Egyptians*, agree in many things. O

But King *Solomon* conquered the *Canaanites* (which till that time were not under his
ſubjection) and thoſe that inhabited the Mountain *Libanus*, as far as the City of *Amath*,
and

A and made them Tributaries, and choſe out from amongſt them every year ſuch as he might employ in ſervile works, and domeſtick Affairs, and tillage of the Land. For no *Hebrew* was a ſlave: Neither was it convenient, that ſince God had ſubjected divers Nations under him (whom they might make Slaves of) that they ſhould tye thoſe of their own Nation to that Bondage, who were all of them employed in Arms, and rather took delight to ride in Chariots, and on Horſes, than to ſubmit to any mean or ſervile Employment. Over the *Canaanites* (whom he employed in his Service) he appointed Five Hundred and Fifty Commiſſaries, who had their Charge and Authority from the King, and impoſed on them thoſe works wherein they were employed. He built a Navy alſo in the Gulf of *Egypt*, in a certain place of the Red-ſea called *Aſiongaber*, which is named B *Berenice*, not far from the City of *Elana* (which Country in times paſt appertained to the *Jews*.) And toward the building of his Navy, he obtained of *Hiram* King of *Tyre*, a very conſiderable aſſiſtance: for he ſent him Models of Ships, and Men that were skilful in Navigation, whom he appointed to ſail with his Factors to the Country at that time called *Ophir*, and at this preſent *The Land of Gold*, in the Country of *India*, to bring Gold from thence: who returned back again unto the King, after they had gathered about four Hundred Talents.

The Year of the World, 2953. *before Chriſt's Nativity*, 1011.

1 *King*. 9. 16, *ad* 21.
Solomom compelleth the remainder of the *Canaanites* to pay Tribute.
The thraldom of the *Canaanites*.
1 *King*. 9. 16. *ad* 21.

About this time the Queen of *Egypt* and *Ethiopia* (a Woman adorned with wiſdom, and admirable in all other things) having heard of the renowned Vertue and Prudence of *Solomon*, deſired to ſee with her own eyes whether thoſe things which were reported of him were true; nor was ſhe deterr'd either by the length or difficulty of the Journey C from undertaking it, that ſhe might thereby receive that ſatisfaction which ſhe had promiſed her ſelf. She therefore came unto *Jeruſalem* with great pomp, glory and riches; for ſhe brought with her ſeveral Camels laden with Gold, Odors, and precious Stones of great value. After that the King had graciouſly entertained her, and honoured her in all things, he eaſily apprehended thoſe doubts which ſhe propoſed, and gave her a more ſpeedy ſolution of the ſame, than might be expected; ſo that ſhe was raviſhed with the incredible wiſdom of *Solomon*, knowing by the effect, that it exceeded the Report which ſhe had heard of him. But in ſpecial, ſhe wondred at his Palace, conſidering the greatneſs and beauty thereof; and above all, at the rich Furniture, and curious Architecture D of the ſame; wherein ſhe perceived the great wiſdom of the King; but nothing more ſurprized her, than the beauty of one ſingle Room, called, *The Foreſt of Libanus*: but the magnificence of his ordinary Table, and the Furniture and Service of the ſame, made her aſtoniſhed. The Attire of his Servants likewiſe, and the goodly order which they obſerved in their ſervice. Moreover, the Sacrifices that were every day offered up unto God, and the care and diligence of the Prieſts in diſcharging their Offices, pleaſed her more than all the reſt, when ſhe obſerved them daily: And being not able to contain her ſelf, ſhe expreſſed how wonderfully ſhe was affected; and her admiration ſtill encreaſing, ſhe could not but expreſs it to the King, after this manner.

1 *King*. 10 1, *ad* 8.
The Queen of *Egypt* and *Ethiopia* reſorteth to *Solomon*.

ver. 6, 7.
The Queen of *Ethiopia* wondreth at *Solomon*'s wiſdom.

We may very well doubt of things extraordinary, when we have no opportunity of being E *acquainted with them but by report: But the Fame of your Riches, both thoſe which you have in your ſelf (I mean your Wiſdom and Prudence) as thoſe alſo which your Kingdom hath brought you, is neither falſe nor feigned; but yet I muſt confeſs, that the happineſs which I have ſeen, is much more excellent than that which was repreſented to me; for report dependeth only on hear-ſay, neither giveth it ſo certain a notice of things as the ſight diſcovereth, when one is near unto the ſame. For mine own part, I gave no credit to what I heard, but I have ſeen far more than I could expect, and repute the people of the* Hebrews *to be moſt happy; and your Servants and Friends moſt bleſſed, who are continual Witneſſes and Hearers of your Wiſdom. And each one of you ought to give God thanks, that he hath ſo much loved this Region, and the Inhabitants thereof, that he hath eſtabliſhed you in the Royal Seat.* I ſhall relate alſo, how ſhe expreſſed F her affection ſhe bare unto the King, by divers Preſents which ſhe offered unto him. For ſhe gave him Twenty Talents of Gold, and an innumerable quantity of ſweet Odors and precious Stones. It is ſaid likewiſe, that we have that Plant that diſtilleth Balm, and which our Country bringeth forth at this day, by the gift of this Princeſs. *Solomon* for his part requited her bountiful Preſents with the like, which ſhe made choice of according to her own liking, for there was nothing which ſhe could require, which he granted not unto her: Shewing himſelf moſt ready to give her ſatisfaction with a liberal and Royal Heart. When the Queen of *Egypt* and *Ethiopia* had received theſe favours at the King's Hands (according as it hath been ſpoken) and he likewiſe had magnificently requited her, ſhe returned back again into her own Country.

v 4 5, 6, 7, 8.
The Queen of *Ethiopia* praiſeth *Solomon's* wiſdom.

v 10, 11, 12.
The Queen giveth *Solomon* many ſumptuous preſents.

v. 13.
Solomon remunerateth the Queens bounty.

Hedio & Ruffinus, cap. 7.

G About the ſame time there was brought unto the King from the Country called *the Region of Gold*, a quantity of precious Stones, and of Pine-trees. This Wood was employed to make Supporters in the Temple, and in the King's Houſe, and to make Inſtruments

v. 14. *ad fin*.
The precious Timber that was brought to *Solomon*.

The year of the World, 2953. *before Chriſt's Nativity*, 1011.

Solomon's ſhips ſpent 3 years in their Journey. Many Kings preſent *Solomon* with ſundry Preſents. The Horſes and other gifts preſented to *Solomon.*

ments of Muſick likewiſe, as Harps and Cymbals, on which the *Levites* might praiſe H
God. Amongſt all the gifts that were ever preſented unto *Solomon*, that which was given
him at that time, was moſt excellent in greatneſs and beauty. But let no man think
that the Pine-wood (which we ſpeak of) had any reſemblance with that which we
call by that name at this day, or which the Merchants, to declude their Chapmen, ſell
for the ſame. For they are like unto Fig-trees, but that they are more white and clearer;
which I thought good to take notice of in this place, leſt any man ſhould be deceived
through ignorance, in not diſcerning the one from the other, becauſe the affairs of
Solomon have drawn us to make mention of this matter. The weight of Gold which this
Navy brought unto the King, was ſix Hundred ſixty and ſix Talents; beſides that which
the Merchants bought themſelves, or that which the Kings and Princes of *Arabia* had
ſent unto him by way of Preſent. This Gold cauſed he to be molten down, and made I
thereof Two Hundred Targets, each one weighing Six Hundred Shekels; and Three Hundred
Bucklers, each one of them weighing Three Hundred Mines of Gold, and placed
and hung them in the Hall, called, *the Foreſt of Libanus.* He cauſed alſo divers Veſſels of
Gold and precious Stones to be made for the uſe of his Table, all curiouſly wrought; the
reſt of his neceſſaries alſo were of Gold; for nothing was either bought or ſold for Silver.
For the King had many Ships upon the Sea of *Tharſis*, which upon his command
carried divers Merchandize into remote Countries, by vent whereof they brought him
home much Gold and Silver, and much Ivory and *Ethiopian* Moors and Apes; and this Navigation
in ſailing to and fro, was finiſhed in three years. The renown and fame alſo K
of *Solomon*'s Vertues and Wiſdom, ſpread far and near throughout all Nations; ſo that
Kings of the remoteſt Countries had a deſire to ſee him, becauſe they believed not the
report, and deſired to manifeſt their affection to him by magnificent Preſents. They therefore
ſent him Veſſels of Gold and of Silver, ſcarlet Robes, and all ſorts of Aromatique Drugs,
Horſes and Chariots, Mules and Sumpter-Horſes, wherein (as it was reported unto them)
the King took pleaſure, by reaſon of their ſtrength and beauty; ſo that to the number of
Horſes and Chariots which he had before, there were annexed four Hundred more, which
had been ſent him as Preſents. For before that, he had a thouſand Chariots, and twenty
thouſand goodly Horſes, excellent for ſhape and ſwiftneſs; ſo that the like were not
to be found, that were comparable to them for beauty and pace. And that which L
gave them the greater grace was, that they were backed by young men of goodly
perſonage to behold, and ſurpaſſing all other in height, having long Locks, which they
daily intermix'd with Wires of Gold, that when the Sun ſhould ſhine upon their Heads,
they might appear more glorious and bright. The King mounted on his Chariot, and
apparelled in a white Rayment, was accuſtomed to ride abroad about the Sun-riſe,
guarded with theſe young Armed Men, having Bows and Quivers.

Ittan.

The ways about *Jeruſalem* paved with Flint. The Cities of Chariots.

Ver. 27, 28. The abundance of Silver in *Solomon's* time.

29. *Egyptian* Horſes.

There was a certain place called *Ittar*, ſome eight Leagues diſtant from *Jeruſalem*, delightful
and enriched with Gardens and pleaſant Fountains of Water, whither he uſually
retired himſelf for his pleaſure. He forgot not likewiſe to make Cauſeys, but cauſed the
High-ways that lead to *Jeruſalem* (where he made his abode) to be paved with black M
ſtone, to make them more acceſſible for thoſe that travelled to and fro, and to ſhew his
Magnificence and Riches. He then divided his Chariots, and placed them in ſuch ſort,
that in every City there was a certain number, and ſome few he kept about himſelf, and
thoſe Cities he called the Cities of Chariots: He ſtored *Jeruſalem* alſo with abundance
of Silver, ſo that it was as plentiful as ſtones; and with Cedar-Wood (whereof before
that time there was no quantity) he ſtored the Countrey, that it was as plentiful to be
had as Wild Fig-trees. He commanded the Merchants of *Egypt* alſo to buy him certain
Chariots drawn by two Horſes, for the price of ſix Hundred Drachms of Silver, which
he ſent unto the Kings of *Syria*, and to thoſe on the other ſide of *Euphrates.* N

1 *King.* 11. 1, *ad* 13. *Solomon* Marrying ſtrange Women, is ſeduced by them.

Now although he were the moſt magnificent and entirely beloved of God, ſurpaſſing
both in prudence and Riches all thoſe that before him had the government of the *Hebrews*;
yet continued he not in this ſtate until the end. For, forſaking the obſervation of
the Ordinances of his Fathers, his latter years were not correſpondent to his former: for
he grew altogether diſſolute, and immoderately given over to Women; and was not content
only with thoſe of his own Country, but took alſo ſtrange Women for his Wives;
as *Sidonians*, *Tyrians*, *Ammonites* and *Idumæans*, whereby he tranſgreſſed the Laws of Marriage
inſtituted by *Moſes*, who inhibited to marry with thoſe of Foreign Nations. Afterwards
he began to honour their Gods alſo, that he might the more affectionately expreſs
the love which he bare unto them: Which thing the Law-maker fore-ſeeing, he had forbidden
the *Iſraelites* to marry with thoſe that were not of their own Nation, for fear leſt
conforming themſelves unto foreign Faſhions, they ſhould tranſgreſs the Ordinances of O
their Fore-fathers: and by doing Honour to thoſe gods, ſhould forget the Honour due
unto

The year of the World, 2964. before Chriſt's Nativity, 1000.

H unto the true God. But *Solomon* tranſported with theſe brutiſh pleaſures, made no account
of theſe things, but took him Wives of the Daughters of Princes and Nobles, to
the number of 700, and 300 Concubines, beſides the Daughter of *Pharaoh* King of *Egypt*;
by which means he was exceſſively overcome by them, inſomuch as he follow'd their examples,
and was forced to give a Teſtimony of the good will and extreme affection that
he bare them, in ordering his life according to the faſhion of their Countreys. As therefore
he increaſed in years, and his Judgment grew weak, he was in ſuch ſort miſled, that he
could not retain in memory the Cuſtoms of his Countrey, but more and more neglected
the God of his Father, and promoted the Worſhip of thoſe gods which were introduced
by his Wives. Before all this, he chanced to ſin, and tranſgreſs againſt the obſervation of
I the law, at ſuch time as he made the ſimilitudes of Beaſts of Braſs to underprop the veſſel
called the great Sea, and thoſe of Lyons which he cauſed to be ſet unto his Throne: For
that Action of his ill-beſeemed him, who had a moſt excellent Example of Virtue in the
perſon of his Father, beſides the Glory that he had left him, by being a faithful Servant
of God; whence it came to paſs, that by neglecting to follow his ſteps (notwithſtanding
that God had exhorted him thereunto by appearing unto him at two ſeveral times)
he dyed moſt ignominiouſly. There came therefore unto him a Prophet ſent from God,
telling him, *That his ſins were manifeſt, and notorious in God's ſight, threatning him that erelong
he ſhould repent the wickedneſs he had committed. Yet notwithſtanding, the Realm ſhould
not be taken from him during his life, becauſe God had promiſed* David, *that he ſhould be his
K ſucceſſor; but after his deceaſe, he would chaſtiſe his Son, for the iniquity of the Father: not ſo
as all the people ſhould revolt, but that he would give ten Tribes unto his Servant, and leave
two unto the Grandchild of* David, *becauſe he had loved God, and by reaſon of the City of* Jeruſalem,
where it pleaſed him to make his habitation.

v. 14. &c. 23. The puniſhment inflicted upon *Solomon*, for honouring ſtrange gods.

When *Solomon* heard theſe things, he was ſore troubled, becauſe all his felicity began
to decline. Nor was it long after this Denunciation of the Prophet, but that there roſe
up an Enemy againſt him, who was called *Ader*, by Nation an *Idumæan*, and of the Princely
ſtock, who upon this occaſion, grounded his Rebellion and Inſurrection. For at ſuch
time as *Joab*, General of *David*'s Army, had conquered *Idumæa*, and in the ſpace of ſix
Months defeated all the youth, and thoſe that were capable to bear Arms, he fled unto
L *Pharaoh* King of *Egypt*, who entertain'd him very courteouſly, and gave him an Houſe
and Lands for his maintenance, and loved him dearly when he came to man's eſtate; ſo
that he marryed him to *Taphines* his Wives Siſter, on whom he begat a Son, who was
brought up with the Kings Children: who having intelligence in *Egypt* of *David* and
Joab's death, addreſs'd himſelf unto *Pharaoh*, and beſought him to give him leave to repair
into his own Country.

v. 14. ad 22 *Ader*, enemy to *Solomon*. *Ader* fled into *Egypt*. *Ader* beſeecheth *Pharaoh* to diſmiſs him that he might return into his Country.

The King ask'd him what he wanted, or what the cauſe was that mov'd him to be ſo
forward to forſake him? Notwithſtanding therefore that he importuned and requeſted
him divers times, yet prevailed he not with him. But when *Solomon*'s Fortunes began to
decline (by reaſon of his iniquities above mentioned, and the Wrath of God provoked
M againſt him) *Ader*, by Gods permiſſion, came into *Idumæa*, after he had obtained leave
of *Pharaoh* to depart. But being unable to move the People to revolt from *Solomon*, by
reaſon of the ſtrong Gariſons he held; and knowing, that without hazard of his own
Perſon, he could move no Alterations or Innovation in that place, he departed from
thence, and went into *Syria*: where confederating himſelf with a certain man called
Raas, (who was fled from his Maſter *Adarezer*, King of *Sophone*, and lived like an Outlaw
in that Region) he contracted Friendſhip with him, and a great ſort of Out-laws
and Thieves that were his Followers, and went into *Syria*, and ſeizing on that Country,
proclaimed himſelf King thereof. From whence, making Excurſions into the Lands of
the *Iſraelites*, he ſpoiled and pillaged the ſame, during *Solomon*'s life time. Thus were
N the *Hebrews* enforced to ſuſtain thoſe Outrages at *Ader*'s hands.

Ader returns into *Idumæa*, and from thence departeth into *Syria*. *Raas* and *Ader* Enemies to *Solomon*.

Moreover a certain Man called *Jeroboam*, the Son of *Nebat*, by a Nation Jew, rebelled
againſt *Solomon*, and raiſed his hopes above his Eſtate, perſwaded thereunto by a Propheſie
that concerned him, and incited him unto the Action. For being left very young by
his Father, and carefully inſtructed by his Mother, as ſoon as *Solomon* perceived him to
be of a noble and couragious Spirit, he made him Commiſſary over the building of the
Walls at ſuch time as he immured and fortified *Jeruſalem*. In this Office he behaved himſelf
ſo well, that the King thought very well thereof, and by way of Recompence, made
him General over the Tribe of *Joſeph*. Towards which, whilſt he travelled from *Jeruſalem*,
a certain Prophet met him upon the way (who was of the City of *Silo*, called
O *Achaias*) who approaching near unto him, and ſaluting him, drew him out of the way into
a place, where none but themſelves were preſent, and there renting the Garment which
he wore upon his back in twelve pieces, he commanded *Jeroboam* to take ten, telling him

v. 26. ad 23. *Jeroboam* rebelleth againſt *Solomon*.

30. *Achaias* the Prophet foretelleth that he ſhould be King over the ten Tribes.

The Year of the World, 2971. *before Chriſt's Nativity,* 993.

That God had ſo decreed, and how he would rent the Government from Solomon, *and reſerve* A *only one Tribe unto his Son, with that other which was annexed unto it, by reaſon of the promiſe made to* David ; *and to thee* (ſaith he) *he giveth the other Ten, becauſe* Solomon *hath offended God, and addicted himſelf to the love of ſtrange Women, and the ſervice of foreign gods.*

ver. 40. *Jeroboam* flieth into *Egypt*, and remaineth there until *Solomons* death.

Now ſince thou knoweſt the cauſe wherefore God hath alienated the Kingdom from Solomon, *be thou juſt, and obſerve the Laws ; for if thou behaveſt thy ſelf in ſuch ſort as thou knoweſt* David *did, a great reward of thy Piety, and recompence of thy obſervance attendeth thee, ſo that thou ſhalt become as mighty as* David *hath been before thee.* Jeroboam confirmed in great hopes by theſe words of the Prophet, being by nature haughty, in years young, and beſides that, deſirous of Authority, he took no reſt ; but being poſſeſſed of the place of General, and remembring himſelf of that which had been told him by *Achaias*, he pre- B ſently began to perſwade the people to revolt from *Solomon*, and to chuſe him for their King. *Solomon* hearing News of this his Deſign, ſought means to lay hands on him, and to put him to death: but *Jeroboam* preventing him, fled unto *Suſac* King of *Egypt*, with whom he remained until the death of *Solomon*. And thus for that time eſcaped he puniſhment: and thus was he reſerved to the fortune of a Kingdom.

CHAP. III.

After the death of Solomon, *the people revolt from* Rehoboam *his Son, and proclaim* Jeroboam *King of the Ten Tribes.* C

The death of *Solomon*. *Hedio & Ruffinus*, cap. 8. al 4. 1 *Reg.* 12. 1, *ad* 11.

The people require *Rehoboam* to mitigate their burthen.

v. 6, 7, 8. The wholeſome advice of the Elders.

v. 8. *ad* 11. *Rehoboam* rejecteth the advice of the Elders, and followeth the counſel of the younger.

BUT when *Solomon* was very old, he dyed, after he had reigned fourſcore years, and lived ninety four, and was buried in *Jeruſalem* ; of all Kings the moſt happy, rich, and prudent, (except that ſin whereunto he was drawn by Women in his old Age) of whom, and thoſe Calamities that preſently after befel the *Hebrews*, we have ſufficiently ſpoken. After the death of *Solomon*, as ſoon as his Son *Rehoboam* (whom he begat upon an *Ammonitiſh* Woman, called *Noma*) ſucceeded him in the Kingdom, the Governors of the people ſent certain Meſſengers into *Egypt*, to recall *Jeroboam* : who arriving in the City of *Sichem*, *Rehoboam* came thither alſo, reſolving in that Aſſembly of the *Iſraelites*, to take the Kingdom upon himſelf by the peoples conſent. To him therefore the Princes of the people reſorted with *Jeroboam*, beſeeching him, *That he would remit ſomewhat* D *of their ſervitude, and ſhew himſelf more merciful than his Father had been: for that under his Government they had been ſorely oppreſſed; aſſuring him, that by that means his Kingdom ſhould be the more ſecured, if ſo be he had rather be beloved, than feared.* He three days after promiſed them to return an anſwer to their demands, and by that means drew them into ſuſpicion, that upon the motion, he miſliked of the offers they had propoſed: For they thought it became his years to be affable, and ready to deſerve well ; yet remained there ſome hope in them, that they had not preſently ſuffered a repulſe. Mean while, he calling about him his Fathers Friends, conſulted what Anſwer he ſhould give the peo- E ple: They that wiſhed his welfare, and knew the nature of the people very well, perſwaded him to ſpeak familiarly unto the people, and remitting a little of his Kingly Auſterity, to apply himſelf to the Favour and good liking of the multitude: for that by this his affability, he might the more eaſily draw their hearts unto him, becauſe that by a natural Inclination, Subjects take delight in thoſe Kings that are courteous, who with a certain decent familiarity, entertain themſelves amongſt them. But *Rehoboam* rejected this Counſel of theirs (which was both good and profitable in all occaſions, but eſpecially upon the firſt entrance into a Kingdom) and that not without God's Providence, ſince contrary to all reaſon he neglected the right courſe, and followed the perverſe: So that calling unto him certain young men of his own Humour and Diſpoſition, he told them what the Elders had counſelled him, and willed them to F diſcover their Opinion in that matter: But neither their Age, nor God's Permiſſion ſuffered them to know that which was expedient. For which cauſe they counſelled him to anſwer the people, *That his little finger was more great than the loins of his Father; and that if they had experimented and endured grievances under him, that he would be far more rigorous ; and that if his Father had chaſtiſed them with the ſtroke of the Rod, that they ſhould expect to be puniſhed by him with a ſevere chaſtiſement.* The King delighted herewith, ſuppoſed the anſwer to be agreeable to the dignity of his Empire. When therefore the people were aſſembled on the third day to hear his reſolution, and all of them were in ſuſpence, expecting and deſirous to hear him ſpeak, from whom they hoped nought G elſe but ſweetneſs: *Rehoboam* contemning the Counſel of his Friends, propoſed unto himſelf that of the young men. All which hapned by the Will of God, to the end that that which *Achaias* had propheſied might be fulfilled.

They

The year of the World, 2971. before Chriſt's Nativity, 993.

H They touched by theſe his anſwers, no leſs than if they had been wounded with a
ſword, were much diſpleaſed, and no leſs moved, than if they had already felt the
miſchief that was threatned: ſo that they began all of them to cry with a loud Voice,
that from that time forward they had nothing to do with *David*'s alliance, neither with
his ſucceſſion, telling him, that they would only leave the Temple his Father had built,
unto his charge, and threatning him to abandon him. Furthermore, they were ſo heinouſly
incenſed (that *Rehoboam* having ſent unto them *Adoram*, the Superintendent of
the Tribes, to pacifie their wrath, and to perſwade them to pardon his youth, if he had
ſpoken any thing lightly, and unreſpectively unto them) they could not endure to hear
him ſpeak, but flew, and well-nigh overwhelmed him with ſtones. Which when *Rehoboam*
I perceived (ſuppoſing that it was himſelf, who in the perſon of his Officer was put
to death, and ſtoned by the people) he feared leſt in effect his life, and the fortune of his
Kingdom ſhould fall into the like diſaſter. Whereupon he took his Chariot, and fled to
Jeruſalem, where the Tribe of *Juda*, and that of *Benjamin* (by their common ſuffrages)
made him King. But as touching the reſt of the people, from that day forward they
revolted from the Succeſſors of *David*, and proclaimed *Jeroboam* King of their Eſtates.
Rehoboam the Son of *Solomon* being ſore diſpleaſed herewith, aſſembled the two Tribes,
with an intent to muſter one hundred and fourſcore thouſand choſen men, to make War
on *Jeroboam* and his people, and to inforce them by war to acknowledge him for their
Sovereign. But God reſtrained him by the means of a Prophet, who forbad him to make
K war, ſaying, *That it became not thoſe of the ſame Nation, to contend one againſt another*: and
the rather, for that this their revolt had hapned by the will of God, by which means
and perſuaſion he diſmiſſed his Army. But firſt of all I will rehearſe that which *Jeroboam*
King of *Iſrael* did, and afterwards declare the acts of *Rehoboam* King of the two Tribes,
and thus ſhall the Courſe of the Hiſtory continue in order.

Ver. 18, &c. The *Iſraelites* moved with their repulſe, revolt from *Rehoboam*.

Ver. 21, 22. *Rehoboam* intending to make War on thoſe Tribes that revolted, is inhibited.

After that *Jeroboam* had ſetled his Court in the City of *Sichem*, he made his ordinary
abode in that place, except that ſometimes he ſojourned in the City of *Phanuel*. Not
long after this, the feaſt of the Tabernacles being at hand, *Jeroboam* (ſuppoſing that if
he permitted the people to go up and worſhip God in *Jeruſalem*, and ſolemnize the feaſt
in that place, they might either repent themſelves of the revolt, or that by the magnificence
L of the Ceremonies uſed in the worſhip of God in the Temple, and ſervice that
was celebrated therein, they might be perſwaded to forſake him, and ſubmit themſelves
to their firſt King, and by that means he might be drawn into danger of his life) to
prevent the danger of ſuch a miſchief, took this courſe: He cauſed two golden Calves
to be caſt, and built two ſeveral Temples, the one in *Bethel*, and the other in *Dan*,
(which is ſcituate near to the ſource of little *Jordan*) in which he placed theſe Calves;
and afterwards aſſembling the ten Tribes that were under his ſubjection, he ſpake
unto them in manner following:

The Court and Palace of *Jeroboam*.

Ver. 26, 27, 28. Why *Jeroboams* Calves were made.

*My Friends and Countreymen, I know that you are not ignorant how God is in all places, and
that there cannot be any place wherein he aſſiſteth not, nor time wherein he heareth and beholdeth
M them not, that ſerve him with true affection: For which cauſe I think it not convenient, that you
go up unto* Jeruſalem, *which is a City at enmity with us, neither that you make ſo long a journey
to perform your devotion: for it was a man that built that Temple, even as I have conſecrated
two golden Calves, the one in* Bethel, *and the other in* Dan, *to the end that every one of
you that inhabit near unto thoſe Cities, may go thither and worſhip God. Neither ſhall you
want Prieſts and Levites: for I will elect ſome ſuch among you, to the intent that you may have
no more need of the Tribe of* Levi, *or the Sons of* Aaron. *Whoſoever therefore amongſt you
would be a Prieſt, let him offer Calves and Muttons unto God, after the ſame manner that*
Aaron *did when he was firſt appointed to be a Prieſt.*

Jeroboam perſuadeth the people to Idolatry.

By ſuch like Speeches ſeduced he the people, and cauſed them to fall from their Forefathers
N Religion, and tranſgreſs the Ordinances of their Countrey; and this was the
beginning of all thoſe miſchiefs that afterwards fell upon the *Hebrews*: By which
means being overcome in War, they fell into captivity, and were made ſubject to
ſtrangers, (whereof we will treat further hereafter.) Now when the feaſt of Tabernacles
(which hapned in the ſeventh month) was at hand, he himſelf intended to celebrate
in *Bethel* after the ſame manner as the two other Tribes had feaſted in *Jeruſalem*,
and erected an Altar before the Calf, and was himſelf the High-Prieſt, aſcending
up to the Altar, being aſſiſted by the Prieſts.

The neglect of Gods ſervice is the cauſe of all evil.

Now at ſuch time as he was about to ſacrifice, and to offer up burnt-offerings in the
ſight of the people, there came a Prophet and ſtood by him, called *Jadon*, (ſent from
O *Jeruſalem* by the commandment of God) who ſtanding up in the midſt of the people,
and in the hearing of the King, turned himſelf towards the Altar, and ſpake after this
manner: *Thou Altar, thou Altar, thus ſaith the Lord, There ſhall a man riſe of the Tribe of* David,

The year of the World, 2971. *before Chriſt's Nativity*, 993.

1 *Reg.* 13. 1, 2, 3. The Prophecy againſt the Altar in *Bethel*. The Prophecy is confirmed by a miracle.

Ver. 4 *Jeroboams* withered hand reſtored.

Hedio & Ruffinus, cap 9.

Ver. 7. *ad* 10. The Prophet is brought back, by the ſubtilty and fraud of the falſe Prophet.

Ver. 19 *ad* 23. The diſobedience of the Prophet; his puniſhment and burial.

Jadons Prophecy is detracted to *Jeroboam* by the falſe Prophet.

vid, *called* Joſias, *he ſhall kill upon thee the falſe Prophets of his time, and ſhall burn the bones of the deceivers and ſeducers upon thee. And to the intent that each Man may believe that this Prophecy is true, it ſhall be confirm'd by a Prodigy. This Altar ſhall ſuddenly break, and the fat of the Sacrifices that are laid thereon, ſhall be poured on the ground. Jeroboam* diſpleaſed with theſe words of the Prophet ,ſtretched out his hand, commanding them to lay hold on him. But the hand that he ſtretched out became inſtantly wither'd, ſo that he could no more draw it back again to himſelf, but held it hanging down, aſtoniſhed and mortified. On the other ſide the Altar cleft in twain, and all that was thereon fell down (according as the Prophet had foretold.) The King perceiving that the man had a true and divine ſpirit of Prophecy, beſought him to pray unto God, that his hand might be reſtored to him again in its full ſtrength and vigor; and he prayed, and his hand was reſtored; wherewith *Jeroboam* being well-pleaſed, invited the Prophet to dine with him. But *Jadon* anſwer'd him, and ſaid, *That he neither might enter into his houſe, nor taſte any bread or water within the City, becauſe God had prohibited him:* furthermore he told him, *That it was not lawful for him to return the ſame way that he came.* But the King admiring at the continency of the man, began the more ſeriouſly to ſuſpect his eſtate, and (conjecturing by thoſe things which he had both ſeen and heard) he divined the aſſured diſaſter of his eſtate and fortunes. There dwelt in that City a certain falſe Prophet, whom *Jeroboam* held in great honour, (in that he ſoothed him up in whatſoever was beſt pleaſing to his ears.) This man lay at that time ſick upon his Bed, being feeble through age; and when he was informed by his ſon that there was a Prophet come from *Jeruſalem*, and what wonders he had wrought, and how *Jeroboam* by his prayers recovered again his withered hand; he fearing leſt the King ſhould make more account of this ſtranger, than of himſelf, commanded his ſons preſently to ſaddle his Aſs, and to have him in a readineſs againſt his departure. Which when they had performed, he mounted thereon, and went after the Prophet, whom he overtook, where he reſted himſelf under a thick ſhadowy Oak; and upon the firſt encounter, ſaluted him, and afterwards expoſtulated, why he had not viſited him, neither accepted of that hoſpitality which he willingly would have afforded him. *Jadon* anſwer'd him, *That God had forbidden him, and charged him not to taſte any kind of ſuſtenance in any mans houſe that dwelt within the City. Truly*, ſaith the other, *with me thou mighteſt eat, for I alſo am a Prophet, and honour the ſame God that thou doeſt: and now alſo come I unto thee by his commandment, to conduct thee back again unto my houſe, and to entertain thee with a friendly dinner.* Theſe words of the falſe Prophet made *Jadon* credulous, ſo that he turned back again with him. But as they ſate at their Banquet, and were making merry together, God appeared unto *Jadon*, and ſaid unto him, *That ſince he had broken his Commandment, he ſhould ſuffer puniſhment for the ſame:* and withal expreſſed unto him the manner, which was, *That in his return homewards, he ſhould be torn in pieces by a Lyon; and that he ſhould not be buried in the monument of his fathers.* This thing hapned, in my opinion by the will of God, to the intent that *Jeroboam* ſhould not reſpect *Jadons* words, who had been found a lyar. As therefore *Jadon* returned back to *Jeruſalem*, a Lyon met him on the way, and tore him in pieces from his Aſs, and ſlew him, yet offered he no violence to the Aſs that bare him, which he preſerved with the body of the Prophet, ſtanding faſt by the ſame, until ſuch time as certain paſſengers beholding the ſpectacle, brought news thereof into the Town unto the falſe Prophet, who ſent his ſons to bring back the body: which by their aſſiſtance he honourably buried, charging them, that after his death, they ſhould bury his body by him, aſſuring them, that all that which he had propheſied againſt that City, againſt the Altar, the Prieſts, and falſe Prophets, was very true. And as touching himſelf, he commanded that after his deceaſe, they ſhould bury him by him, becauſe that being buried with him, there might no difference be made betwixt their bones, and his Tomb might be honoured. When therefore he had interred the Prophet, and given his ſon theſe things in charge (being otherways a moſt wicked and impious man) he addreſſed himſelf to *Jeroboam*, and ſaid unto him; *Why art thou troubled at the words of this mad man? The King told him all that which had hapned about the Altar, and his hand, and aſſured him, that he accounted him a true and divine Prophet, and one ſent by God. But the falſe Prophet began moſt maliciouſly to weaken his belief, and diſguiſe the truth of that which hapned by his perſuaſive words. For he told him that what had hapned to his hand, was only occaſioned through wearineſs, and the pains he had taken in bearing the Sacrifices; and after that he had a little reſted, that it came into his own natural ſtate again: and that the Altar being newly built, and divers great Sacrifices laid thereupon, it cleft in twain, and fell down through the weight of what was laid on it. Conſequently he declared unto him the death of him that had foretold theſe ſigns that were to come, and how he had been ſlain by a Lyon: for which cauſe he perſuaded him to think that he in no ſort was a Prophet, nor had the ſpirit of Propheſie.*

A By ſuch like allegations he made the King beleive that which he ſaid; and having wholly withdrawn his thoughts from God and good works, and the obſervation of Gods laws, he drew him to all wickedneſs and impiety: by which act of his he diſpleaſed God, and offended his laws, and ſought daily after no other thing, than to invent ſome new and curſed wickedneſs that was far more heinous than all that which before time he had attempted. This is all that at this time we have to write concerning *Jeroboam.*

The year of the World, 2971. before Chriſt's Nativity, 993.

Touching *Rehoboam*, *Solomons* ſon, (who was King of the two Tribes, as we have before declared) he built theſe great and ſtrong Cities, *Bethleem*, *Itama*, *Thecos*, *Bethſor*, *Socoth*, *Odolam*, *Epan*, *Mareſa*, *Zipha*, *Adoraim*, *Lachis*, *Saraim*, *Elon*, and *Hebron*, within the Confines of *Juda*. He built alſo other great Cities in the Countrey of the *Benjamites*, B which he walled, and placed Gariſons and Governours in every one of them, and great ſtore of Corn, Wine and Oyl: and generally in every City he made a great ſtore-houſe with all ſorts of proviſion, and victuals, with a great number of targets and launces. To him the Prieſts and Levites joyned themſelves, who were diſperſed thorow *Iſrael*, who came and dwelt in *Jeruſalem*. For they could not endure to be obliged to adore thoſe Calves that *Jeroboam* had erected; and during the term of three years, they increaſed the Kingdom of *Rehoboam*: who being Married to one of his own Line, had three children, and was afterwards Married alſo to *Maacha* the daughter of *Thamar*, daughter to *Abſalon*, who was of his Parentage likewiſe, of whom he begat a ſon called *Abiah*. He had alſo divers other children by other women; but above all the reſt, he loved *Maa*-C*cha* moſt intirely. He had eighteen wives married unto him according to the Law, and thirty concubines; he had eight and twenty ſons, and threeſcore daughters, and declared for his ſucceſſor in the Kingdom *Abiah* the ſon of *Maacha*, and committed all his Treaſures and ſtrong Forts unto his hands. But Men moſt uſually are corrupted by the flatteries of fortune, as appeareth by this King. For *Rehoboam* ſeeing his Kingdom thus increaſed, bent himſelf to all unjuſt and impious actions, and contemned the ſervice of God: the people alſo conformed themſelves to his impieties. For the life of the Subject is oftentimes perverted, by reaſon of the corrupt and diſſolute life of their Princes; and thoſe that are inferiors, beholding the riot of their ſuperiors, will eaſily be withdrawn from all modeſty, and follow thoſe vices they profeſs, as if they had been their profeſ-D ſed virtues: for ſhould they do the contrary, they would ſeem to miſlike the actions of their Princes: And thus it hapned under the Government of *Rehoboam*, where the Subjects addicted themſelves to all manner of impiety: for they would not make profeſſion of honeſty, for fear of offending their Prince, in appearing to be more virtuous than he.

Hedio & Ruffinus, cap 10. Rehoboams defenced Cities.

2 Chron. 11 5.

2 Chro. 11. 13. The godly *Iſraelites* return to *Rehoboam.*

Ver. 18 19, 20. *Rehoboams* Wives and Children.

Regis ad exemplum totus componitur orbis.

CHAP. IV.

Suſac *King of* Egypt, *after the ſpoil of* Jeruſalem, *carrieth away the riches of that City into* Egypt.

E BUT God ſent *Suſac* King of *Egypt* to take vengeance for that wickedneſs which was committed againſt his Majeſty by *Rehoboam*, (whoſe actions *Herodotus* wrongfully aſcribed to *Seſoſtris*.) For this *Suſac* in the fifth year of *Rehoboam*'s Reign, aſſembled a huge Army of many thouſands, and brought them out againſt *Rehoboam*, wherein it is reported, that he had twelve hundred Chariots, threeſcore thouſand horſemen, and four hundred thouſand footmen. The greater part of theſe were *Libyans* and *Ethiopians*: breaking therefore into the *Hebrews* Country with this power, without ſtroke, he ſeized the ſtrongeſt places of the Kingdom of *Rehoboam*, and fortified them, and at laſt came and encamped before *Jeruſalem*. But *Rehoboam* and his Aſſociates, ſeeing themſelves begirt on every ſide by *Suſac*'s Army, at laſt had recourſe unto prayer: yet could F he not move God to favour him with victory. For the Prophet *Samæas* threatned, and told him, *That God would abandon both him and his, in like manner as they had forſaken him and his ſervice.* Which when they heard, they ſuddenly loſt their courage, and ſeeing no means to eſcape, they all of them began to confeſs, that God had juſtly forſaken them becauſe they had offended againſt him, and perverted all his Laws. But God ſeeing them thus diſpoſed, and making confeſſion of their ſins, ſaid unto the Prophet, *That he would not utterly deſtroy them: yet notwithſtanding that he would deliver them into the hands of the* Egyptians, *to the end that they might learn whether it were more difficult to ſerve God, or men.* When therefore King *Suſac* had without bloodſhed or reſiſtance taken the City, and was received into the ſame by *Rehoboam*, he kept not thoſe Covenants that were made be-G twixt them, but ſpoiled the Temple, and took away with him thoſe Treaſures that were dedicated unto God, and the ſervice of the King, taking from thence innumerable thouſands of gold and ſilver, not leaving any thing behind him. He carried away alſo thoſe

1 Chron. 12. 2. Alias *cap. 5.* *Suſac* invadeth *Judæa* with great Forces.

Ver. 2 ad 8. *Jeruſalem* beſieged. *Samæas* the Prophet reprehendeth the *Jews* of their impiety. *Samæas* comforteth the people.

Ver. 9, 10, &c. Jeruſalem and the Temple are ſpoiled.

The Year of the World, 2975. *before Chriſt's Nativity,* 989.

What *Herodotus* wrote of this expedition.

Targets and Bucklers of gold, which were made by King *Solomon:* neither left he behind H him the quiver of gold, which was offered by *David,* and received by him of the King of *Sophena:* which done, he retired back again unto his own Countrey. Of this expedition, *Herodotus* of *Halicarnaſſus* maketh mention, (who differeth only in the name of the King) and ſaith that he aſſailed divers Nations, and ſubdued *Paleſtina* and *Syria,* and took many Men Priſoners without any reſiſtance; whereby it is maniferſt that he meaneth no leſs than that our Nation hath been overcome by the *Egyptians.* For he ſaith that in their gates, who yielded themſelves up unto him without making oppoſition, as an eternal Reproach of their Cowardize and Luxury, he erected Pillars which were figured with the ſecret parts of a woman. For King *Reboboam* was the only Prince that ever yielded up the City without oppoſition. It is ſaid that the *Ethiopians* have learnt I of the *Egyptians* the uſe of circumciſion of the Prepuce. For the *Phænicians* and *Syrians* that are in *Paleſtine,* confeſs that they have learnt it of the *Egyptians.* But it is very manifeſt, that no other are circumciſed in *Paleſtina* or *Syria,* but our ſelves. But let each one ſpeak of theſe things according as he pleaſeth.

Ver. 9, 10. *Reboboam* for the golden ſhields and bucklers, maketh new of braſs.

Ver. 13, 14. *Reboboam* dyeth, and *Abias* reigneth after him.

After the Retreat of *Suſac,* King *Reboboam* made ſhields and bucklers of braſs, inſtead of thoſe of gold, and gave the like number unto his guard: and inſtead of living in a brave Army, in a Royal and Princely ſtate, he reigned after a ſervile manner, being all his life-time an enemy to *Jeroboam.* He dyed after he had lived fifty ſeven years, whereof he Reigned ſeventeen. He was a haughty and undiſcreet man, and loſt his eſtate becauſe he would not give credit to his Fathers friends. He was buried in *Jeruſalem* K in the Sepulchre of the Kings, and his ſon *Abias* ſucceeded him in the Kingdom, at ſuch time as *Jeroboam* had already Reigned eighteen years over the Ten Tribes.

Hedio & Ruffinus, cap. 11. 1 *Reg.* 14 2, *ad* 18.

Jeroboams impiety.

Jeroboams ſon falleth ſick, his mother is ſent to *Achaias* the Prophet.

After having related the end of *Reboboam,* we muſt give an account likewiſe of that of *Jeroboam.* He obſerving no mean or end of his impiety, imployed himſelf continually in making of Altars and high places, and preſumed to ordain Prieſts of the meaneſt of the People. But God with held not long to heap the puniſhment of thoſe his impieties, on the head of him, and of all his poſterity. Whereas therefore his ſon *Obimes* was ſick, about that time he commanded his Wife to lay aſide her Royal garment, and to apparel her ſelf like a common Woman, and afterwards to go to *Achaias* the Prophet, aſſuring her that he was admirable for his knowledge in foretelling things to come, and had foretold L him that he ſhould be King: Wherefore he adviſed her to go to him after the manner of a ſtranger, and enquire of him if her ſon ſhould eſcape that ſickneſs. Whereupon ſhe diſguiſed her ſelf according as her huſband had commanded her, and came unto the City of *Silo* where *Achaias* dwelt; and as ſhe was upon entring his houſe, (notwithſtanding he had loſt his ſight through Age) God appeared unto him, and told him that *Jeroboams* Wife came unto him, and all that he ſhould anſwer to her demands. At ſuch time therefore as ſhe entered into his Houſe, after the Guiſe of a common and ſtrange Woman, *Achaias* cryed with a loud voice;

Ver. 10, *&c.* The puniſhment of *Jeroboam,* and the miſery of the people foreprophesied.

Enter, thou Wife of Jeroboam, *wherefore hideſt thou thy ſelf? Thou canſt not hide thy ſelf* M *from God, who had certified me of thy coming, and hath informed me what anſwer I ſhall give unto thee. He therefore ſaid unto her, that ſhe ſhould return unto her huſband, and certifie him of Gods anſwer to this effect: Of little and nothing that thou wert, I have made thee great; and having diſmembred the Kingdom of* Davids *poſterity, I have given it unto thee: But thou haſt forgotten me; and having forſaken my ſervice, haſt molten down new gods, whom thou honoureſt: Wherefore will I exterminate thee, and aboliſh all thy poſterity, and caſt them off for a prey unto the Dogs, and the Fowls of the Air. For I will conſtitute a King over my people, that ſhall leave no one of* Jeroboams *Race alive. The people alſo ſhall have part of this puniſhment, and ſhall be deprived of this their fruitful* Countrey, *and be ſcattered amongſt the Regions on the other ſide of* Euphrates, *becauſe they have followed the impieties of their King, and adoring thoſe gods that were forged by him, have omitted to offer ſacrifice unto me. And* N *as concerning thy ſelf* (O *Woman*) *haſte thee, and certifie thy huſband of theſe things; for thou ſhalt find thy ſon dead: for no ſooner ſhalt thou enter into the City, but he ſhall finiſh his days. He ſhall be buried with the lamentation of the whole people in general. For he only was good of all the Race of* Jeroboam.

Ver. 17.

When *Achaias* had finiſhed his Propheſie, the Woman ſtarted back, ſore troubled and diſmayed, through the danger of her ſon, and went lamenting onward on her way, to find out the King, not conſidering that the more haſte ſhe made, the more ſhe haſtened the death of her ſon, who was not to expire till ſhe arrived, and (according to the prediction of the Prophet) ſhe was not to expect to ſee him any more O alive. When as therefore ſhe was arrived, ſhe found her ſon dead, as the Prophet had foretold her, and recited the reſt unto *Jeroboam.*

A

CHAP. V.

Jeroboam's Expedition againſt the Son of Rehoboam; *the overthrow of his Army.* Baſanes *rooteth out the whole Poſterity of* Jeroboam, *and maketh himſelf King.*

The Year of the World, 2988. before Chriſt's Nativity, 976.

Alias, chap. 6
The expedition of *Jeroboam* againſt *Abias* King of *Juda.*
Ver. 1, *ad* 9.
Abias levied an Army againſt *Jeroboam.*

BUT *Jeroboam* nothing moved therewith, levied a great Army, with an intent to
make War againſt *Abias*, the Son of *Rehoboam*, who had obtained his Fathers Kingdom
over the Two Tribes. For he deſpiſed him, becauſe he was young. Notwithſtanding
the young King, who was no whit diſmay'd, (although he was inform'd of *Jeroboams*
coming) with greater Wiſdom than was common to his years, and beyond all expectation
of his forward Adverſary, levied an Army out of the Two Tribes, with which he
B encountred *Jeroboam* at the Mountain of *Samaria*; where incamping his Hoſt near unto
him, he provided all things in a readineſs that were requiſite for the Battel, and had
with him four hundred thouſand fighting Men, but *Jeroboam* had twice as many. Now
when the Armies were ranged, and expected orders to charge, *Abias* ſtood up in a certain
high place from whence he might be ſeen and heard, and making ſign with his
Hand, he required that *Jeroboam* and the people would firſt of all hear him peaceably;
which granted, and each one attending in ſilence, he brake out into theſe Words: *There
is none of you but knoweth, that God hath promiſed the Kingdom to* David, *and his poſterity for
ever; I therefore greatly admire how you have revolted, from my Father, to ſubmit your ſelves
to* Jeroboam *his ſervant, whom at this preſent you accompany, to war againſt thoſe whom God
C hath ordained to reign, and to take the Kingdom from them; the greater part whereof* Jeroboam
*uſurpeth unjuſtly even at this day, and which, as I ſuppoſe, he ſhall not enjoy long. For God ſhall
certainly puniſh him for thoſe Crimes which he hath committed, and which he continues daily to
commit, and to the imitation of which he endeavours to ſeduce you that follow him. You have
received no injury at my Father's hands; but by reaſon that he was miſled by the ſiniſter counſels
of certain wicked perſons, and ſpake unto you certain words which ſeemed harſh in your ears,
you have forſaken him in your diſpleaſure: but, in effect, you have ſeparated your ſelves from
God and his Commandments. Truly you ſhould have pardoned a young man untrained and untaught
in Oratory, not only for the rude words which he uſed, but although his youth and ignorance
D ſhould have moved him to commit ſome churliſh and indiſcreet action and error, yet ſhould
you have indured the ſame. For the obligations which you had received from my Grandfather* Solomon
*ought to have prevail'd with you, to paſs by the defects of his Son my Father. But you
have had no regard of all this, neither then nor at this preſent, but led forth a great Army againſt
us. But whereupon ground you the hope of your victory? Is it on your Calves of Gold: Is it on
your Altars on the Mountains, which are witneſſes of your impiety and irreligion? Is it your great
number that ſurpaſſeth ours by far, that maketh you confident? Truly, the force of many thouſands
is of no value, where the Army fighteth in an unjuſt quarrel. For in juſtice only, and piety
towards God, conſiſteth the moſt aſſured hope of obtaining victory over a man's Enemies, which
muſt needs be on our ſide, who obſerve at all times the Ordinances of our God, whom Mens hands
E have not faſhioned of corruptible matter, nor the ſubtilty of a cunning King could forge to deceive
a Commonalty; but ſuch an one, whoſe work is the beginning and ending of all things. I therefore
adviſe you, that preſently you repent your ſelves, and that taking a better way, you deſiſt
from your War, and acknowledge the Laws of your Forefathers, and thoſe Ordinances which have
advanced you to ſo great Felicity.*

2 *Chron.* 13. 1, *ad* 4
ver. 5, *ad* 12.
Abias's Oration to the *Hebrews*, wherein he upbraideth them of their ſuperſtition, and forſaking of their Religion.

ver. 13.

Thus ſpake *Abias* to the People. But whilſt he yet continued his diſcourſe, *Jeroboam*
ſent certain of his Soldiers by by-ways to incloſe *Abias* within two ſtraits, before his followers
could diſcover them. Now when *Abias* was thus encloſed in the midſt of his
Enemies, his Army began to be diſcomforted, and to loſe their courage: but he encouraged
them, and exhorted them to put their truſt in God, who could not be incloſed
F by his Enemies: ſo that altogether having called upon God to aſſiſt them, and after that
the Prieſts had ſounded the Trumpet, they thruſt in amongſt their enemies with a great
ſhout, and God ſo blinded the underſtanding, and abated the force of *Jeroboam*'s Soldiers,
that they fled, and thoſe on *Abias*'s ſide obtained the victory. Never was there War
recorded by the Hiſtorians either amongſt the *Greeks* or *Barbarians*, that was purſued with
ſo great a ſlaughter as the Army of *Jeroboam*; whereby it appeared, that this wonderful
and admirable Victory came from God. For they diſcomfited five Hundred Thouſand of
their Enemies, and took their moſt defenced places by force, and ſpoiled them. *Bethel*
and *Ithan* alſo, with their Lands and Signiories belonging unto them: ſo that as long as
Abias lived, *Jeroboam* was never after able to raiſe any power ſince the loſs he received.
G *Abias* ſurvived after this his victory, only for the ſpace of three years, and was buried in
Jeruſalem, in the Sepulchre of his Anceſtors, leaving twenty two Sons, and ſixteen Daughters
behind him, all which he begat on ſixteen Women. His Son *Aſa* ſucceeded him in
the

The death of *Abias.*
1 *Reg.* 15. 9.
Aſa King of *Juda.*

The year of the World, 2991. before Chriſt's Nativity, 973.

Hedio & Ruffinus, cap. 12, *ad* 8.

Aſa's Piety.
1 *King* 15. 9, *ad* 24.
2 *Chron.* 14. 1, *ad finem.*

the Kingdom, whoſe Mother was called *Maacha* : under his Government the Country H
of *Iſrael* enjoyed a firm peace for the ſpace of Ten Years. This is that which we have
obſerved of *Abias*, Son of *Rohoboam*, the Son of *Solomon*. *Jeroboam* the King of the Ten
Tribes died likewiſe, after he had Reigned Twenty Two Years, and *Nadab* his Son
ſucceeded him, at ſuch time as *Aſa* had already reigned Two Years. The Son of *Jeroboam*
governed Two Years, reſembling his Father in impiety and wickedneſs. During
theſe Two Years, he made War againſt *Gaban*, a City of the *Philiſtines*, and encamped thereabout
to ſurprize it by force: But being betrayed by the Treachery of a certain Friend
of his, called *Baaſa*, the Son of *Machil*, he died. This *Baaſa* taking poſſeſſion of the Kingdom,
exterminated all the Poſterity of *Jeroboam*: and it came to paſs, that they of *Jeroboam*'s
Race that died in the City, were torn in pieces, and devoured by Dogs; and I
they that were in the Fields, were made a prey unto Birds, according as God had foretold
by his Prophet. By this means the Houſe of *Jeroboam* ſuffer'd deſerved puniſhment
for their impiety and wickedneſs.

CHAP. VI.

The Ethiopians *beſiege* Jeruſalem *during the Reign of* Aſa, *and are repulſed.*

BUT *Aſa* King of *Jeruſalem*, was a man of an upright and honeſt life, and one that
feared God; neither propoſed he to himſelf any other rule of his Actions, than the
Divine Law. He corrected whatſoever was vicious and irregular in his Kingdom, purging
it from all impiety. He had an Army of three hundred thouſand Men of the Tribe K
of *Juda*, armed with Bucklers and Javelins, and two hundred and fifty thouſand of the
Tribe of *Benjamin*, bearing Bucklers and Bows. After he had reigned ten years, *Zaræus*
King of *Ethiopia* came out againſt him, with a great Army of nine hundred thouſand
footmen, and one hundred thouſand horſemen, with three hundred Chariots, and deſtroyed
all the Land as far as *Mareſa*, a City of *Juda*: in which place *Aſa* met him, and
ſet his Army in array againſt him, in the Valley of *Saphath*, not far from the City. Where
ſeeing the great number of the *Ethiopians*, he beſought God that he would give him the
victory over his Enemies; becauſe he had not come forth againſt ſo formidable a power
but in confidence of his aſſiſtance, who had the power to make a few men ſuperior
unto many, and the feeble to overcome the mighty. L

The *Ethiopians* war againſt *Aſa*.

2 *Chron.* 14. 9, *ad* 14.

Aſa's Victory. *Ver.* 12.

Whilſt *Aſa* prayed thus unto God, a certain ſign of victory was given him; ſo being
confirmed in that God had given him a token that he would aſſiſt him, he aſſailed his
Enemies, and ſlew a great number of the *Ethiopians*: as for the reſt that were put to
flight, he purſued them as far as the Country of *Gerar*, and after they had conquered
their Enemies, they ſacked the City of *Gerar*, and brought from thence a great Maſs of
gold, and much ſpoil, with Camels, Dromedaries, and herds of divers kinds of Cattel.

The exhortation of *Azarias* the Prophet.

2 *Chron.* 15. *Ver.* 3, 4.

When *Aſa* had obtained at God's hands ſuch a victory, and ſo great riches, he returned
back again to *Jeruſalem*: and when he drew near unto the City, the Prophet *Azarias*
came out to meet them, who ſtayed him, and ſpake after this manner : *That ſith they* M
had obtained from God ſo notable a victory, they ought to behave themſelves like vertuous men,
and ſuch as feared God, conforming themſelves unto his will in all things ; aſſuring them that if
they perſiſted in the ſame, God would give them victory over their enemies, and all the happineſs
of this life : but if they forſook the ſervice of God, they ſhould fall into ſo great extremity, that
neither true Prophet or Prieſt ſhould be found amongſt them, that ſhould inſtruct them in righteouſneſs;
that their Cities ſhould be overthrown, and their Nation ſhould be ſcattered over the face
of the whole earth, that they ſhould live like Wanderers and Vagabonds. In the mean while therefore,
while they had time, he counſelled them to live uprightly, wiſhing them that they would not deprive
themſelves of that Favour which God bare unto them. When the King and all the people
heard theſe Words, they were very joyful, and every one was careful to ſerve God. N
The King alſo ſent out certain Deputies over the Country, who were commanded to
ſee the Laws duly executed. In this ſtate were the affairs of *Aſa*, King of the Two
Tribes.

Religion renewed in *Iſrael.*

Baſa's impiety. 1 *Reg* 16. 1, *ad* 5.

A Prophecy againſt *Baſa.*

Now will I return to *Baaſa* King of *Iſrael*, who (having ſlain *Nadab* the Son of *Jeroboam*)
uſurped the Kingdom. He made his abode in the City of *Therſa*, and reigned four
and twenty years, ſhewing himſelf more wicked than either *Jeroboam* or his Son had
been. He miſerably oppreſſed his Subjects, and by his Blaſphemies diſhonoured the
Name of God, who ſent the Prophet *Gimon* unto him, to foretel him, that his whole
Race ſhould periſh, and that his Houſe ſhould be perſecuted with as many miſeries as himſelf
had inflicted on *Jeroboam*'s Poſterity: becauſe that having received the Government
from God, he ſhewed himſelf ungrateful unto him for his goodneſs, and governed his
People impiouſly and unjuſtly: whereas juſtice and piety are both profitable unto thoſe O
that practice them, and well-pleaſing unto God. Moreover, in that he had conformed
him-

The Year of the World, 3006. before Chriſt's Nativity, 958.

H himſelf in his life, to the diſſolute courſe that *Jeroboam* uſed,and had given himſelf over
to follow the ſame Vices,he might deſervedly expect to ſuffer the ſame puniſhment. Although
Baaſa heard all thoſe evils (that ſhould ſhortly fall on him and his Poſterity,by
reaſon of his wickedneſs) yet he redeemed not the time, nor endeavoured to obtain
pardon of God, by repenting himſelf of his ſins: but he continued ſtill to engage himſelf
further than before in all ſorts of wickedneſs, and became worſe and worſe, to the
utter ruin and confuſion both of him and his Houſhold. In the end he aſſembled an Army,
and aſſailed *Ramath* once more, which was a great City,ſome four Leagues diſtant
from *Jeruſalem*; which he took, placed a Gariſon therein, and fortified it with a reſolution,
from thence to make his inroads into *Aſa*'s Kingdom. But *Aſa* fearing the invaſion
of his Enemy, and conſidering that the Soldiers who were left in *Ramath*, did grievouſly
I pillage the adjacent Countries, ſent Ambaſſadors to the King of *Damaſcus* with
Gold and Silver, to induce him to become an Aſſociate in the War, and to renew that
amity between them, which was begun betwixt their Fathers. The King graciouſly received
thoſe Treaſures that were ſent him, and made a league with him,and brake the
Truce which he had made with *Baaſa*: ſo that he ſent the Governors of his Dominions
againſt thoſe Cities that were under *Baaſa*'s ſubjection, with a commandment that
they ſhould deſtroy them.

1 *Kings* 15. 17,21
Baaſa ſurprized *Ramath*, and fortifi'd it.

Aſa inciteth thoſe of *Damaſcus* to invade *Baaſa*.

Of theſe they burnt ſome, and ranſackt others,amongſt which were *Gelam*,*Dan*, and
Abelma. Which when the King of *Iſrael* underſtood, he gave over the fortifying of *Ramath*,
and with all expedition turn'd to yield thoſe of his Subjects his aſſiſtance, who
K were aſſaulted by the Enemy. But *Aſa* in the mean while built two ſtrong Towns,*Gabath*
and *Maſpha*, of the Materials which *Baaſa* had prepared to build withal. *Baaſa* afterwards
(prevented by death) had no more opportunity to make War againſt *Aſa*. He
was buried in the City of *Arſane*, and his Son *Ela* ſucceeded him in his Kingdom: who,
after he had reigned two years, was traiterouſly ſlain by *Zamri*, a Captain of half his
Horſemen. For whilſt *Ela* banquetted with *Oſa*, who was the Steward of his Houſe,
Zamri wrought ſo effectually, that he perſuaded ſome of his Horſemen to aſſault *Ela*,
who at that time was alone, and deſtitute of his Guards, becauſe all his Soldiers were at
the ſiege of *Gabathan*, a City of the *Philiſtines*.

Alias, cap. 9.
The death of *Baaſa*.

L

CHAP. VII.

Baaſa's *Off-ſpring being extinct,* Zamri *reigned in* Iſrael; *and after him* Amri, *and his Son* Achab.

AFter that *Ela* was ſlain, *Zamri* took the Kingdom upon him,and wholly rooted out
Baaſa's Poſterity (according as the Prophet *Gimon* had foretold.) For after the
ſame manner was his Family utterly overthrown for their impiety, as *Jeroboam*'s Progeny
was extinguiſh'd for their iniquity (as we have before declar'd.) For the Army which
beſieged *Gabathan*,hearing news of the King's death,and that *Zamri* had murther'd him,
M and ſeized the Kingdom, they made *Amri* General of the Army,and anointed him for
their King: who raiſing the ſiege before *Gabathan*,came before the Royal City of *Therſa*,
which he beſieged, and took by force. *Zamri* ſeeing the City deſtitute of defence,had
retired himſelf into the moſt ſecret place of the Palace; where ſetting it on fire, he
burnt both himſelf and it, after he had reigned ſeven days. Suddenly after this the *Iſraelites*
fell at variance amongſt themſelves, becauſe ſome of them thought to prefer *Thaman*
to the Kingdom, and others were wholly addicted to *Amri*; but they of *Amri*'s
ſide had the better: and being of the better ſort, ſlew *Thaman*,and made *Amri* Sovereign
over the People. The Thirteenth year of *Aſa*, *Amri* began his reign, and was King for
Twelve years ſpace; ſix years govern'd he in *Therſa*,and ſix in *Mareon*,(which the *Greeks*
N called *Samaria*) himſelf impoſed this name of *Samaria*, from the name of him whom he
purchaſed the Mountain, on which he built this City. He differ'd in nothing from the
other Kings his Predeceſſors, but in that he was worſer than any of them; for there was
nothing which he left unattempted, that by daily impieties he might alienate the people
from God. For which cauſe God being diſpleas'd, exterminated him and his Poſterity
from the face of the Earth. This *Amri* died in *Samaria*, and *Achab* his Son was his Succeſſor.

Baaſa's ſtock deſtroyed.
Ver. 11, 12.

Divers Factions of the People.
Ver. 16.
Amri King of *Iſrael*.

Ver. 28.
Amri dieth, and *Achab* his Son ſucceeded him.

Hereby a man may eaſily perceive, what care the Divine Majeſty hath of Human Affairs,
and how he loveth the vertuous, and utterly rooteth out the vicious. For the Kings
of *Iſrael*, through their impiety, in a ſhort and ſucceſſive courſe, the one after the other
O were cut off, and confounded with all their Families. But *Aſa* (King of *Jeruſalem*, and
the Two Tribes) living happily in the favour of God, for his piety and juſtice, attained
to a reverend and old age: and after he had reigned one and forty years, he died a good
death:

The year of the World, 3028. *before Chriſt's Nativity,* 936.

alias, chap. 10. *Aſa* dieth. *Jehoſhaphat* ſucceedeth him. 2 *Chron.* 17. 1, 2. 1 *Kings* 16. 30, 31.

Jezabel. 1 *Reg.* 17. 1, *ad* 4. The dearth of Victuals propheſied to the *Iſraelites.*

death: and after his death, *Johoſhaphat* his Son (whom he begat on his Wife *Abida*) ſucceeded him; who, in all things that concern'd Piety or Fortitude, ſeem'd to emulate and equal his Grandfather *David*, according as it ſhall be declar'd hereafter. But *Achab*, King of *Iſrael*, made his abode in *Samaria*, and govern'd the Kingdom for the ſpace of 22 years, without any alteration of thoſe Ordinances which his Progenitors, Kings of *Iſrael*, had eſtabliſhed; but that he exceeded them daily in wickedneſs. For he imitated all their impieties, (but eſpecially the Apoſtacy of *Jeroboam*) for he adored thoſe Calves that were erected by him; and beſides that, he added far worſe impieties than the former. He took to Wife *Jezabel* the Daughter of *Ithobal* King of the *Tyrians* and *Sidonians*, of whom he learnt to adore the gods of her Nation; for ſhe was a buſie and audacious Woman, and ſo inſolent, that ſhe feared not to build a Temple in honour of *Bell*, the God of the *Tyrians*, and to plant a Grove furniſhed with all kind of Trees, and to ordain Prieſts and falſe Prophets alſo, in honour of that God. The King alſo took delight to have theſe Men oftentimes about him, exceeding all other Kings before him in madneſs and malice. To him came a certain Prophet named *Elias*, ſent by Almighty God, that was born in *Thesbon* in *Galaad*, telling him, that he fore-propheſied, that neither dew nor rain ſhould fall on the Earth a long time, until that himſelf, who was prepared to depart from him, ſhould appear again unto him: And binding the ſame with an Oath, (for the better confirmation thereof) he retir'd himſelf to the Southward, where he liv'd by a certain River, from whence he fetch'd his Drink; for his Meat was daily brought him by Ravens.

v 4, 5 Crows feed *Elias.* *v.* 9, *ad* 16. The widow of *Sareptha* entertaining *Elias*, neither flower nor oyl fail

Now when the River, through want of Rain, was grown dry, God commanded him to repair unto *Sareptha*, (a City not far from *Sidon* and *Tyre*, and ſcituate in the midſt between them both) where he ſhould find a Widow Woman, who would furniſh him with Food. As ſoon therefore as he drew near unto the gate, he ſaw a Woman that lived by her labour, gathering of ſticks, and God gave him to underſtand that it was ſhe to whom he was ſent. Whereupon he came unto her and ſaluted her, praying her that ſhe would bring him ſome Water to cool his thirſt; and as ſhe was ready to depart he called her back again, and willed her to bring him ſome Bread alſo. Whereupon ſhe ſware unto him, that ſhe had nothing in her Houſe but an handful of flower, and a little oyl, and that ſhe was come forth to gather Sticks, to the end ſhe might bake the ſame, and make Bread for her ſelf and her Son; and when they had eaten the ſame, they muſt needs periſh through Famine, becauſe they had not any thing more left. *Go* (ſaid the Prophet) *and be of good courage, and conceive better hopes; and when thou haſt prepared meat for me, bring it; for I tell thee, that thy flower ſhall not fail, nor thy pot of oyl be empty, until God ſend rain upon the earth.* When the Prophet had ſpoken thus, ſhe approach'd unto him, and performed that which he commanded, and ſhe her ſelf had ſufficient to feed upon, and ſhe gave the reſt unto her Son, and to the Prophet: ſo that they wanted nothing, ſo long as the drought continued.

Menander of the Famine during the time of *Elias.*

Menander maketh mention of this great drought, in the Acts of *Ithobal* King of the *Tyrians*, ſpeaking after this manner: In this time there was a ſeaſon without Rain, from the Month of *October*, until *October* in the next year after; whereupon the Prince cauſed Prayers and Supplications to be made, which were followed with great ſtore of Thunder. He built the City of *Botris* in *Phœnicia*, and *Auzate* in *Lybia*. Doubtleſs he expreſſed hereby the Drought that hapned in *Achab*'s time: for about that time, *Ithobal* reigned over the *Tyrians*, as *Menander* teſtifieth in his Hiſtory. The Woman (of whom we have ſpoken heretofore, that entertained the Prophet) ſeeing her Son fallen ſick, and lying ſenſeleſs, as if he had been already dead, or yielding up the ghoſt, wept, and brake out into ſo great a paſſion, that ſhe forbore not to ſay, that the cauſe of her misfortune was, in that the Prophet was come into her Houſe, and had diſcover'd her ſins; and that he had been the cauſe, that God for her puniſhment had taken away her only ſon. But he comforted her, and willed her to be of good courage, and commanded her to bring the Child unto him, aſſuring her that he would reſtore him to life.

1 *Kings* 17. 17, *ad finem.* *Elias* reſtoreth the widows Son to life.

Now when ſhe had brought him, he took the Child, and carried him into his lodging, and laid him on his bed, and cryed unto God, ſaying, *That ſince the loſs of her only ſon ſeem'd to be but an unequal recompence unto her that had ſo charitably received him, he therefore beſought him, that he would command the ſoul to return into the body, and reſtore life unto the Infant.* Whereupon, God having compaſſion on the Mother, and being willing to gratifie the Prophet, and to the intent that no man might ſuppoſe that he came unto her to prejudice her, he reſtored the child to life, beyond all expectation. For which the Mother gave thanks unto the Prophet, ſaying, *That by this mean, ſhe was thoroughly perſuaded, that God had ſpoken unto him.* Not long after, he ſought out *Achab*, according as God had commanded him, to let him know that he ſhould have rain. At that time the Famine

reigned

The Year of the World, 3040. before Chriſt's Nativity, 924.

1 *Kings* 18.1,2. *Elias* is ſent by God to prophecy rain to *Achab*.

H reigned over the whole Country, and there was great want of neceſſary Victuals; ſo that Men did not only faint for want of Bread, but the Earth alſo for want of Rain, could not bring forth that which was requiſite for the ſuſtenance of Horſes, and other Cattel. The King therefore calling *Obadiah* unto him (who was the Maſter of his Herds) he commanded him that he ſhould each way ſeek out for Fountains and Brooks, willing him, that if he found out any Graſs, he ſhould mow the ſame, and give it to his Cattel for their ſuſtenance. And whereas by his command the Prophet *Elias* was ſought in divers places, and could not be found, he appointed *Obadiah* alſo to follow him. So taking both of them ſeveral ways, the King followed one, and the Maſter of the Cattel another.

Achab ſeeketh for *Elias*.

Obadiah concealeth and ſuſtaineth an 100 Prophets.

I This *Obadiah* was a godly and vertuous man, who, when the Prophets were put to death, hid one hundred of them in Caves, and ſuſtain'd them with Bread and Water. After this Man departed from the King, *Elias* met him, and he ask'd *Elias* what he was? which when he had told him, he humbled himſelf on his face before him. *Elias* commanded him to go unto the King, and to let him know, that he was nigh at hand. *Obadiah* ask'd him, *Wherein he had offended him, that he ſhould deſire to put him upon an Action that might occaſion the loſs of his life: For there was not any ſtreight, whither he ſent not ſome of his men to find out* Elias, *with charge that if they found him, they ſhould put him to death. Now it may be* (ſaid he) *that whilſt I repair unto the King, the ſpirit of God ſhall carry thee away; the King not finding thee here, and fruſtrate of his deſire, will revenge himſelf on me. Nevertheleſs you may, if you pleaſe, ſave my life; and I conjure thee by the Kindneſs which I have ſhewn to* K *an hundred Prophets, ſuch as thou art, whom I have delivered from the Fury of* Jezabel, *and taken care to preſerve in Caves until this day.* Notwithſtanding all theſe Words, *Elias* commanded him to go unto the King, and to caſt off all fear, ſwearing unto him by an Oath, how that that day he would make himſelf known unto *Achab*.

ver. 17. *Achab* accuſeth *Elias* of impiety.

v. 21. *Elias* reproveth the ſuperſtition of the people.

When *Obadiah* had told the King that *Elias* was at hand, *Achab* went out to meet him, and being full of Indignation, ſaid unto him, *Is it thou that heapeſt ſo much miſchief on the* Hebrews *heads? Art thou the man that art the cauſe of this ſterility?* To whom *Elias* replied, *That it was he and his Race that were the occaſions of theſe Miſchiefs, becauſe they had brought ſtrange gods into their Countrey, whom they adored, and had forſaken the true God, who was, and is only to be worſhipped. He therefore willed him preſently to aſſemble all the people on Mount* L Carmel, *and bring with him his Wife and her Prophets, whoſe number he reckoned up: the Prophets likewiſe of the Woods, who were in number Four Hundred.* When therefore all of them being ſummoned by the King, were gathered together in that place, *Elias* ſtood up in the midſt of them, and ſaid, *How long will ye continue in this uncertainty, whom ye ought to follow? For if you think that the* Hebrews *God is the true and only God, why follow you him not, and why keep you not his Commandments? But if you think that the honour belongeth not to him, but to Foreign gods, follow them.* When *Elias* perceiv'd that the People replied nothing hereunto, he proceeded: *For an undeniable proof whereby ye may be ſatisfied which is the moſt powerful, either that God which I worſhip, or thoſe Falſe ones which ye are perſuaded to* M *follow; and which is the True Religion, that which I profeſs, or that which is profeſſed by theſe* 400 *Prophets; I will take an Ox and kill it, and lay it upon the Wood, without putting any Fire thereto to conſume the Sacrifice; and they alſo ſhall do the like, and call upon their gods, and beſeech them to ſend down Fire to conſume their Sacrifice: which if they ſhall do, and confirm the ſame by a Miracle, then ſhall we know that they are True Gods.*

v. 34, *ad* 38. *Elias*'s Doctrine and Office confirmed by Miracle.

v. 38. Fire from heaven devoureth the Sacrifice.

This Propoſal of his was generally approved. Whereupon, *Elias* commanded the falſe Prophets firſt of all to chuſe an Ox, and to kill it, and afterwards to call upon their gods; and when it manifeſtly appear'd, that their Prayer was of no force, *Elias* began to mock them, ſaying, *Why call you not out upon your gods with a loud voice? for it may be they are on ſome Voyage, or elſe haply they ſleep.* Whilſt thus they had invocated from the N Morning till mid-day (cutting themſelves with Knives and Lances, according to the cuſtom of their Country) *Elias* that was to make his Sacrifice, commanded the falſe Prophets to ſtand aſide, and the People to draw near unto him, and obſerve, for fear leſt ſecretly he ſhould convey fire under the Wood. When the People approached, he took twelve Stones, according to the number of the Twelve Tribes of *Iſrael*, and made an Altar, and digged a deep Trench round about it; and afterwards heaping Wood upon the Altar, and laying his Sacrifice thereon, he commanded them to fill four Tuns with Fountain Water, and to pour it upon the Altar, that the Trench might receive and drink up the Water. Which done, he began to pray, and call upon God, beſeeching him, *That it might pleaſe him to manifeſt his power unto his people, who had ſo long run aſtray:* No ſooner O had he finiſhed his Prayer, but Fire fell from Heaven upon the Altar, in the ſight of all the People, and conſumed all the Sacrifice; ſo that the Water was dried up. Which when the *Iſraelites* beheld, they fell down on their Faces upon the Earth, adoring one only God:

The year of the World, 3040. *before Chriſt's Nativity*.924.

Ver. 40. Bell's Prieſts ſlain.

v.43. *ad finem*. *Elias* foreprophesieth rain.

1 *Reg*. 19. 1, *ad* 4. *Elias* fleeth from *Jezabel*.

God's Care for his Servants.

V.5,6. God ſpeaketh to *Elias* in the Deſart.

God: confeſſing him to be the moſt mighty and only true God, and that all other were but vain and imaginary Names of Idols, which were without Holineſs or Power; and laying hands themſelves upon their falſe Prophets, they ſlew them by the commandment of *Elias*. He willed the King alſo to depart, and take his refection, and to take care for nothing, becauſe he ſhould very ſhortly ſee that God would ſend him Rain; and thus departed *Achab* from him. But *Elias* went up to the top of Mount *Carmel*, and ſate him down on the ground, leaning his Head upon his Knees: whilſt he thus ſate, he commanded his Servant to get upon a certain Rock, and look toward the Sea, and to tell him if he ſaw any Clouds to ariſe in any part (for till that time the Air had been always clear) His Servant having often gone up to the top of the Rock, and told that he ſaw nothing; at length going up the ſeventh time, in deſcending, he brought him this News, That he ſaw ſome black appearance in the Air, not much unlike to a Man's Foot-ſtep. When *Elias* underſtood this, he ſent unto *Achab*, wiſhing him to retire himſelf within the City before the Rain fell; who had no ſooner recover'd the City *Jezrael*, but that the Air was preſently cover'd with thick Clouds, and a vehement Wind intermix'd with Rain, fell upon the Earth, and the Prophet ſeized by the Spirit of God, ran with the King's Chariot as far as *Jezrael* a City of *Aſſer*. When *Jezabel Achab*'s Wife, had notice what Miracles *Elias* had perform'd, and how he had ſlain her Prophets, ſhe was diſpleaſed, and ſent Meſſengers unto him, threatning him in like ſort to revenge her ſelf on him, as he had ſlain her Prophets. Which *Elias* fearing, fled into the City of *Berſabe*, which is upon the Borders of the Tribe of *Juda*, bounding upon *Idumæa*: in which place he left his Servant, and retired himſelf into the Deſart: Where whilſt he prayed God that he would take him out of the World, he fell aſleep under a certain Tree, and after he was awaked, he aroſe, and found Bread and Water ready prepared by him. When he had eaten, and was refreſhed, he went unto Mount *Sinai* (where it is ſaid that *Moſes* received the Law from God) where finding out an Hollow Cave, he entred into it, and remained therein. And being demanded by a certain Voice which ſpake unto him, he knew not from whence, *Wherefore he remained in that place, and forſook the City?* He anſwer'd, *Becauſe he had ſlain the Prophets of the falſe gods, and becauſe he had perſuaded the people, that there was but one only God, who ought to be honoured by all men; and that for this cauſe he was ſought for by the King's Wife, that he might be put to death.* The Voice replied again, and commanded him to ſhew himſelf openly, aſſuring him, that he ſhould underſtand that which it behoved him to perform.

V. 16. *Jehu* King of *Iſrael*.

V. 19 *Elizeus* calling.

Hedio & Ruffinus. cap. 14, *ad* 11.

1 *Kings* 21. 1, *ad* 16. The ſtory of *Naboth*, who was ſtoned to death for denying *Achab* his Vineyard.

Hereupon as ſoon as it was day, he forſook the Cave, and perceiv'd the Earth to tremble under his Feet: and after all things were appeaſed, the Voice which proceeded he knew not from whence, willed him, *That he ſhould in no ways be diſcomforted with that which he ſaw; for that no one of his enemies ſhould have power to hurt him; charging him to return unto his Houſe, to the intent to proclaim* Jehu *the Son of* Nimſi *King of the People, and* Azael *of* Damaſcus *King of the* Syrians, *aſſuring him, that in his place*, Elizeus *of the City of* Abela *ſhould be Prophet, and that the wicked people ſhould be deſtroyed, the one by* Azael, *and the other by* Jehu. When *Elias* heard thoſe things, he returned into the Country of the *Hebrews*, and met *Elizeus* the Son of *Saphat* at the Cart, and with him divers others, driving before them twelve couple of Oxen: He came near him, and caſt upon him his Garment, and he inſtantly began thereupon to Prophetize, ſo that forſaking his Oxen, he followed *Elias*. Yet required he, that before his departure he might take leave of his Parents; which when he had performm'd, he committed them unto God, and followed *Elias*, attending on him, during all his Life, like his Diſciple and Servant. This iſſue had the Affairs of this ſo excellent a Prophet. But a certain Citizen, called *Naboth*, of the City of *Azar*, had a Vineyard near unto the Lands of *Achab*, who required him to ſell him the ſame, at what price he thought convenient, to the intent he might annex it to his own Lands, and make them one Poſſeſſion; wiſhing him, that if he would not ſell it him for Silver, to chuſe in exchange thereof, any one Field of his which he liked beſt. *Naboth* anſwer'd him, *That he would not do it, but that he intended to gather the Fruit of his own Land himſelf, which he had received as an inheritance from his Father*, The King no leſs troubled with the repulſe, than if he had loſt his own inheritance, would neither waſh, nor receive any ſuſtenance. Whereupon *Jezabel* his Wife enquired after the cauſe of his diſcontent, and how it came to paſs that he neither waſht nor eat? He told her of *Naboth*'s rude behaviour, and how having offer'd all juſt and reaſonable compoſition, he could not obtain what he requeſted. Hereupon *Jezabel* willed him to be of good cheer, adviſed him to continue his ordinary Entertainment, becauſe ſhe her ſelf would take upon her to revenge him on *Naboth*. Whereupon ſhe preſently ſent Letters in *Achab*'s Name to the Governors of the Country, whereby ſhe enjoined them to celebrate a Faſt, and to aſſemble the People, charging them, that in that place *Naboth* ſhould have a ſeat prepared for

him,

The year of the World, 3040. *before Chriſt's Nativity,* 924.

H him, by reaſon of his birth and quality; willing them afterwards, that ſuborning three falſe Witneſſes to depoſe againſt him, that he had blaſphemed God and the King, they ſhould by this means cauſe him to be ſtoned and put to death by the People. All which was performed according as the Queen had written, and *Naboth* (accuſed by falſe witneſs for ſcandalizing God and the King) was ſtoned by the People, and put to death. When *Jezabel* had tydings hereof, ſhe repaired to the King's preſence, and told him, *That he ſhould enjoy* Naboth's *Vineyard, and disburſe nothing for it.*

Ver. 17, *ad* 26. Elias propheſieth what revenge God will take of *Achab* and *Jezabel.*

But God diſpleaſed with this her wickedneſs, ſent the Prophet *Elias* purpoſely to meet with *Achab* in *Naboth*'s ground, and to tell him, *That he unjuſtly poſſeſſed the lawful inheritance of another, whom he had put to death.* As ſoon as the King perceived that he came I unto him, ſuppoſing it to be unſeemly for a King to be reproved, he firſt of all confeſſed his fault, and offer'd him to make reſtitution according as he ſhould think fit. Then did the Prophet foretel, *That in the ſame place where* Naboth's *Carcaſe was conſumed by Dogs, that both his and his Queen's blood ſhould be ſhed, and that all his Race ſhould be deſtroyed; for that they durſt commit ſuch an impiety, and ſo wickedly murther (againſt all Law) ſo good and innocent a Man.* Theſe words made ſo great an impreſſion upon *Achab,*

Ver. 27, 28. *Achab*'s repentance.

that he repented him of the offence he had committed: ſo that apparelling himſelf in ſackcloth, and walking barefoot, he taſted not any meat, but confeſſed his ſins, with hopes to appeaſe God's wrath. Whereupon God certified him by the Prophet, *That during his life-time, the puniſhment of his Race ſhould be deferred, becauſe he had repented him of* K *his miſdeeds: but that the threats and menaces ſhould take effect in his ſon's time.*

CHAP. VIII.

Adad, *King of* Damaſcus *and* Syria, *fighteth two ſeveral Battels with* Achab, *and is overthrown by him.*

1 *Kings* 20. 1, *ad* 13. *Adad*'s war againſt *Achab.*

WHilſt *Achab*'s affairs were after this manner diſpoſed, the ſon of *Adad* (that reigned over the *Syrians,* and thoſe of *Damaſcus*) aſſembled the Forces of his whole Country, and aſſociated with him two and thirty other Kings, with whom he came, and made War againſt *Achab.* Who being far inferiour to him in power, came not into the L open field to bid him battel, but cloſing up his Soldiers in his ſtrongeſt Cities, he himſelf retired into *Samaria,* (which was begirt with a very ſtrong wall, and very hard to be taken.) For which cauſe the *Syrian* (taking his Army with him) came to *Samaria,* and encamping before it, intended to batter the City. But firſt of all he ſent a Herald to *Achab,* to require him to give audience to his Ambaſſadors which he would ſend unto him, by whom he ſhould be certified what his reſolution was. As ſoon as the King of *Iſrael* had granted them free acceſs, the Ambaſſadors came, and (according to the King's directions) required that *Achab*'s Goods, his Children and Wife ſhould be at *Adad*'s command: which if he would yield to, and ſuffer him to take ſo many as he pleaſed, he would raiſe the ſiege, and batter the City no more. *Achab* gave the M Ambaſſadors order to certify the King of *Syria,* that both himſelf, and all whatſoever was his, was at his command. Upon which anſwer, the King ſent a ſecond Meſſage unto *Achab,* enjoining him the next day to admit ſuch of his Servants as he ſhould ſend unto him, to ſearch his Royal Palace, and the houſes of his friends and kinſmen, and take from thence that which they liked beſt.

The *Syrians* Embaſſage to *Achab.*

Achab amazed at this ſecond Embaſſage of the King of *Syria,* aſſembled his People, and let them know, that he was ready to deliver up into the Enemies hands his wives and children, for their ſafety and repoſe, and to abandon all that likewiſe which was in his poſſeſſion; (for the *Syrian* had demanded no leſs at his hands in his firſt Embaſſage:) But that now he required that his Servants might be admitted to ranſack all their N houſes, to the end they may leave nothing therein that was of any value, making it hereby appear to the world, that he had no intent to make Peace, ſince that after the *Syrian* was ſenſible that *Achab*'s tenderneſs for his Subjects ſecurity, had prevail'd ſo far with him, as to grant him whatſoever belonged peculiarly to himſelf, he ſought nevertheleſs an occaſion of a breach, by demanding liberty to ſeize upon their Proprieties; notwithſtanding that he would do whatſoever they ſhould think good of. To this the People anſwer'd *That they could not endure that any of his demands ſhould be liſtened unto, or reſpected; but that the King ſhould prepare for War.* Whereupon he called for the Ambaſſadors, and diſmiſſed them with this anſwer, *That they ſhould report unto their Maſter, that* Achab *agreed unto thoſe things which were required, (becauſe he deſired the happineſs of his Subjects:) but* O *touching his ſecond demand, that he would no ways condeſcend thereunto:* and thus ſent he them away. When *Adad* heard this anſwer, he was moved, and ſent unto *Achab* the third time, threatning him, *That his Soldiers ſhould make a bulwark higher than the walls (he*

Ver. 10, 11. His anſwer to the Legates.

The year of the World, 3400. *before Chriſt's Nativity*, 924.

ſo much truſted in) yea, though only each of them ſhould bring but an handful of earth with A
them; (which boaſt he uſed to terrify him, and to expreſs thereby how great a multitude
of Men he had to oppoſe againſt him.) But *Achab* anſwered, *That he ought not to glo-*
ry in his Army, but in thoſe actions that ſhould determine the War. When the Ambaſſa-
dors were returned back, they found the King at dinner with two and thirty Kings his
Allies, to whom they made report of *Achab*'s anſwer. Hereupon *Adad* gave command-

Ver. 12. *Adad*'s confidence in his Soldiers.

ment to begirt the City with Paliſadoes, and to raiſe bulwarks of earth, and to ſtreighten
the ſiege. Whilſt theſe things were in hand, *Achab* was grievouſly troubled, and all the
People with him: but at length he grew confident, and caſt off all his fear, through the
arrival of a certain Prophet, who ſaid unto him, *That God promiſed to deliver all thoſe*
thouſands of Soldiers, and his Enemies which he beheld, into his hands. The ſame Prophet B
being afterwards asked, *By whoſe means this victory might be gained?* He ſaid, *That it ſhould*
be by the Sons of the Governours, whom the King himſelf ſhould lead forth. *Achab* therefore
calling unto him the Governours Sons, found that their number amounted to 232; and

V. 13, 14, *&c.* The *Iſraelites* God promiſeth victory againſt the *Syrians*.

having notice that the *Syrians* intended nought elſe but pleaſure and banqueting, he
opened the City-Gates, and ſent theſe young Men out againſt them. Now when the Cen-
tinels of the adverſe part had diſcovered them, they certified *Adad* thereof, who ſent out
certain Soldiers againſt them, commanding them, *That if they were come out in warlike ſort*
to bid the battel, they ſhould bring them unto him faſt bound; and if they came in peace, they
ſhould do the like. Now *Achab* had within the City ranged another Army, and kept them
in a readineſs. When therefore the young Men had charged the *Syrian* guard, and ſlain C
a great number of them, and had purſued the reſt even unto their own Camp, *Achab*
ſpying his preſent victory and advantage, cauſed his whole Army to ſally forth; who

Ver. 20, 21. *Achab*'s victory againſt the *Syrians*.

giving an unexpected charge upon the Enemies, diſcomfited the *Syrians*, (who little ex-
pected ſuch a ſtratagem from the *Hebrews)* and aſſailed them diſarmed and drunken:
ſo that they left both armour and weapons behind them, and fled from their Camp;
and their King likewiſe was ſo hotly purſued, that he ſcarcely had opportunity to ſave
himſelf by the ſwiftneſs of his Horſe. *Achab* made a long chaſe in following the *Sy-*
rians, and ſlaughtering them that fled; he ſpoiled their Camp likewiſe, and carried
thence great riches, and an huge quantity of gold and ſilver. He took *Adad*'s Chariots
and Horſes alſo, and with them returned back into the City. D

But whereas by the advice of the ſaid Prophet, he was perſuaded to prepare and keep
an Army in readineſs againſt the next year, (for that the *Syrians* were reſolved to aſſault
him again) the King omitted no preparation that concerned the War. For *Adad* (being
eſcaped from the fight with thoſe few Forces that remained after the battel) conſulted
with his friends, how he might war againſt the *Iſraelites*. Who adviſed him from thence-
forth, never more to fight with them in mountainous places, for that their God was pow-
erful upon the Mountains, and for that cauſe they had been overcome by them: but if he
fought with them in the Plain, both he and his ſhould be aſſured to have the upper hand.
Moreover, they counſelled him, that he ſhould diſmiſs thoſe Kings that he had confedera-
ted with him, to the end that each of them might return into his own Country, and that E
in their ſtead he ſhould retain their Forces, over which he ſhould ordain Chieftains; be-
ſides, (to ſupply their places that were loſt) they adviſed him to levy Horſemen and Cha-
riots through all his Country. *Adad* ſuppoſing that they had diſcreetly counſelled him
in this matter, ordered his Army according as they had adviſed. And as ſoon as the

Ver. 23. *ad* 27. *Adad*'s ſecond expedition againſt the *Iſraelites*.

Spring was come, he aſſembled his Army, and led them forth againſt the *Iſraelites*; and
coming near unto the City of *Aphec*, he encamped in a plain field. But *Achab* with his
Forces marching out to meet him, pitched his Tents near unto him, although he were far
inferiour both in force and number. To him the Prophet appeared again, telling him,
That God would once more give him the victory, to make it known, that his power was not only
in the Mountains (as the Syrians *perſuaded themſelves) but in the Plains alſo.* Thus conti- F
nued both the Armies, and encamped the one againſt the other, for the ſpace of ſix days.
On the ſeventh, when the Enemy forſook their Trenches early in the morning, and placed
themſelves in battel-array, *Achab* drew out his Army and faced them, and preſently char-
ged them: where after a long and dangerous fight between them, the Enemies were
put to flight, and many of them ſlain in the chaſe. For ſome of them were intangled
with their own Chariots, others ſlew thoſe of their own party, and ſome few of them
found the means to fly unto their City of *Aphec*, who periſhed likewiſe to the number
of ſeven and twenty thouſand (being ſlain by the walls that fell upon them) beſides
One hundred thouſand Men that periſhed in the fight. But *Adad*, attended by ſome of
his principal Officers, went and hid himſelf in a Cave under the ground; and they re- G
preſenting unto him, that the Kings of *Iſrael* were merciful, and that there was hope of
pardon to be had (if after the manner of Supplicants they ſent unto him) *Adad* permit-
ted them. Whereupon they incontinently preſented themſelves to *Achab* cloathed in

H Sackcloth, with Ropes about their Necks, (according to the manner of Supplicants amongſt the *Syrians)* telling him, *That* Adad *beſought his Majeſty to grant him his Life; promiſing on his behalf, that from thenceforth he would always continue his Servant, and acknowledge his favour. Achab* anſwer'd them, *That he was very glad that their King was as yet alive, and had eſcaped from the fury of the fight, offering him, by them, that Kindneſs which one Brother ought to ſhew unto another. And ſware unto them that he ſhould offer him no wrong, if he diſcover'd himſelf unto him.* Whereupon, they brought him from the place where he was hidden and preſented him unto *Achab* who was mounted upon a Chariot. *Adad* proſtrated himſelf before him: but *Achab* ſtretching out his hand, made him come up unto him into his Chariot, and kiſſed him, willing him to be of I good Courage, aſſuring him, *That he ſhould be no otherwiſe treated by him than as became the dignity of a King.* Hereupon *Adad* gave him thanks, proteſting, *That during his life-time, he would never be forgetful of his Favours:* promiſing him moreover, *To reſtore unto him thoſe Cities which his Predeceſſors, Kings of* Syria, *had taken from the* Iſraelites, *and that he ſhould have as free acceſs to* Damaſcus *as to* Samaria. After this Treaty confirmed by oath, *Achab* gave him many worthy preſents, and ſent him back into his Kingdom. Thus ended the War betwixt *Adad* and the King of the *Iſraelites.* After this a certain Prophet called *Micheas*, came unto another *Iſraelite*, commanding him to wound him upon the head, aſſuring him, *That God was ſo pleaſed, and had ſo commanded him.* When this *Iſraelite* would in no ſort condeſcend hereunto, he propheſied unto him, *That ſince* K *he had diſobeyed God's Commandment, he ſhould meet with a Lion, which ſhould rend him in pieces.* Which coming to paſs according as it was foretold, the Prophet addreſſed himſelf again unto another, commanding him to do the like: and when he had wounded him in the head, he bound up the wound, and came unto the King telling him, *That he had been in the Wars and had received a Priſoner in charge from his Captain's hands, and that (his Priſoner being fled from him) he feared leſt he that had committed him to his charge, ſhould for that cauſe take his Life from him; the rather for that he threatned no leſs. Achab* anſwer'd him, *That he was juſtly condemned.* Whereupon *Micheas* diſcover'd his head, and made it known who he was. And to this intent uſed the Prophet this Artifice, that his words might be of greater force and value. For he told the King, L *That God would chaſtiſe him becauſe he had permitted the Blaſphemer* Adad *to depart unpuniſh'd*; aſſuring him, *That God would cauſe him to be ſlain by* Adad, *and ſuffer the People of* Iſrael *to be ſlaughter'd by the* Syrian *Army.* The King diſpleaſed with the liberty and free ſpeech of the Prophet, commanded him to be caſt into Priſon; and being vehemently affrighted with this his prediction, he departed home unto his Houſe.

The year of the World, 3040. before Chriſt's Nativity, 923.

Ver. 31. *ad* 34. *Adad* is received into favour by *Achab*, and diſmiſſed upon condition.

Ver. 35, *ad fin.*

Achab was reproved for diſmiſſing *Adad.*

The reward of learned Preachers.

CHAP. IX.

M *The exemplary Piety of* Jehoſhaphat *King of* Juda, *his Proſperity, his military Power. He marrieth* Joram *his Son, to a Daughter of* Achab *King of* Iſrael, *and aſſiſteth him with his Forces againſt* Adad *King of* Syria.

Hitherto have we ſpoken of *Achab*, but now I muſt return unto *Jehoſhaphat* King of *Jeruſalem*; who having enlarged his Kingdom, and planted Gariſons in thoſe Cities that were ſubject unto him, (and in thoſe likewiſe which his Grandfather *Abiah* had poſſeſſed in the Tribe of *Ephraim*, at ſuch time as *Jeroboam* reigned over the ten Tribes) the King had perpetual aſſiſtance and favour at God's hands, in that he was a juſt and vertuous Prince, ſtudying day and night for nothing more than how he might pleaſe and honour God. The Kings, his Neighbours, round about him, honour'd him with Preſents: ſo that his Riches and Reputation were very great.

Jehoſhaphat's Piety. 2 *Chron.* 17. 1.

N In the third year of his Reign, he aſſembled the Governours and Prieſts of his Country, enjoining them to ride their Circuit about the Provinces, and to teach the Inhabitants of every City the Law of *Moſes*, training them up in the obſervance thereof, and in the ſtudy of Piety. Which all the Citizens embraced and entertained ſo willingly, that they ſeemed to emulate and ſtrive one with the other, which of them ſhould exceed the reſt in the ſervice of God. The Nations likewiſe that dwelt round about him, loved *Jehoſhaphat*, and were at peace with him. The *Philiſtines* alſo payed thoſe Tributes which were impoſed on them. And the *Arabians* furniſh'd him every year with ſix hundred and threeſcore Lambs, and the like number of Horſes. He fortified alſo other great Cities of importance, and made preparation of munition of War and Arms againſt the O Enemy. He muſtered in the Tribe of *Juda* three hundred thouſand Men, over whom he placed *Edras* General, and two hundred thouſand under the Conduct of *Johanan*, who beſides theſe, had two hundred thouſand Archers on foot, of the Tribe of *Benjamin.*

The peace in *Jehoſhaphat's* time.

Jehoſhaphat's Army.

Ver. 13.

The year of the World, 3047. *before Chriſt's Nativity*, 917.

Jehoſhaphat's expedition with *Achab* againſt the *Syrians.*

1 *Kings* 22. 2, *ad.* 8.
2 *Chron.* 18. 1. *ad* 8.

A Another Chieftain called *Ochobat*, levied and led for the King one hundred and fourſcore thouſand Men armed at all points, (beſides thoſe which he ſent into fenced Cities.) He married his Son *Joram* to *Athalia* the Daughter of *Achab* King of the ten Tribes. And not long after (reſorting to *Samaria) Achab* received him very courteouſly, and magnificently entertained his Army with bread, wine and fleſh in abundance; deſiring him to yeild him aſſiſtance againſt the King of *Syria*, to the intent he might recover the City of *Ramath* in the Country of *Galaad*, which *Adad*'s Father had won, and conquered from his Father. *Jehoſhaphat* promiſed to aſſiſt him and being no ways inferior unto him in force, he ſent his Army from *Jeruſalem* to *Samaria.* When theſe two Kings were departed out of the City, and each of them were ſeated upon their Thrones,they diſtributed their pay to every one of the Soldiers. At that time *Jehoſhaphat* commanded, *That if at that preſent there were as yet any Prophets amongſt them,they might be ſent for to give notice what the iſſue ſhould be of this their war againſt the* Syrians: *and whether they thought it good to make War againſt them, by reaſon at that time there was amity and peace betwixt* Achab *and the* Syrians, *confirmed for the ſpace of three years, ſince the time that he took* Adad *Priſoner, and delivered him.*

CHAP. X.

Achab *fighteth againſt the* Syrians, *and is overcome and ſlain in the battle.*

1 *Kings* 22. 6.
2 *Chron.* 18. 5
The falſe Prophets propheſie plauſibly.

1 *Kings* 22. 14. *ad* 28.
2 *Chro.* 18. 13. *ad fin.*
Micheas the true Prophet.

C HEreupon *Achab* called for the Prophets, (who were in number four hundred) and commanded them to enquire of God, *Whether he would give him the victory in that War which he undertook againſt* Adad? *And whether he ſhould recover the City which he intended to beſiege?* Who anſwered and counſelled him to hazard the Battle: *For he ſhould overcome the* Syrian, *and ſhould take him Priſoner as he had done before. Jehoſhaphat* underſtanding by their words that they were falſe Prophets, asked *Achab*, *if he had not any other Prophet of God, who might more exactly certifie him of that which ſhould follow? Achab* anſwered, *That he had one as yet remaining, but that he hated him becauſe he propheſied nought elſe but miſhap and miſery unto him, and had foretold him that if he ſhould fight againſt the* Syrians *he ſhould be overcome and ſlain; and for that cauſe he held him* D *at that time in Priſon, ſignifying unto him, that his name was* Micheas *the Son of* Imlah. *Jehoſhaphat* deſired that he might be brought into his preſence, which was accordingly performed by one of his Eunuchs; who by the way certified *Micheas that all the other Prophets had propheſied to the King victory.* But *Micheas* told him, *That it was not lawful for him to lye againſt God, but that it concerned him to ſpeak that which God ſhould inform him of, concerning the* King. As ſoon as he came before *Achab* and was adjured to ſpeak the Truth, he ſaid, *That God had ſhewed him the* Iſraelites *put to flight and diſperſed by the* Syrians, *that purſued them no otherwiſe than ſheep without the ſhepherd. All which ſignifieth no leſs*, (ſaid he) *but that the reſt of the People returning home in ſafety,* Achab *only ſhould be ſlain in the battle.* When *Micheas* had ſpoken after this manner, E Achab turning himſelf towards *Jehoſhaphat*, ſaid unto him, *I told you before how this fellow was affected towards me.* But *Micheas* conſtantly avowed, *that he propheſied nothing but that which God had commanded him to ſpeak, aſſuring* Achab *that he was ſolicited by the falſe Prophets unto War, under hope of victory, whereas he ſhould aſſuredly periſh in the battle.* Theſe words of his made *Achab* much diſcomforted. But *Sedechias*, one of the falſe Prophets ſtepped forth, and exhorted him *to ſet light by* Micheas's *words, becauſe he ſpake untruly. And for confirmation of this, he appealed to* Elias, *(who was a far more skilful Prophet in foretelling things to come, than* Micheas *was) yet that the ſame* Elias *had foretold, that the Dogs ſhould lick* Achab's *blood in the City of* Jezrael *in the field of* Naboth, *becauſe* Naboth *had been ſtoned to death at the inſtance of* Achab. F *Whereby it appeared manifeſtly, that ſince he contradicted a Prophet ſo excellent as he was, he lied in ſaying that the King ſhould die within three days. Moreover*, (ſaid he) *it ſhall appear whether he be truly ſent from God or no, if as ſoon as ye ſhall receive a buffet from me, he cauſe my hand to wither, according as* Jadon *made* Jeroboam's *hand ſhrink at ſuch time as he thought to apprehend him. For I think* (ſaid he) *O King, that thou art aſſuredly informed hereof:* which ſaid, he ſtruck him, and becauſe no inconveniency fell upon him, by reaſon of that his audacious attempt, *Achab* aſſured himſelf, and recovered his Courage, and ſet forth againſt the *Aſſyrian* Army. For as it is to be ſuppoſed, the Will of God was ſuch, that it cauſed the falſe Prophets to triumph over the true: which was the cauſe that the falſe Prophets were truſted more than the G true, to the intent that God's preordained Will might be fulfilled. But *Sedechias* made him Iron horns, and ſaid unto *Achab* that God by them ſignified unto him, that he

H he ſhould lay waſte all *Syria*; but *Micheas* propheſied to the contrary, that within very few days *Sedechias* ſhould walk from Cave to Cave to hide himſelf, and avoid the puniſhment of his falſhood. *Achab* diſpleaſed hereat, commanded that he ſhould be led thence; and kept priſoner with *Achmon* the Governour of the City, allowing him nothing but bread and water for his ſuſtenance. Thus marched theſe two Kings with their Armies againſt *Ramath* which is in *Gilead*: which when the King of *Syria* underſtood, he drew his Army into the field, and came out to meet them, and encamped near unto *Ramath*. Now it was concluded betwixt theſe two confederate Kings, that *Achab* ſhould enter the battel in a private habit, and *Jehoſhaphat* ſhould be inveſted with the Royal ornaments, and ſupply *Achab*'s place, to the intent that *Michea*'s I prediction might be made fruſtrate. But notwithſtanding this diſguiſe, God's juſtice prevented him: for *Adad* King of *Syria* commanded his Army, that they ſhould put no one of the Enemy to the ſword, but only the King of *Iſrael*.

The year of the World, 3047. before Chriſt's Nativity, 917.

Hedio & Ruffinus. cap. 15. 1 *Kings* 22. 28, *ad* 38. 2 *Chron.* 18. 28, *ad fin.*

Achab and *Jehoſhaphat* War againſt the *Syrians*.

As ſoon as the battel was begun, the *Syrians* perceiving *Jehoſhaphat* in the front of the Army, and conjecturing that it was *Achab*, they made head altogether againſt him, and having invironed and preſſed him very nearly, they perceived that it was not he: for which cauſe they retired back again. But although they had fought from the Morning until the Evening, and had the upper hand, yet ſlew they no man (becauſe they ſought after no other but *Achab* to put him to the ſword) whom notwithſtanding they could by no means meet withal. At length, one of *Adad*'s ſervants called K *Aman*; ſhot at random amongſt the Enemies, and hurt *Achab* in the breaſt, and ſhot him through the lungs. This hurt of his concealed he from his Soldiers, for fear leſt they ſhould be diſcomforted. For which cauſe, he commanded his ſervant to drive his Chariot out of the Battel, for that he felt himſelf mortally wounded: and although he was in much pain, yet ſate he in his Chariot until Sun-ſet, at which time he gave up the ghoſt. When night came, the *Syrian* Army withdrew themſelves into their Camp, and receiving tydings by an Herald, that *Achab* was dead, every one retired home unto his houſe: but *Achab*'s body was conveyed to *Samaria*, and interred in that place. As for his Chariot, it was waſhed in the fountain of *Jezrael*, becauſe it was bloody, by reaſon of the King's hurt, whereby the truth of *Elias*'s Prediction was L ratified and confirmed, for the Dogs lickt his blood, and from that time forward, the common women continually waſhed themſelves in that fountain: he died alſo in *Ramath* (according as *Micheas* had propheſied.) Whereas therefore all things fell unto *Achab*, according as two Prophets had foretold him, it appeareth that we ought to honour and magnifie the Majeſty of God, and to reverence his Propheſies, and to aſcribe always more credit unto them, than to the vain and plauſible ſpeech of flatterers; and no leſs to reſpect them, than things of infinite profit, ſince by them we are divinely admoniſhed what we ought to take heed of. It behoveth us alſo to conſider what force the Decree of God is of, by examining thoſe things which befell *Achab*. For it is impoſſible to avoid what God has fore-ordain'd, notwithſtanding that Men M flatter themſelves with vain hopes, which inveigle them ſo far, that finally they are overtaken in the ſnares thereof. For this careleſs inconſideration was fatal to King *Achab*, in that he believed not his death which was foretold him; but being deceived by the flattering perſuaſions of falſe Prophets, ran headlong upon his own danger and ruine. After him ſucceeded his ſon *Ochozias*.

Ver. 34. *Achab*, wounded by an arrow in the Battel, dyeth.

Ver. 38. The dogs lick *Achab*'s blood according to *Elias*'s prediction. 1 *King*. 22. 28. 2 *Chron*. 18. 27.

The oracles of the Prophets are to be reverenced.

The matchleſs neceſſity of fate.

N

O

The year of the World, 3048. *before Chriſt's Nativity,* 916.

The Ninth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*

The Contents of the Chapters of the Ninth Book.

1. Joram, Achab's *Son, overcometh the* Moabites *in battel.*
2. Joram *King of* Jeruſalem *obtaining the Crown, killeth his brothers, and his father's friends.*
3. Joram's *Army is overthrown by his enemies, and his ſons are ſlain, only one excepted, at length he himſelf dieth a miſerable death.*
4. *The King of* Damaſcus *warreth againſt the King of* Iſrael.
5. Joram *with all his poſterity is ſlain by* Jehu. Ochozias *King of* Jeruſalem *is ſlain alſo.*
6. Jehu *reigneth amongſt the* Iſraelites *in* Samaria, *and his poſterity after him till the fourth generation.*
7. Athalia *reigneth five years in* Jeruſalem; *and is ſlain by the High Prieſt* Joas. Ochozias's *Son is Proclaimed King.*
8. Azael, *King of* Damaſcus, *gathereth an Army, firſt againſt the* Iſraelites, *and afterwards againſt* Jeruſalem.
9. Amaſias, *King of* Jeruſalem, *maketh War againſt the* Idumæans, *and* Amalekites, *and obtaineth the victory.*
10. Amaſias *making War againſt* Joas *King of the* Iſraelites, *is overcome.*
11. Ozias *overcometh the Nations round about him.*
12. Raſin, *or* Rabe, *King of* Damaſcus, *vexeth the inhabitants of* Jeruſalem *with War.* Achar *their King is compelled to call the King of* Aſſyria *to aſſiſt him.*
13. *The King of* Aſſyria *taketh* Damaſcus *by force, and ſlayeth the King, and tranſlateth the people into* Media, *and planteth other Colonies in their City.*
14. Salmanazar *taking the King of* Iſrael *captive, tranſlateth ten of the twelve Tribes into* Media, *and cauſeth the* Cuthæans *to inhabit their Countrey.*

CHAP. I.

Joram, Achab's *Son, overcometh the* Moabites *in battel.*

2 *Chron.* 19. 2. *Ver.* 2. *Jehu* the Prophet reprehended *Jehoſhaphat* for helping *Achab*. *Jehoſhaphat* reneweth the true ſervice of God. *Ver.* 5. *Jehoſhaphat* placed Judges and Magiſtrates in every City.

AS ſoon as King *Jehoſhaphat* was returned back again to *Jeruſalem* (from the war wherein he had aſſiſted *Achab* againſt *Adad* the King of *Syria* as we have before related) the Prophet *Jehu* (in his return) came forth and met him, and reproved him, becauſe he had given *Achab* (who had been an impious man) his aſſiſtance, aſſuring him that God was diſpleaſed with that his confederacy; yet notwithſtanding that he of his goodneſs had delivered him from his Enemies, although he had provoked him to anger. After this admonition, *Jehoſhaphat* began to offer ſacrifices, and thanksgivings, and peace offerings unto God; Which done, he rode in progreſs about thoſe Countries that were under his Dominion, giving order that the people ſhould be inſtructed in thoſe ordinances which were delivered from God by the hands of *Moſes*, and exhorted his Subjects to the Practice of Piety. He placed Judges likewiſe in every City, commanding them to execute juſtice without reſpect of perſons. He charged them likewiſe, that they ſhould not be corrupted with rewards, or ſeduced by Dignity, Riches, or Nobility; but that they ſhould do juſtice indifferently to all men, knowing that God ſeeth all things, how ſecretly ſoever they be carried or contrived. Having in this ſort ordered every thing in each City of the two Tribes, he returned again to *Jeruſalem*, where he likewiſe choſe Judges from amongſt the Prieſts and Levites, and the Elders among the people; exhorting them in all things to give upright and juſt judgment. And if they of other Cities had any cauſes of greater conſequence (which ſhould be referred to their final determination) he charged them induſtriouſly to decide them: for that it was very convenient that the moſt uncorrupt ſentences ſhould be delivered in that City, where God had his temple, and the King made his ordinary abode. Over all theſe he placed his two friends, *Amaſias* the Prieſt, and *Zabadias*, of the Tribe of *Juda*. After this manner did the King order his affairs.

2 *Chron.* 20. 1, 2. The *Moabites* and *Ammonites* War againſt *Jehoſhaphat*.

About this time the *Moabites* and *Ammonites* (with their confederates, a great number of *Arabians*) aſſaulted and aſſembled themſelves againſt him, and incamped themſelves near unto *Engaddi* (a City ſituate near unto the Lake *Aſphaltites*, and diſtant from *Jeruſalem* three hundred furlongs) in which place flouriſhed thoſe goodly and wholeſome Palm-trees, whence diſtilleth the pure and perfect Balm. When *Jehoſhaphat* had intel-

H intelligence that the Enemies had paſt the Lake, and were already far entred into his
Countrey, he was afraid, and aſſembled the People of *Jeruſalem* in the Temple, and ſtanding
up, and turning his face toward the Propriatory, he beſought and requeſted God that
he would give him power to overcome his Enemies. For ſuch had been the form of their
ſupplication, who in times paſt built the Temple: namely, that it might pleaſe him to
fight for that City, and oppoſe himſelf againſt thoſe that durſt attempt or aſſault that
place, to diſpoſſeſs them of that Countrey which he himſelf had given them in poſſeſſion;
and in pronouncing this prayer he wept; and all the people likewiſe, both men,
women, and children, made their requeſt unto God. Preſently upon this, a certain Prophet
called *Jaziel* aroſe up in the midſt of the Congregation, and cryed out, and aſſured
I the people and the King, that God had heard their prayers, and promiſed them to fight
for them againſt their enemies, enjoining them the next day to ſally out in Arms, and
to make head againſt their adverſaries, whom they ſhould encounter in the mountain
ſituate betwixt *Jeruſalem* and *Engaddi*, in a place called the hillock of *Sis* (which place
in *Hebrew*, ſignifieth *Eminency)* willing them not to fight againſt them, but only to ſtay
in that place, and ſee how God would fight for them. When the Prophet had ſpoken theſe
words, the King and all the people proſtrated themſelves upon their faces giving thanks
unto God; in the mean while the Levites ſung Hymns, with inſtruments and voyces.
About the beginning of the day, the King departed into the deſart that is under the City
of *Thecoa*, adviſing the people to believe all that which the Prophet had ſaid unto them,
K and not to range themſelves in battle-array: he commanded the Prieſts to march before
them with their Trumpets, and the Levites that they ſhould ſing Hymns of thankſgiving
unto God, as if their Countrey were already delivered from their enemies.

The year of the World, 3048. *before Chriſt's Nativity*, 916.

v. 5. *ad* 13. *Jehoſhaphat*'s prayer in the Temple of *Jeruſalem* for victory.

v. 14, 15, *&c.* *Jaziel* the Prophet aſſureth them of victory.

v. 16, 17. The manner and weapons whereby *Jehoſhaphat* overcame his enemies.

This advice of the Kings pleaſed them all; ſo that they performed whatſoever he
counſelled them. But God ſent a great terrour and diſorder among the *Barbarians*: ſo
that ſuppoſing themſelves to be enemies one againſt the other, they ſlew one another in
ſuch ſort, that of ſo great an hoſt, there was not one that eſcaped. But *Jehoſhaphat* looking
down into the valley (wherein the enemies had pitcht their tents) and ſeeing it full
of dead men, rejoyced greatly at the unexpected ſuccours that God had ſent him, who
had given them the Victory, not by the dint of their own Swords, but by his providence
L and power only. He therefore permitted his Army to pillage the enemies Camp,
and to ſpoil the dead; and ſo great was the multitude of them that were ſlain, that
they could ſcarcely take the ſpoils of them in three days ſpace. On the fourth day,
the people aſſembled together in a valley, where they bleſſed God for the ſuccours he
had ſent them, by reaſon whereof the place was called *the valley of Benediction.* From
thence the King led back his Army into *Jeruſalem*, and for divers days he ſpent the
time in offering ſacrifices and making feaſts. After this diſcomfiture of his enemies
was publiſhed amongſt foreign Nations they were all of them afraid, ſuppoſing that
God did manifeſtly expreſs his power, and extend his favour towards him. And from
that time forward, *Jehoſhaphat* lived in great glory; he likewiſe was a friend to the
M King of *Iſrael* that reigned at that time, who was *Achab*'s Son, with whom he adventured
in a voyage by Sea, intending to traffick with certain Merchants of *Tarſis*, but
he received great loſs: for his ſhips were caſt away becauſe they were ſo large, that
they could not be eaſily governed; and for this cauſe he had never more mind to exerciſe
Navigation. Hitherto have we ſpoken of *Jehoſhaphat* King of *Jeruſalem*.

v. 22. *ad* 24. The *Ammonites* and their confederates kill one another.

The ſpoils of the *Ammonites.*

v. 25. 26. The fame and praiſe of *Jehoſhaphat* in every place.

Hedio & Ruffinus. chap. 2. *Ochozias Achab*'s Son King of *Iſrael.*

But as touching *Ochozias*, *Achab*'s Son, who reigned over *Iſrael*, and reſided at *Samaria*,
he was a wicked man, and reſembled his father and mother every way in his impieties,
and was nothing inferiour to *Jeroboam* in wickedneſs, who firſt fell from God,
and made the *Iſraelites* revolt from him. The tenth year of his Reign, the King of the
Moabites rebelled againſt him, and denied to pay him thoſe tributes which he was wont
N to pay unto *Achab* his Father. But it came to paſs that as *Ochozias* aſcended the ſtairs
of his Palace, he fell down from the top thereof, and being indiſpoſed by the fall, he
ſent to *Accaron* unto the god called *Myiodes, or the Flie*, to enquire whether he ſhould
recover of that ſickneſs or no. But the God of the *Hebrews* appeared to *Elias* the
Prophet, and commanded him to go and meet thoſe Meſſengers that were ſent by *Ochozias*,
and to aſk them if the people of the *Iſraelites* had not a God, that the King ſent
to foreign gods to enquire of his health? and to charge them to return and declare unto
their King, *that he ſhould not eſcape that ſickneſs.* *Elias* did that which God had
commanded; and the Meſſengers of the King having underſtood that which was declared
unto them, returned back again with all expedition.

2 *Kings* 1. 1, 2, 3. &c.

Ver. 2, 3. &c. *Ochozias* having a grievous fall, ſeeketh to be informed of a falſe Oracle, and is reproved by *Elias.*

O *Ochozias* marvelling much at their ſudden return, asked them the cauſe, whereupon
they anſwered him, *that a certain man came unto them, and forbad them to paſs any farther,
but to return, and let their Maſter know from God, that his ſickneſs ſhould wax worſe and*

The year of the World, 3048. *before Chriſt's Nativity*, 915.

Ver. 8. *Elias*'s form and habit.

Ver. 9. 10. *Ochozias*'s Soldiers ſent to fetch *Elias*, are conſumed with lightning.

worſe. Hereupon the King commanded them to deſcribe what manner of Man he A was that ſpake theſe words unto them: who anſwer'd, *That he was an hairy Man, girded with a leathern girdle.* And underſtanding hereby that it was *Elias*, he ſent a Captain with 50 Soldiers unto him, commanding him to bring the Prophet Priſoner unto him. This Captain that was ſent, perceiving *Elias* ſitting on the top of a Mountain, commanded him to come down and repair unto the King, who had ſent for him; which if he performed not preſently, he threatned him to make him do it by force. *Elias* anſwer'd him, *To the end thou mayſt know by thine own experience that I am a true Prophet, I will pray that fire may fall from Heaven, and conſume both thee and thy Soldiers.* And incontinently after *Elias* had prayed, lightning fell down from Heaven and conſumed both the Captain and his Soldiers. B

When the King had tydings of this loſs, he was ſore diſpleaſed, and ſent another Captain to *Elias*, with the like number of Soldiers, who threatned the Prophet, that if he would not willingly come down, he would violently pull him thence: but *Elias* prayed that fire might fall from Heaven, and incontinently both he and his were conſumed in like manner as the firſt. When the King had underſtood likewiſe how his ſecond meſſenger had ſped, he ſent a third; but he being a diſcreet Man, when he came to the place where *Elias* was, he ſaluted him very courteouſly, and ſaid unto him, *That contrary to his own will, and to no other purpoſe but to fulfil the King's pleaſure, he was come unto him; and that they that were ſent with him, came not thither voluntarily, but by the ſame command: He therefore required him to have compaſſion both of him and his Soldiers, and to* C *vouchſafe to come down, and to come after them to the King. Elias* being moved by his diſcreet and courteous demeanour, came down and followed him. As ſoon as he came into the King's preſence, he propheſied, and told him that God ſaid, *That ſince he had deſpiſed him, and ſo lightly accounted of him, as if he had been no God, or elſe ſuch an one as had no power to foretel him any truth touching his ſickneſs; but that he had ſent to the Gods of* Accaron, *to enquire after the ſucceſs of his ſickneſs: know* (ſaid he) *that thou ſhalt dye.* And not long after (according to the Prophecy) he dyed, as *Elias* had foretold him, and his brother *Joram* ſucceeded him in the Kingdom, becauſe he departed without iſſue.

Ver. 17. *Ochozias* dying without iſſue, *Joram* his Brother reigned in his ſtead.

2 *Kings* 2. 11. *Elias*, according as *Enoch*, was taken from the ſight of men.

Hedio and Ruffinus, cap. 3.

1 *Kings* 3. *Elizeus.*

Ver. 11. 13. *Joram* asketh aid againſt the *Moabites.*

This *Joram* was a wicked man alſo, and as impious as his father: for abandoning the ſervice of the true God, he ſet up ſtrange Gods. In all things elſe he was a man fit for D government. In this time *Elias* was no more ſeen amongſt men, and until this day no man knoweth what his end was. But he left a Diſciple behind him called *Elizeus* (as we have heretofore declared.) It is written in holy writ touching *Elias*, and *Enoch* who was before the Deluge, that they diſappeared: for no man hath known the manner of their deaths. After that *Joram* had taken poſſeſſion of the Kingdom, he reſolved to make war upon *Miſa* the King of the *Moabites*, (who paid *Achab* his father before him the tribute of two hundred thouſand ſheep bearing wool.) When he had aſſembled his Forces, he ſent unto *Jehoſhaphat*, requiring him, *That ſince he had been his fathers friend, he would likewiſe ſecond him, and ſend him aid in his war intended againſt the* Moabites, *who had then newly revolted from his government. Jehoſhaphat* not only promiſed him to afford E him ſuccours, but moreover he aſſured him, *That he would draw the King of* Idumæa *(who depended on him) into their aſſociatiom.* When *Joram* underſtood theſe things by thoſe whom he had ſent unto *Jehoſhaphat*, he took his Army with him, and repaired to *Jeruſalem*, where he was magnificently received and entertained by the King of that City: where, after they had concluded to march thorough the Deſart of *Idumæa*, and that way to charge the Enemy, (in that they expected nothing leſs than to be endangered on that ſide) theſe three Kings departed together from *Jeruſalem*, namely the King of *Jeruſalem*, the King of *Samaria*, and the King of *Idumæa*. When they had marched ſeven days journey, they found a great ſcarcity of water amongſt them, both to water their Horſes, and to refreſh their whole Army, by reaſon that their Guides had led them aſtray out of F the High-way; ſo that they were in great want, and eſpecially *Joram*, who, by reaſon of the neceſſity wherewith he was preſſed, cryed unto God, expoſtulating with him for what offence of his he would deliver up three ſuch Kings into the hands of the King of *Moab*. But *Jehoſhaphat*, who was a vertuous man, encouraged him, and ſent into the Army, to know *whether there were any* Prophet *of* God *that had followed them to the battel, to the intent* (ſaid he) *that we may underſtand from* God *what we ought to do*: and whereas one of the ſervants of *Joram* ſaid, that he had ſeen *Elizeus* the Son of *Saphat*, the Diſciple of *Elias*, all the three Kings (by the perſuaſion of *Jehoſhaphat*) reſorted unto him. When they drew near unto the Prophet's Tent (which he had pitched apart from the reſt of the company) they asked him, *what ſhould become of the Army, and* Joram *eſpecially?* G To whom *Elizeus* anſwered, *that he had no reaſon to ſollicit him in this ſort, but to repair unto his father's and mothers* Prophets, *who would certifie him the truth.* Notwithſtanding

Ver. 17. Want of water in the *Hebrews* Army.

ver. 13. The Kings ſeek for counſel at *Elizeus*'s hand.

Joram

H *Joram* intreated him, *that he would propheſie, and preſerve the Army and his Life*, but *Elizeus* ſware by the living God, *That he would anſwer him nothing, except for* Jehoſhaphat's *ſake, who was an upright Man, and one that feared God.* Afterwards calling unto them a certain Man that could cunningly play upon Inſtruments (for ſo had the Prophet commanded) whilſt he ſung, *Elizeus* was fill'd with the Spirit of God, and enjoined the Kings to make certain Trenches in the Channel of the River: *For* (ſaid he) *you ſhall ſee the River full of Water, without either wind, cloud or rain; ſo that both the whole Army and all their Cattel ſhall be ſaved, and ſufficiently ſuſtained: and God will not only beſtow theſe Benefits on you, but will give you the upper hand of your Enemies alſo; and you ſhall ſurprize the faireſt and ſtrongeſt Cities of the* Moabites; *and you ſhall cut down their Trees,* I *ruinate their Country, and fill up their Fountains and Rivers.* When the Prophet had ſpoken thus, the next day before Sun-riſe, the River flowed abundantly with Water for three days journey off, God had ſuffered a very violent rain to fall in *Idumæa* ſo that both the Soldiers and their Horſes were ſufficiently refreſhed and watered. When the *Moabites* were informed that the three Kings came out againſt them, and took their way thorow the Deſart, their King aſſembled his Army, and commanded them to keep the paſſages of the Mountains, to the end they might hinder the Enemy from entering their Country unawares. But beholding about the Sun-riſe, that the Water of the River was blood-red, (for at that time it aroſe in the Country of *Moab*, and at this hour the Water is red) they conceived a falſe Opinion, that the three Kings being preſſed by thirſt, had ſlain one another, and that the River flowed with their Blood. Being in this ſort K ſeduced with this imagination, they beſought the King to give them leave to gather their Enemies Spoils: which when they had obtained, they altogether inconſiderately marched forth, as if to a Prey already prepared for them, and came unto the Kings Camps, with hope to find no Man to reſiſt them. But their hope deceived them; for their Enemies environed them round about, and ſome of them were cut in pieces, the reſt turned their backs, and fled towards their own Country; and the three Kings entering into the Territories of the *Moabites*, deſtroyed their Cities pillaged the Country, broke down their Incloſures, filling them with ſtones and mud taken out of the River, cut down their faireſt Trees, ſtopped up the ſources of their Waters, and levelled their Walls with the ground. The King of the *Moabites* himſelf, ſeeing himſelf purſued and beſieged, and L that his City was in danger to be taken by force, ſallied out very valiantly with 700 Men, hoping by the ſwiftneſs of his Horſe, to break thorow the *Iſraelites* Camp on that ſide where he thought it was leaſt guarded. Which when he had attempted, and could not execute, becauſe he charged on that ſide which was beſt defended, he returned back again into the City, and committed a deſparate action: for he took his eldeſt Son, who ought in right to ſucceed him in the Kingdom, and ſet him on the Wall of the City, and in the ſight of all his Enemies, offered him for a burnt Sacrifice unto God. The Kings beholding this woful Spectacle, were moved with compaſſion and overcome with humanity left the ſeige, and returned back again to their Countries. After that *Jehoſhaphat* was returned into *Jeruſalem*, he enjoyed a peaceable Government, but lived not M long after, but died when he was 60 years old, in the 25*th* year of his Reign, and was magnificently buried in *Jeruſalem*, according as the Succeſſor to David's virtues and his Kingdom ought to be interred.

The year of the World, 3049. *before Christ's Nativity*, 915.

Ver. 17. *Elizeus* foreprophesieth ſtore of water, and their victory.

Ver. 22, 23. A Wonderful blindneſs of the Enemy, grounded on the redneſs of the water that flowed.

Ver 24. The victory of the *Hebrews* againſt the *Moabites*.

Ver. 27 The King of the *Moabites* ſacrificeth his own Son.

Jehoſaphat's Death.

CHAP. II.

Joram *obtaining the Kingdom of* Jeruſalem, *ſlayeth his Brothers, and his Father's Friends.*

J*Ehoſhaphat* King of *Juda*, left behind him divers Children, the eldeſt of whom he appointed his Succeſſor in the Kingdom, who was called *Joram* (as his Uncle was, who was his Mother's Brother, and *Achab*'s Son lately King of *Iſrael*.) The King of the N ten Tribes turning back unto *Samaria* kept with him the Prophet *Elizeus*, whoſe actions I will here recite, becauſe they are notable, and deſerve to be regiſtred in writing, according as we have gathered them out of the Holy Scripture. The Widow of *Obadiah*, (who was ſometime ſteward of *Achab*'s Houſe) came unto him and told him, *That he was not ignorant that in that perſecution wherein* Jezabel *ſought to murther the Prophets, her Husband ſaved one hundred of them, for whoſe private maintenance he had borrowed much money of other Men; and that now being dead, his Creditors ſtrove to draw both her and her children into bondage: for which cauſe ſhe beſought him in conſideration of this act, to have compaſſion on her, and to yeild her ſome ſuccour.* Hereupon *Elizeus* ask'd her, *If ſhe had any thing in her Houſe?* ſhe anſwered him, *That ſhe had nothing but a very little oyl* O *left her in an earthen Pot.* Whereupon the Prophet commanded her to depart, and to borrow divers empty Veſſels of her Neighbours: that done, he willed her to lock up her doors,

Joram Jehoſhaphat's Son, King of *Jeruſalem*.

2 Kings 4. 1 *ad* 7. *Elizeus* commandeth the widow to fill her empty veſſels with oyl.

The year of the World, 3050. *before Chriſt's Nativity*, 914.

doors,and to pour Oyl into the Veſſels,becauſe it was God's Pleaſure to fill them all. The A Woman did according as he had commanded her,and all the Veſſels were found full,ſo as none of them were empty: whereof when ſhe had certified the Prophet,he adviſed her to go and ſell her Oyl, and pay her debts; and when all was paid,he aſſured her that there would be ſome remainder, that might ſerve to ſuſtain both her and her Children.

2 *Kings* 6. 9, *ad* 12. *Elizeus* adviſeth *Joram to* avoid *Adad*'s Ambuſh, who lay in wait to kill him.

V. 13, 14. 15. *Elizeus* beſieged in *Dothaim* by his Enemy.

Ver. 16. 17. The Angels about *Elizeus* the Prophet

Ver. 18,19. *Elizeus* leadeth the *Syrians* blinded into *Samaria*, where by his perſuaſion they are courteouſly entertained and preſented by *Joram*, and ſent home.

By this means *Elizeus* diſcharged the Widow of her Debts, and that Trouble which her Creditors intended againſt her. He admoniſhed *Joram* likewiſe by certain Meſſengers,that he ſhould take heed of a certain Place wherein the *Syrians* lay in ambuſh,intending to ſlay him: by means of which Admonition,the King went not out an hunting. But *Adad* being ſore diſpleaſed,becauſe his ambuſhment was diſcovered began to ſuſpect his own Followers: whereupon calling unto him his Houſhold Servants,he maliciouſly B termed them Traitors; and farthermore,threatned them with Death for that they had diſcovered a Matter,which was only committed to their truſt, unto his Enemy. Whereupon one of the Aſſiſtants told him,*That he ought not to conceive that falſe Opinion of them, neither ſuſpect that they had diſcovered his intended Ambuſh to cut off his Enemy,but rather that he ought to conceive, that the Prophet* Elizeus *had diſcover'd all that which was intended againſt him.* Whereupon he ſent out his Soldiers with an expreſs charge, to know in what City *Elizeus* made his ordinary abode; who returning back, brought him news that he remained in *Dothaim:* For which cauſe,*Adad* ſent a great number of Horſemen and Chariots to *Dothaim*,to lay hold on *Elizeus*,who begirt the City by Night, and laid Watch round about the Walls,that no Man might eſcape them. Early in the Morning, C when the Prophet's Servant had notice hereof, and was advertiſed that the Enemies ſought to ſurprize *Elizeus*,he fearfully haſted,and diſcovered their intent to his Maſter, who encouraged him and commanded him not to be afraid,becauſe he was aſſured of God's help: whereupon,he prayed to God that at that preſent he would ſhew his Power and Aſſiſtance both toward the relief of his neceſſity, and the confirmation and encouragement of his Servant. At that time God hearing his Prayer, repreſented to the Prophet's Servant a great number of Chariots and Horſemen that environed *Elizeus*, ſo that he laid his Fear aſide,and was aſſured,when he perceived theſe Succors. That done,*Elizeus* beſought God again,*That he would blind his Enemies eyes,and cauſe a thick Cloud to fall upon them,to the end they might not diſcover him.* Which done he preſently thruſt him D ſelf amongſt the thickeſt of his Enemies,demanding of them,*Whom they came to ſeek for?* They anſwer'd him,*That they ſought for the Prophet* Elizeus, he promis'd them to deliver him into their hands,if ſo be they would come with him into the City where he was. They being blinded in Eyes,and depraved in their Underſtanding,followed the Prophet willingly, who marched before them. When therefore *Elizeus* had brought them into *Samaria*,he willed King *Joram* to lock the Gates, and to inviron the *Syrians* with his Soldiers. This done, he prayed God that he would open the Eyes of the *Syrians*; and they being delivered from their Blindneſs perceived that they were in the midſt of their Enemies. Whereat being ſore aſtoniſh'd, and uncertain whence this divine and unexpected act had befallen them, King *Joram* asked the Prophet, *Whether he ſhould kill* E *them with Darts?* But *Elizeus* forbid him to do ſo: *For* (ſaid he) *it is a juſt and convenient Matter, that they who are taken in War ſhould loſe their Life; but that they had done no Evil unto his Country,but by God's Providence came thither, without their own Knowledge, for which cauſe, he counſelled him to give them Preſents, and refreſh them, and afterwards to ſuffer them to depart without any Injury.*

Hedio & Ruffinus,cap. 4.

Ver. 24. *Samaria* beſieged by the *Syrians*

Joram giving ear to the Prophet's Words, entertained the *Syrians* magnificently,and with great Humanity,and ſent them back unto *Adad* their King; to whom,upon their arrival,they declared all that which had happened unto them. *Adad* aſtoniſhed at this unexpected Event,and wondering at the Power of the God of the *Iſraelites*,and admiring the Prophet whom God ſo wonderouſly aſſiſted,he concluded from that time forward, F never more to attempt the King of *Iſrael in ſecret*,becauſe he feared *Elizeus*; but concluded to make open War againſt him, hoping to have the upper hand of his Enemies,by means of the great number and force of his Army: ſo that he Iſſued out with a mighty Power againſt *Joram*, who ſuppoſing himſelf to be overmatched by the *Syrian* Army, lock'd himſelf up within *Samaria*,putting his truſt and confidence in the Fortification and Strength of the Walls thereof. *Adad* hoping to take the City, if not by Force, at leaſt-wiſe by Famine,and default of things neceſſary,drew near unto *Samaria* to beſiege it. But *Joram* was ſo deſtitute of convenient Supplies,that by reaſon of the incredible want of Victuals, an Aſs's Head was ſold in *Samaria* for 80 pieces of Silver,and a meaſure of Pigeons dung at five pieces of Silver, which they uſed inſtead of Salt: neither G was there any thing that troubled more the King, than that he feared leſt ſome one conſtrained by Famine, ſhould deliver or betray the City unto the Enemy. For which cauſe, he

H he every day walked the round about the Walls, and viſited the Centinels of the City, for fear leſt any one ſhould lie hidden within: and with all care and diligence he gave order, *That if any one had ſuch a ſiniſter intent, the means to execute the ſame ſhould be taken from him.* And whereas a certain Woman cried out unto him, *Have mercy upon me, O King*; he incenſed with wrath, and ſuppoſing that ſhe aſked him ſome meat, began to rail on her, telling her, *That he had neither Grange nor Wine-preſs, whereby he might any ways ſupply her neceſſity.*

The year of the World, 3050. before Chriſt's Nativity, 914.

The Woman anſwer'd him, *That ſhe had no need thereof, and that ſhe was not troubled for want of food, but only deſired that he would determine a debate betwixt her and another Woman:* whereupon he commanded her to expreſs and declare what ſhe required. Hereup I on ſhe ſaid, *That ſhe had made an agreement with another Woman her Neighbour and Friend, that ſince the famine and ſcarcity was ſuch, as they could find no redreſs for the ſame, that they ſhould kill their Children, (for each of them had one) and in this ſort ſhould nouriſh one another. As for my ſelf* (ſaid ſhe) *I have firſt of all ſtrangled mine, and we have both of us yeſterday eaten thereof: but now ſhe will not do the like, but breaketh the accord betwixt us, and concealeth her child. Joram* was grievouſly tormented to hear theſe words, and rent his garments, and cried out with a loud voice; and afterwards wholly enraged againſt the Prophet, he deviſed in his heart to put him to death, becauſe he prayed not unto God to grant him means to eſcape thoſe evils that invironed them round about: ſo that he ſent a Man preſently to cut off his head; who prepared himſelf with all expedition to K the ſlaughter. But *Elizeus* was not ignorant of this reſolution of the King's: for ſitting at home with his Diſciples in his houſe, he told them, *That* Joram *the murtherer's ſon ſent a Man to take away his head: but* (ſaid he) *when he that hath the matter in charge ſhall come hither, ſuffer him not to enter, but make him attend and ſtay at the gate; for the King will follow him, and will reſort to me in his own perſon, having altered his reſolution*; and they, according as they were commanded ſhut him out of the doors whom the King had ſent. *Joram* repenting himſelf of that diſpleaſure which he had conceived againſt the Prophet, and fearing leſt he that had the commiſſion to murther him, ſhould ſpeedily execute the ſame, haſted himſelf all that he might to hinder the ſlaughter, and ſave *Elizeus*. When therefore he came into his preſence, he accuſed L him, *For that he had not beſought God to deliver them from thoſe many evils which they ſuffered; conſidering that he himſelf was an eye-witneſs, they were miſerably conſumed by them. Elizeus* promiſed him the next day, (about the ſame hour that the King came unto him) *That he ſhould have ſo great abundance of victuals, that two meaſures of barley ſhould be ſold in the market for a ſhekel, and a meaſure of flower for a ſhekel.*

Ver. 28. The famine ſo great in *Samaria*, that Women eat their own children.

Ver. 31, 32. *Joram* threatneth *Elizeus's* death.

Ver. 33.

By theſe words of his, the King with all his attendants were wonderfully comforted, and made no difficulty to believe the Prophet, becauſe that before-time they had been aſcertained by their experience of the truth of his Propheſies; and the expectation of this day, was the cauſe that the neceſſity and miſery of the preſent was more patiently endur'd. But a certain friend of the King's, and the Governour of the third M part of his Army (on whoſe ſhoulder the King at that time hapned familiarly to lean) ſpake unto him after this manner: *Prophet, thou telleſt us incredible matters: for as it is impoſſible that God ſhould rain down heaps of barley and flower from Heaven, ſo cannot that which thou ſpeakeſt come to paſs.* To whom the Prophet replyed, *Thou thy ſelf* (ſaid he) *ſhalt ſee the iſſue hereof, but ſhalt not partake of it.* Which Prediction of his had a moſt certain effect, according as hereafter it appeareth.

1 *Kings* 7.1,2. 17, 18, 19.

It was a cuſtom in *Samaria*, that they that were defiled with a leproſie, ſhould live without the City-walls, for fear leſt their converſation might infect others: and at that time alſo there were ſome who for this cauſe had their dwelling without the gate. Theſe, for that (by reaſon of the extreme famine that reigned within the City) they recei- N ved no relief or ſuſtenance out of it, and whether they had licence to return into the City, or whether they contained themſelves in their houſes, they knew that they ſhould aſſuredly periſh by famine, reſolved amongſt themſelves to ſubmit themſelves to the enemies mercy, to the end that if they ſpared them, they might live; and if it hapned otherwiſe, that they might die with leſs torture. Now having agreed upon this amongſt themſelves, they repaired by night unto the Enemies Camp. At that time God began to terrify and trouble the *Syrians*, and to fill their ears with a noiſe of Chariots and Arms, as if an Army had violently charged them. Whereupon they grew ſuſpicious, and were ſo moved, that they forſook their Tents, and ran unto *Adad*, and told him, *That* Joram *King of the* Iſraelites *had entertained the King of* Egypt, *and the King of the iſles* O *for his Confederates, whom he let out againſt them, and how already they had heard the noiſe of them that approached to bid them the battel. Adad* (whoſe ears were filled with no leſs rumor than thoſe of the People) was amazed at their ſayings; ſo that all of them aban-

Ver. 3, 4.

Ver. 5, 6, 7. The enemies flight, by reaſon of a terror that God ſent among them.

The year of the World, 3050. *before Chriſt's Nativity,* 914.

Ver. 8, 9, 10. The Lepers certifie the *Samaritans* of the flight of their Enemies.

doned their Camp, their Horſes, Beaſts of Carriage, and Riches, and betook them to flight, A with diſorder and confuſion. Thoſe Lepers that were retired from *Samaria* into the Enemies Camp, (and of whom we have heretofore made ſome mention) being near unto the Camp, perceived that there was great ſilence in the ſame, and no leſs abundance of all things: for which cauſe approaching the ſame, and entring into a Tent, they found no body therein: whereupon they fell to eating and drinking, and that done, to bear away a quantity of the rayment and gold which they took and hid without the Camp. Afterward reſorting to another Tent, they bare away likewiſe that which was therein, and did the like by four others, without any oppoſition: and conjecturing thereby that the Enemies were retired, they began to accuſe themſelves, becauſe they had not given notice thereof to *Joram*, and the inhabitants of *Samaria.* For which cauſe B drawing near unto the Walls of the City, they cried out unto the Watch, giving them to underſtand in what ſtate they had found the Enemies Camp, who told it to *Joram's* guard, ſo that at laſt it came unto his ears. Whereupon he preſently ſent for his Friends and Captains, and told them, *That the departure of the* Syrians, *made him ſuſpect ſome ſtratagem or ambuſh: for they* (ſaid he) *having loſt their hope to ſurprize us by* Famine, *are retired, under an intent, that when we ſhall iſſue forth, and fall a ſpoiling of their Camp, they may come upon us, and kill us; and afterwards take our City, without any ſtroke ſtruck.* *For which cauſe* (ſaid he) *I adviſe you to keep good guard within the City, and let this retreat of our Enemies make us the more conſiderate.*

Ver. 11, 12, 13, 14. Spies ſent abroad.

Ver. 15, 16. The Enemies Camp ſpoiled by the *Samaritans.*

Ver. 17, 18, 19. The truth of God's Oracles. The puniſhment of Incredulity.

Some of his Council approved of this advice of his, and allowed his foreſight, adviſing C him to ſend out two Scouts on Horſeback to ſearch every quarter betwixt that and *Jordan*, to the end, that if they ſhould be taken and ſlain by the Enemies ambuſh, their fall might give warning to the whole Army to ſtand upon their guard, (for fear leſt they ſhould be ſurprized in like manner) concluding that the loſs of two Horſemen would not be very great, ſince perhaps they might otherwiſe have been cut off by famine. This advice was allowed by the King, and aſſented to by the reſt: ſo that preſently there were two Spies ſent out, who rode along without encountring any Enemy; but they met with great quantity of victuals, and arms, caſt away and abandoned by the *Syrians*, to the intent they might fly away with greater expedition. Which when the King underſtood, he ſuffered the People to iſſue out, and ſpoil the Camp; who took therein D things of no ſmall value, much gold and ſilver, and troops of all ſorts of Cattel; and beſides that, they found ſo great a quantity of wheat and barley, that they could not hope or imagine the like. Thus were they delivered from all their precedent afflictions: for there was ſo great quantity of Corn, that two meaſures of barley were ſold but for one ſhekel, and a meaſure of wheat-flower for a ſhekel, according as *Elizeus* had propeſied. Now the meaſure which we call *Sat* containeth an Italian buſhel and an half. But the Captain of the third part of the Army, was he only that enjoyed no part of this benefit; for being appointed by the King to have the keeping of the gate, and to reſtrain the multitude from headlong preſſing out, for fear leſt thruſting one another, ſome of them ſhould be trodden under foot, and ſlain, he himſelf was trodden upon E and ſlain, (according as the Prophet had foretold) for that he only amongſt the reſt would not give credit to that which he had ſaid, touching the great abundance of victuals that they ſhould enjoy.

2 *Kings* 8, 7.

Ver. 8, 9. *Elizeus* is ſent unto by *Adad*, to enquire counſel of him as touching his ſickneſs.

Ver. 11, 12, 13, The Prophecy of *Adad's* death, and *Azael's* government. *Hed.* & *Ruffinus*, cap. 5.

When *Adad* King of the *Syrians* was ſafely returned to *Damaſcus*, and knew that God had ſuffered ſuch a confuſion and fear to fall both on him and his Army, and that it had not hapned by reaſon that the Enemy ſallied out upon him; he was much diſcouraged, to ſee that God was ſo diſpleaſed with him, and through anguiſh and agony of mind, fell ſick: and for that (at that very time) *Elizeus* was come unto *Damaſcus*, *Adad* being informed thereof, ſent *Azael* (who was one of his moſt truſty ſervants) unto him, to preſent him, and conſult with him concerning his ſickneſs, whether he ſhould recover or F no. Hereupon *Azael* loaded 40 Camels with the faireſt and moſt honourable Preſents, that either *Damaſcus*, or the Princes Royal Court afforded; and repairing to *Elizeus*, ſaluted him very courteouſly, telling him, *That he was ſent unto him by King* Adad, *to preſent him, and to ask counſel of him touching his malady, Whether he ſhould recover?* The Prophet told him, *That he ſhould certainly die; but adviſed him not to carry the King any tydings thereof.* *Azael* hearing thereof, was much grieved; and *Elizeus* himſelf began to weep, ſo that the tears fell from his eyes abundantly, in that he foreſaw how many evils the People ſhould ſuffer after the deceaſe of *Adad*. And when *Azael* demanded him the cauſe, wherefore he was ſo diſcomforted? *I weep* (ſaid he) *for the compaſſion that I have of the People of* Iſrael, *by reaſon of thoſe calamities which they ſhall endure byt by means. For thou* G *ſhalt kill the better ſort of them, and ſhalt burn their ſtrongeſt Cities: thou ſhalt murther their Infants, and daſh them againſt the ſtones, and ſhalt open the Womens wombs that are with child.*

Azael

The year of the World, 3207. *before Chriſt's Nativity,* 757.

H *Azael* anſwered, *What force is there in me to execute theſe things?* *Elizeus* ſaid unto him,
That God had certified him that he ſhould be King of Syria. When *Azael* was returned
back unto *Adad*, he ſignified nothing unto him but glad tidings, touching his ſickneſs:
but the next day he caſt a wet cloth upon him, and ſtrangled him, and ſeized the Kingdom
into his own hands. This Prince was a Man fit for Government and well beloved
among the *Syrians*, and common people of *Damaſcus*, who even until this day honour
Adad and *Azael* his Succeſſor as gods, by reaſon of their benefits, and thoſe Temples
which were built by them which adorn the City of *Damaſcus*. For every day do they celebrate
feaſts in Memory of theſe Kings, and honour of them, by reaſon of their Antiquity,
not knowing that they were modern, and ſuch as reigned not paſt 1100 years ſince. But
I *Joram* King of *Iſrael*, hearing of the death of *Adad*, began to give over his fear and caſt
off that ſuſpicion which he had conceived of him, rejoycing that yet at laſt he might
have liberty to live in peace. The other *Joram* King of *Jeruſalem*, (for he likewiſe
was ſo called, as we have heretofore declared) by murthering of his Brethren and his
Father's Friends, who were Governors, obtained the Kingdom, and became ſo wicked and
impious, as he differed in nothing from the Kings of *Iſrael*, who tranſgreſſed the firſt Laws
and Ordinances of the *Hebrews*, and perverted the ſervice of God. For *Athaliah Achab*'s
Daughter, (his Wife) taught him to execute divers miſchiefs, and, amongſt the reſt, to
adore ſtrange gods. This notwithſtanding, God would not altogether aboliſh his Race,
by reaſon of his promiſe made unto *David*: yet he omitted not dayly to introduce new
K impieties, and corrupt the ancient Laws of his Fore-fathers. Mean-while it came to paſs,
that the *Idumæans* revolted, and ſlew their King, who had been before-time ſubject unto
Jehoſhaphat, *Joram*'s Father, and in his place eſtabliſhed another to their own liking. For
which cauſe, *Joram* invaded *Idumæa* by Night with his Horſes and Chariots, and ſpoiled
the Country round about his Kingdom, without paſſing any farther: yet profited he
nothing in ſo doing; for all of them revolted from him, and amongſt the reſt, the Inhabitants
of the Country of *Labia*. But ſo great was the fury of this Man, that he conſtrained
the People to aſcend the high mountains, and adore ſtrange gods. Yet whilſt
he behaved himſelf in this manner, and utterly rooted out of his thoughts the Laws of
his Forefathers, there was a Letter brought unto him from the Prophet *Elias*, which certified
L him that God would do juſtice upon him, becauſe he had forſaken the ways of his
Fore-fathers, and followed the impieties of the Kings of *Iſrael*, conſtraining the Tribe of
Juda, and the Inhabitants of *Jeruſalem*, to forſake the ſervice of their God, to ſerve
Idols, as *Achab* had conſtrained the *Iſraelites* to do: Farthermore, becauſe he had murthered
his Brethren, and ſlain upright and virtuous Men. The Prophet likewiſe certified
him by Letters, what puniſhment he ſhould ſuffer; namely, the ruine of his People, the
death of his Wifes and Children, and laſtly his own death: which ſhould happen unto him
by a ſickneſs in his belly, wherewith he ſhould be ſo tormented, that his entrails ſtrangely
rotting within him ſhould drop out, and that he himſelf ſhould ſee his miſery, which
ſhould be ſuch, as neither might be recover'd by medicine, or ſhould ever leave him,
M until he had finiſhed his days. Theſe things did *Elias* denounce unto him by his Letters.

Ver. 18. *Joram*'s impiety.

The *Idumæans* revolting. *Ver. 22.*

2 *Chron.* 21. 12. *Joram*'s wickedneſs reproved by *Elias*'s Letters.

CHAP. III.

Joram's *Army is diſcomfited, all his Sons are ſlain, except one: and himſelf, finally dieth a miſerable Death.*

NOT long after, the *Arabians* that dwell towards *Ethiopia*, confederating themſelves
with other *Barbarians*, invaded *Joram*'s Country, and ſpoyled the ſame, and ranſacked
the King's Houſe, and ſlew his Sons and Daughters, and left him but one onely
Son called *Ochozias*, who eſcaped from his Enemies hands. After this adverſity, he himſelf
was ſtrucken with a long ſickneſs, according as the Prophet had foretold him; and
N God viſited him with a diſeaſe in his bowels, whereof he dyed miſerably: the People
likewiſe handled his body ignominiouſly; ſuppoſing, that being cut off in that ſort by
God's diſpleaſure, he was unworthy of a Royal Funeral, for he was not buried in the
Sepulchre of the Kings, neither was any honour done unto him. He lived 40 years,
and reigned eight: they made *Ochozias* King.

The expedition of the *Arabians* againſt *Joram*. 2 *Chron.* 21. 16, 17, 18. *Ver.* 19, 20.

CHAP. IV.

The King of Damaſcus *maketh war againſt the King of* Iſrael.

JOram King of *Iſrael*, hoping to recover *Ramath* in *Galaad* from the *Aſſyrians*; after he
had made great preparations for War; led his Army againſt it. In this ſiege he was hurt
O by an Arrow ſhot by a certain *Syrian*, and retir'd himſelf into the City of *Jezrael* until he
ſhould recover of his wound, (leaving *Jehu* with his Army at *Ramath*, who took the City)
intending to make War againſt the *Syrians*. But *Elizeus* ſent one of his diſciples to *Ramath*,

2 *Kings* 8. 25. *ad finem.* *Hedio & Ruffinus*, cap. 6. *Joram*'s expedition againſt *Ramath*.

The Year of the World, 3060. *before Chriſt's Nativity*, 904.

2 *King*. 9. 1. *ad* 6. *Jehu* by God's commandment anointed King.

Ver. 11.

gave him holy oyl, willed him to anoint *Jehu*, and to ſay, *That God had choſen and anointed him for King*: and after he had given him ſome other inſtructions, he commanded him to depart, as one that flieth, making no man privy to it. When this diſciple of his came to the City, he found *Jehu* in the midſt of the Captains of War, (as *Elizeus* had told him) and drawing near, he told him, *That he would communicate certain ſecrets unto him*, for which cauſe he aroſe and follow'd him. Whereupon the young man taking out the oyl, poured it on his head, ſaying, *That God had choſen him to exterminate the race of* Achab, *and revenge the blood of the Prophets unjuſtly murthered by* Jezabel: *and that both he and his houſe might be brought to nought in like ſort, as the ſons of* Jeroboam, *the ſon of* Nebat, *and the children of* Baſa, *were entinguiſhed for their impiety*; *ſo that no one of the race of* Achab *might ſurvive in the world*. As ſoon as he had ſpoken thus, he iſſued out of the chamber, that he might not be diſcovered by any of the Army. Now when *Jehu* came out, he returned to his place to his Captains, who beſought him to declare unto them, wherefore the young man came unto him? (alledging, that they ſuppoſed him to be out of his wits.) *Truly* (ſaid he) *you have divined well*; *for he hath talked unto me after the manner of a mad man*; wherein he told them what he had ſaid unto him, namely, *how God had choſen him to be King over the people*.

Ver. 13.

As ſoon as he had ſpoke, every one of them caſt off their Garments, and ſpread them before him, and ſounding a Trumpet, they proclaimed *Jehu* King; who aſſembling his Army, determined to conduct them towards the City of *Jezrael* againſt *Joram* (who lay there to recover his wound which he had received at the ſiege of *Ramath*, in *Galaad*, as we have heretofore declared.) Thither alſo reſorted in the way of friendſhip and conſanguinity, *Ochozias* King of *Jeruſalem* to viſit *Joram*, and to ſee how he was recovered of his Wound: for he was his Nephew, and Son unto his Siſter, as we have ſaid before. *Jehu* deſirous to ſurprize *Joram* and his followers, on the ſudden gave command, that none of the Souldiers ſhould run before, to give any intelligence of his repair unto *Joram*, alledging, that it ſhould be a demonſtration of their good will towards him: whereas contrariwiſe, they that did otherwiſe, declared that they held him not for their King.

CHAP. V.

Ver. 17. *ad* 23. Joram *with all his Race is ſlain by* Jehu: Ochozias *King of* Jeruſalem *is likewiſe ſlain.*

THE Men of War were very joyful to execute this his command, and guarded the ways, that no Man might ſecretly ſteal into *Jezrael*, and bear tydings of that which had hapned. Mean-while *Jehu*, attended by his choiceſt Horſemen, and mounted in his Chariot, marcheth towards *Jezrael*. And when he drew near unto the City, the Centinel that was appointed by *Joram* to diſcover thoſe that repaired to the City, perceived *Jehu* reſorting thither with a multitude of attendants, and told *Joram* that a Troop of Horſemen were at hand. Whereupon a Scout was ſent out to diſcover who they were, who drawing near unto *Jehu*, asked him what news there was in the Army? telling him, that the King was deſirous to know the ſame. *Jehu* willed him to take no care thereof, but to follow after him. The Centinel perceiving this, certified *Joram*, that the Meſſenger whom he had ſent, went a long with them that came, and followed their General. Whereupon the King ſent out a Meſſenger the ſecond time, and *Jehu* commanded him to attend him, as he did at firſt: which the Centinel ſignified to *Joram* likewiſe, who thereupon took his Chariot to meet them, accompanied with *Ochozias*, King of *Jeruſalem*, who (as we have ſaid) was come to the City to ſee how the King was recovered of his hurt, becauſe he was allied unto him. But *Jehu* marched on in good array, till *Joram* meeting him in the field of *Naboth*, asked him how the Army did? who inſtead of returning an Anſwer, reviled him bitterly, and called him *the Son of a Poyſoner, and of an Harlot*. For which cauſe, *Joram* (fearing his turbulent ſpirit, and ſuſpecting he deſigned ſome Treaſon againſt him) fled away as ſwiftly as his Chariot could be driven; telling *Ochozias*, *that they were both of them betrayed*: but *Jehu* flung a dart at him, and pierced him thorow the heart. Whereupon *Joram* inſtantly fell on his knees, and dyed. Hereupon *Jehu* commanded *Badac* to caſt *Joram*'s Body into *Naboth*'s Field, remembring him of the Prophecy of *Elias* foretold to *Achab*, who murthered *Naboth*: namely, *That he and his Race ſhould dye in that field*. For ſitting behind *Achab*'s Chariot, he heard theſe words pronounced by the Prophet: in effect it ſo fell out as he had propheſied. When *Joram* was fallen down, *Ochozias* was afraid to be ſlain: for which cauſe he turned his Chariot to take another way, hoping that *Jebu* would not diſcover him. But he was overtaken in a ſteep way, and was hurt with an Arrow: whereupon he forſook his Chariot, and being mounted on a ſwift Horſe, poſted to *Maggedo*, where, after his wounds had been dreſſed ſome few days, he deceaſed, and was carryed to *Jeruſalem*, and buried there, after he had reigned one year, and ſurpaſſed his Father in wickedneſs.

Ver. 24. *Joram's* ſlaughter.

Ver. 25. 26. The truth of *Elias*'s Propheſie.

Ver. 27. The death of *Ochozias* King of *Jeruſalem*, and his burial.

CHAP.

H

CHAP. VI.

Jehu *reigneth over* Iſrael, *and keepeth his Court in* Samaria; *and after him, his Progeny, to the Fourth Generation.*

The year of the World, 3060, before Chriſt's Nativity, 940.

At ſuch Time as *Jehu* arrived at *Jezrael*, *Jezabel* being on the Top of a Tower
in her Princely Robes, cryed out; *O truſty Servant*, (ſaid ſhe) *that hath ſlain his
Maſter!* he looking upward, asked her what ſhe was, commanding her to come down
unto him: at length he charged her Eunuchs to caſt her down from the Top of the Tower:
in her Fall ſhe beſprinkled the Walls with her Blood, and as ſoon as ſhe came to the
I ground her body was trampled under the horſes feet, until ſhe dyed. That done, *Jehu* re-
paired to the Palace with his Friends, and repoſed himſelf there, commanding his ſervants
that they ſhould bury *Jezabel*; (in reſpect of the Royal Race from whence ſhe was deſ-
cended) but they to whom the Charge of the Obſequies were committed, found no
part of her body, but her hands and head, for all the reſt was devoured by dogs. *Jehu*
certified hereof, wondred at the Prophecy of *Elias*, who had foretold that *Jezabel* ſhould
die in that ſort in *Jezrael*.

v. 10. 30, 31. A famous example of God's Judgment.

Now *Achab*'s ſeventy Sons being brought up in *Samaria*; *Jehu* ſent two Letters, the one
unto the Maſters of the Infants, the other to the Governours of the City, giving them
to underſtand, that they ſhould chooſe one of the moſt Vertuous amongſt *Achab*'s Chil-
K dren, to reign as King over them, becauſe they had a multitude of ſtrong Chariots, Horſes,
Armour, Men, and ſtrong Cities; to the end that in ſo doing, they might take revenge
on thoſe that ſlew their Lord and Maſter. (This did he under a colour to ſound how
the *Samaritans* were affected towards him.) When the Governours and Tutors had re-
ceived theſe Letters, they were afraid, and made account that they could prevail no-
thing againſt him, who had prevailed already againſt two mighty Kings. For which
cauſe they wrote back unto him; acknowledging him for their Soveraign; and offering
themſelves in all duty, to be under his ſubjection. Whereupon *Jehu* ſent back unto them
again, commanding them, that (to expreſs their obedience) they ſhould ſend him the
heads of *Achab*'s Children, divided from their ſhoulders. Which command of his they
L failed not to execute, but preſently packed up the heads in panniers, and ſent them un-
to him to *Jezrael*. As ſoon as they were brought thither, tydings thereof were carried
to *Jehu*, as he ſat at Supper with his Friends, who commanded that they ſhould be laid
in two heaps, at the City-Gates, on either ſide thereof. Which done, he iſſued out as ſoon
as it was day, to ſee them; and beholding them, he began to tell thoſe, that accom-
panied him, that he had voluntarily armed himſelf againſt his Maſter, and ſlew him;
but as touching thoſe whom they ſaw there, he had no ways laid hands on them. His
only intent was, that all men ſhould know, that all that which hapned unto *Achab*'s Race,
was done by the ordinance of God, and that his houſe was deſtroyed according as *Elias*
had foretold. And after he had ſlain and diſpatched both theſe and all thoſe that were found
to be of *Achab*'s Race amongſt the *Iſraelites*, he went unto *Samaria*; and meeting by
the way with *Ochozias*'s houſhold Servants (who was King of *Jeruſalem*) he asked them,
Whither they went? Who anſwered him, *That they went to ſalute* Joram *and their King*
Ochozias, *(for they knew not as yet that they were both of them ſlain)* Hereupon *Jehu*
commanded his Servants to lay hands on them, and put them to the Sword, notwithſtand-
ing, they were forty two in number. After them, he met with a Vertuous Man called
Jonadab, (who in times paſt had been his ancient Friend) who embracing him, praiſed
his forwardneſs, in that he had performed all things according to the Will of God, in
aboliſhing *Achab*'s houſe. *Jehu* cauſed him to come up to him into his Chariot, and ac-
company him to *Samaria*, telling him, *That he ſhould ſee that he would ſpare no wicked man,*
N *but would puniſh all the falſe Prophets, and tellers of lies, and abuſers of the People, who had
made them forſake the true ſervice of God, and adore ſtrange gods: becauſe that which is
moſt acceptable to a good man is to behold the puniſhment of the wicked. Jonadab* perſuaded
by theſe words, mounted up into his Chariot, and went with him to *Samaria*; and after
Jehu had ſought out *Achab*'s kindred, he put them to death; and intending that no one
of his falſe Prophets and Prieſts ſhould eſcape his hands, he aſſembled them together
by a ſubtle policy. For gathering the People together, he proteſted that he would have
twice as many gods as *Achab* had, willing that all the Prieſts that belonged unto them,
ſhould preſent themſelves, for that he intended to celebrate moſt magnificent Sacrifices
to *Achab*'s gods; proteſting that whatſoever Prieſt ſhould be abſent, he ſhould loſe his
O head. Now this god whom *Achab* honoured, was called *Baal*. Having in this ſort
aſſigned a day wherein he would offer Sacrifice, he ſent through all the County of *Iſrael*,
charging all *Baal*'s Prieſts to repair unto him, and commanding that each of them

2 *King.* 10. 1. *ad* 7.

Achab's 70 Children ſlain in *Samaria*.

The footing out of *Achab*'s Line.

v. 12, 13, 14. The ſlaughter of *Ochozias*'s ſervants.

Jonadab

The year of the World, 3061. *before Christ's Nativity,* 939.

v. 18. *ad* 28. The ſlaughter of *Baal's* Prieſts.

v. 30. *Baal* god of the *Tyrians.* The Kingdom promiſed to *Jehu's* poſterity.

ſhould have their Veſtments given them. As ſoon as they were apparelled, he reſorted A to his Lodging, accompanied with his Friend *Jonadab*, and commanded that a ſearch ſhould be made amongſt them, to eſpy whether any one of a contrary quality, or condition were mixed with them; for that he intended that no ſtranger ſhould be amongſt the Prieſts. When therefore he underſtood that none but the Prieſts were in that aſſembly, even at ſuch time as they began to offer ſacrifice, he cauſed them to be incloſed by fourſcore Souldiers (whom he eſteemed to be moſt truſty) commanding them to kill the falſe Prophets, and to puniſh them according to the cuſtom of their Fore-fathers, which had already too long been neglected; dreadfully threatning all thoſe, who ſhould any ways omit to root out the Name and Memory of theſe Wretches out of the world. They therefore ſlew all thoſe Prieſts, and guarded the King's Palace; and in ſo doing, cleared B *Samaria* of foreign gods. This *Baal* was the god of the *Tyrians* (for whom *Achab* built a Temple in *Samaria*, intending thereby to content *Ithobaal* the King of the *Tyrians* and *Sidonians*) to whom he aſſigned Prieſts and honoured him with all ſorts of Sacrifice. After this Idol was exterminated, *Jehu* ſuffered the *Iſraelites* to adore golden Calves. When this Execution was performed in puniſhing the wicked, God (to whom this Action of his was acceptable) told *Jehu*, by his Prophet, that his Children ſhould enjoy the Kingdom of *Iſrael* to the fourth Generation. This was *Jehu's* ſtate.

CHAP. VII.

Athalia *reigned five years in* Jeruſalem: *and after ſhe was ſlain by the High Prieſt,* Joas *is proclaimed King.* C

Hedio & Ruffinus, cap. 7. 2 *Kings* 12. 1, 2, 3. *Athalia* rooteth out all the Royal Blood, only *Joas, Ochozias's* Son is ſaved.

ATHALIA, *Achab's* Daughter, hearing News of the death of her Brother *Joram*, and her Son *Ochozias*, together with the utter ruine of all the Royal Poſterity, bethought her ſelf to extinguiſh *David's* Memory, and in ſuch ſort to root it out, that no one of that Line ſhould remain alive to enjoy the Kingdom hereafter: which when ſhe had concluded in her heart, ſhe began to put in execution. Yet notwithſtanding, one of *Ochozias's* Sons eſcaped her bloody hands, by this means. *Ochozias* had a Siſter by his Fathers ſide, whoſe Name was *Joſabetha*, who was married to *Joiada* the High-Prieſt; who entring into the King's Palace, and finding *Joas* at that time but one year of age, hidden with his D Nurſe among the dead, ſhe took both him and his Nurſe, and locked them up in a cloſet within the Temple, where *Joiada* her Husband and ſhe did ſecretly preſerve them for the ſpace of five years, during which time *Athalia* reigned in *Jeruſalem* over the two Tribes.

v. 4. *ad* 12. *Joas* by *Joiada's* means, who was the High-Prieſt, is created King.

About the ſeventh year, *Joiada* conferred with five Centurions, and perſuaded them to oppoſe themſelves with mutual conſent againſt *Athalia's* proceedings, and to ſecure the Kingdom for little *Joas*. Whereupon giving and receiving promiſes of ſecrecy the one unto the other, they confidently addreſſed themſelves to execute their intended purpoſes, after this manner. They whom the High-Prieſt had choſen to execute this fact, went through all the Country, and gathered the Prieſts and Levites together, with all the Governours of the Tribes, and afterwards returned and brought them to *Jeruſalem* E to the High-Prieſt, who made them take an Oath, that they would keep ſecret that which he ſhould inform them of, as a thing that required ſecrecy, and men of courage and reſolution to perform the ſame. As ſoon as he had aſſured them by Oath, he brought forth the little Child whom he had till that time preſerved, and ſaid unto them: Behold your King, who is of that Race, which (as you know) was choſen by God to reign over you for ever: I therefore think it fit that the third part of your Guard ſhall keep him within the Temple, and that the fourth make their watch round about the ſame. Another Company ſhall have the Guard of the great Gate that leadeth to the Palace: as for the reſt of the People, let them remain diſarmed within the Temple, and ſuffer no armed men to enter thereinto, except the Prieſt only. He appointed alſo another Company F of Prieſts amd Levites to be about the King, with Javelins and drawn Swords, charging them that whoſoever durſt be ſo bold to enter the Temple armed, they ſhould preſently put him to the ſword, and laying all fear aſide, to attend the ſafety and guard of the King's Perſon. They being obedient to that which the High-Prieſt had commanded them, in effect expreſſed their readineſs: whereupon *Joiada* opening the Arſenal, (which in times paſt was prepared by *David*) diſtributed amongſt the Centurions, Levites and Prieſts, all the javelins, quivers, and all other ſort of Arms that were therein, and diſpoſed all them that were armed, round about the People, joined hand in hand to hinder any one from entering in amongſt them that were not of that faction. Afterwards bringing out the Infant *Joas* into the midſt of the Company, they ſet the Royal Crown on his head; G and *Joiada*, after he had anointed him with Oyl, proclaimed him King: whereupon all the people rejoyced, and clapping their hands, cryed out, *God ſave the King.*

The year of the World, 3067. *before Chriſt's Nativity,* 933

V. 13. *ad finem* *Athalia*'s puniſhment.

H *Athalia* hearing this Noiſe and Applauſe, beyond all hope, was greatly troubled, and
with thoſe Soldiers which ſhe had about her, ſhe haſtily iſſued out of the Palace; and
coming to the Temple, the Prieſts admitted her: as for the reſt of the Men of War that
followed her, they that by the High Prieſt's Ordinance begirt the Temple, would not
ſuffer them to enter with her. Now when *Athalia* ſaw the Child ſtanding before the
Tabernacle with the Royal Crown on his head, ſhe rent her Garments, and ſtorming
through Deſpite, ſhe cried out, and commanded that the Traitor ſhould be ſlain, that had
thus betrayed her, and ſought to diſpoſſeſs her of her Kingdom. But *Joiada* called the
Centurions, and commanded them to carry *Athalia* out to the Brook *Cedron*, and there
to kill her, (becauſe he would not permit that the Temple ſhould be defiled with her
I curſed Blood:) Moreover, he charged them, that if any one ſhould attempt to reſcue her,
they ſhould kill them likewiſe. Hereupon, they (that were appointed to execute this
his Command) took her, and led her without the Gates of the King's Mules, and there
ſlew her. After that *Athalia* was in this manner executed, *Joiada* aſſembled the People,
and the Men of War in the Temple, binding them all by an Oath, to yeild the King their
faithful Service, and to procure the Proſperity of the Kingdom. Secondly, He made
the King ſwear in like manner, that he would maintain the Service of God, and in no manner
diſannul *Moſes*'s Laws. That done, they ran into *Baal*'s Temple (which *Athaliah* and
her Husband *Joram* had built to the Diſhonour of God, and their Forefathers, and for
the Honour of *Achab*,) and levelled it with the ground, and put to Death their High
K Prieſt called *Mathan*. The charge and guard of the Temple, *Joiada* committed to
the Prieſts and Levites, according to the other eſtabliſht by *David*, with commandment
twice a day to offer their ordinary Burnt-offerings, and to make Perfumes according to
the Law. He appointed alſo certain of the Levites to be Porters to guard the Temple,
to the intent that no unclean Thing ſhould enter the ſame uneſpied. And after he
had ordained theſe things, with the Centurions and Governours, and with all the
People he took *Joas* and led him out of the Temple, and attended him to the Palace,
and having placed him on the Royal Throne, all the People cried, *God ſave the King*;
and banquetted and feaſted for divers days. Thus after the Death of *Athalia*, the City
was at quiet. *Joas* was ſeven Years old at ſuch time as he was made King, his Mother
L was call'd *Sabia*, and was of the Town *Berſabe*, He carefully obſerved the Laws, and
highly affected the Service of God all his Life-time: and when he grew to Man's eſtate,
he married two Wives which the High Prieſt gave him, by whom he had Sons and
Daughters, This is all that I have thought good to declare as concerning *Joas*, both
how he eſcaped *Athalia*'s treaſons, and obtained the Kingdom.

V. 17. The King and the People joyned by Oath to ſerve God.

V. 18. The reſtoring of God's ſervice.

2 *Kings* 12. 1, *ad* 16. *Joas* piety during *Joiada*'s time.

CHAP. VIII.

Azael *King of* Damaſcus, *levieth an Army, and firſt of all aſſaulteth the* Iſraelites; *and after marcheth forward againſt* Jeruſalem.

2 *King* 12. 18. *Hedio & Ruffinus*, cap. 8. The War between *Azael* and *Jehu*.

M BUt *Azael* King of *Syria* making War againſt the *Iſraelites*, and againſt their King
Jehu, deſtroyed the Country on the other ſide of *Jordan*, and all the *Eaſtern* Tract
inhabited by the *Reubenites*, *Gadites*, and *Manaſſites*: Farthermore, he burnt and ſpoil'd
Galaad and *Bathanæa* violating and outraging all thoſe he met withal. For *Jehu* went not
out againſt him to reſiſt him, (but being become a Contemner of God, and his Laws)
he died after he had reigned ſeven and twenty Years over the *Iſraelites*: he was buried
in *Samaria*, and left behind him *Joas* his Son to ſucceed him in his Kingdom. But *Joas*
King of *Jeruſalem* was deſirous to Repair the Temple; for which cauſe calling unto
him *Joiada* the High Prieſt, he commanded him to ſend thorow all the Country the
Levites and Prieſts, and to levy upon every one of their Heads half a Sicle of Silver, for
N the Building and Reparation of the Temple, which was fallen to decay in *Joram*, *Athalia*,
and her Succeſſors times. But the High Prieſt would not obey him herein, knowing
well no Man would willingly diſburſe Money. But in the three and twentieth Year of his
Reign the King ſent both for *Joiada*, and the Levites alſo, and expoſtulated with them
for diſobeying his Commandment, enjoyning them from that time forth to provide for
the Building of the Temple. Whereupon the High Prieſt uſed preſent diſpatch in levying
the Money, wherewith the People were well pleaſed: He therefore made a Cheſt of
Wood cloſed on every ſide (except that on the upper Lid thereof, there was a little
Cranny left open,) which he placed near unto the Altar, commanding that every one
ſhould offer according to his Devotion, and put in his Offering thorow the Cranny into
O the Coffer, to be employed in the Repairing of the Temple; whereunto all the People
ſhewed themſelves affectionate: ſo that they gathered together a great quantity of Gold
and Silver with great Zeal; and when the Coffer was filled it was emptied, and the account

2 *Chron.* 24. 4. *ad.* 14. The reſtoring of the *Temple*.

The year of the World, 3089. *before Christ's Nativity,* 911.

thereof taken and ſumm'd up by the Secretary and High Prieſt in the King's preſence, A and afterwards was brought together into one place aſſigned for it; which order was obſerved every Day. And when it was ſuppoſed that there was ſufficient Money gathered, the High Prieſt *Joiada*, and King *Joas* hired Maſons and Carpenters, and prepared great Beams of excellent Timber.

Joas's Impiety after *Joiada*'s death, and how he was reproved by the Prophet / 2 *Chron.* 24. 17, *ad* 20.

After that the Temple was repair'd, they employed the remainder of Gold and Silver (which was of no ſmall quantity) to make Cups, Pots, and Veſſels, and other Utenſils: and every day offered they Sacrifice of great value upon the Altar; and this Cuſtom was continued ſo long as *Joiada* lived: But after his deceaſe (which hapned in the hundred and thirtieth Year of his Age, after he had lived a juſt and upright Life, and was interred in the Sepulchre of *David* in *Jeruſalem*, becauſe he had eſtabliſhed the Kingdom in B *David*'s Poſterity:) K. *Joas* had no more care to ſerve God, and with him the reſt of the Governors of the People were corrupted, ſo that they broke the Laws and Ordinances of their Forefathers. For which cauſe God being provoked by this Change, and incens'd againſt the King and the reſt, ſent his Prophets unto them, to proteſt againſt them, and expoſtulate with them for their Offences, and to withdraw them from their Iniquity. But they purſued Sin more vehemently; ſo that neither the Puniſhments by which they, who had offended God before-times, had been plagu'd, with all their Poſterities; neither all the advertiſements given them by the Prophets, could induce them to amend; or to forſake thoſe Sins wherein they were ingag'd: but that which is worſt, K. *Joas* ſtoned *Zachary*, *Joiada*'s Son, and put him to death in the Temple, forgetting himſelf moſt un- C gratefully of the Benefits he had received from his Father. And the occaſion was, for that *Zachary* having received a Charge from God to Propheſie, came into the midſt of the People, and counſelled both them and him to follow Juſtice, foretelling them, that they ſhould be grievouſly puniſhed, except they did believe. This *Zachary* did at his death call God to witneſs to judge of thoſe Calamities he endured, ſuffering a violent Death for the good Counſel which he had given them, and the Benefits which his Father had in times paſt done unto *Joas*. But many days paſſed not, before the King ſuffered due Puniſhment for theſe Miſdeeds: For *Azael* King of the *Syrians*, invaded his Country, and after he had firſt of all ruinated *Girta*, he marched forward with an intent to beſiege him at laſt in *Jeruſalem*. *Joas* deſperate of all Succours, emptied all the Treaſures of the D Temple, and thoſe of the Kings, and took away the Preſents that were hung up in the Temple, and ſent them to the *Syrians*, raiſing the Siege by this means, leſt he ſhould be drawn into hazard to loſe all. The *Syrians*, pacified with ſo great Riches, and abundant Treaſure, ſuffered not his Army to paſs to *Jeruſalem*. After this, *Joas* was ſeized with a grievous Sickneſs, (and to the intent that the death of *Zachary*, the Son of *Joiada*, might not eſcape unrevenged,) his Friends conſpired againſt him, and he died by their hands. He was entombed in *Jeruſalem*, but not in the Sepulchre of his Anceſtors, becauſe he had fallen from God: He lived ſeven and forty Years.

V. 21. *Zachary* ſtoned to death.

The Spoil of the Temple. *Joas*'s death

CHAP. IX.

E

Amaſias, *King of* Jeruſalem, *made War againſt the* Idumæans *and* Amalechites, *and obtained the Victory.*

2 *Kings* 14. 1, *ad* 15. *Amaſias* King of *Jeruſalem.*

The Forces of *Iſrael* weakned and reſtored by God.

AMaſias his Son ſucceeded him in the Kingdom. But in the 21ſt year of *Joas*'s reign *Joachas*, the Son of *Jehu*, took poſſeſſion of the Kingdom of *Iſrael* in *Samaria*, and reigned for the ſpace of ſeventeen years: but he followed not his Father's ſteps, but rather behaving himſelf impiouſly, according as his Predeceſſors in the Kingdom, and Contemners of God, had done: For which cauſe the King of *Syria* ſubdued him, and cut off a great part of his Dominions, and took his greateſt Cities from him, and defeated his Armies; ſo that at length he had but ten thouſand Footmen, and five hundred Horſe- F men. All which hapned to the *Iſraelites* according to the Prophecy of *Elizeus*, which he foretold unto *Azael*, at ſuch time as he Propheſied unto him, that he ſhould reign over the *Syrians*, and them of *Damaſcus*, after that he had murthered his Maſter. *Joachas* being in this Fxtremity, had his recourſe to God in Prayer and Supplication, beſeeching him that it might pleaſe him to deliver him from the hands of *Azael*, and not ſuffer him to be under Subjection and Thraldom unto him.

God (that regardeth the Penitent as if they had been Innocent, and that gently chaſtiſeth thoſe whom he might utterly exterminate, if he ſo pleaſed) gave him Aſſurance againſt the War and Danger, ſo that the Country (having obtained Peace) recovered her former State and Proſperity. When *Joachas* was dead, his Son ſucceeded him in the G Government, and began to reign over the *Iſraelites* in *Samaria* in the 37th Year of *Joas* King of *Juda*. (For this King of *Iſrael* was called *Joas*, as well as he that reigned in

H *Jeruſalem* :) he governed the Kingdom ſixteen Years. He was a good Man, and was not like unto *Joachas* his Father. About this time *Elizeus* the Prophet was very old, and fell ſick; the King of *Iſrael* came to viſit him, and finding him in the Extremity, and paſt hope of Recovery, he began to weep and lament, calling him his Father, and his Armour; becauſe that during his Life, he had never occaſion to uſe the Sword againſt the Enemy; but that by means of his Predictions he had always the upper hand of them without fighting: that now he departed this Life, and left him diſarmed to the Mercy of the *Syrians*, and other his Enemies; ſo that he was not ſecure of Liberty nor Life, but that he rather wiſhed to die with him than live in thoſe Dangers.

The year of the World, 3089. *before Chriſt's Nativity,* 911.

Joas King of *Iſrael* and *Samaria.*

Elizeus foretelleth that *Joas* ſhould overcome the *Syrians* thrice.

2 *Kings* 13, 20, 21.

2 *Chron.* 25, 18, *ad* 25.

Joas trebble Victory.

Elizeus being mov'd with theſe Complaints, comforted the King that lamented in this I ſort, and commanding him to draw his Bow that he had brought with him (for the King had bent the ſame,) *Elizeus* ſaid unto him *Draw*; and he ſhot three Arrows, and gave over at the fourth: *Oh,* ſaid *Elizeus, if thou hadſt ſhot more Arrows, thou hadſt utterly ruined the Kingdom of the* Syrians; *and ſince thou haſt contented thy ſelf with ſhooting thrice only, thou ſhalt overthrow the* Syrians *in three Battels, which thou ſhalt fight againſt them, and ſhalt recover the Country they have taken from thy Father.* After the King underſtood theſe things, he departed, and not long after the Prophet died, who was renown'd for his Juſtice, and beloved of God, who ſhew'd miraculous and incredible Works by his Prophecies; and ſuch as the *Hebrews* ought to keep in perpetual remembrance, and was buried magnificently, acording as it behov'd a Man who was ſo highly favour- K ed by God.

Elizeus's death, and the raiſing of a dead man to life, that was caſt into his Tomb.

It chanced about that time, that certain Thieves having caſt the Body of a Man that was murthered by them, upon the Body of the Prophet where he lay buried, the dead Body returned to life: Which made it appear, that God had given him a Power of working Miracles not only in his Life-time, but alſo after his Death. After the Death of *Azael* King of *Syria*, *Adad* his Son obtained the Kingdom, againſt whom *Joas* King of *Iſrael* made War, and having overcome him three times, he recovered all that Country, and thoſe Cities and Towns, that *Azael* his Father had conquered before him. (All which came to paſs according as *Elizeus* had Propheſied.) After that *Joas* was dead, the Kingdom fell to *Jeroboam* his Son.

L

CHAP. X.

Amaſias *making War againſt* Joas, *King of* Iſrael, *is overcome.*

Hedio & Ruffinus, cap. 9.

Amaſias King of *Jeruſalem.*

2 *King.* 14. 1, 2.

THE tenth Year of the Reign of *Joas* King of *Iſrael*, *Amaſias* reigned over the Tribe of *Juda*, in *Jeruſalem*; his Mother was called *Judah*, and was a Citizen of *Jeruſalem.* He was very careful to maintain Juſtice, (notwithſtanding he was very young;) and having taken upon him the Government of the Kingdom, he reſolved with himſelf, that he ought firſt of all to revenge the Death of his Father *Joas*, who was Traiterouſly ſlain by his Friends: he therefore laid hands on them, and put them M all to the Sword, (yet extended he not his Diſpleaſure to their Children, but conformed his Actions according to the Laws of *Moſes*; which ſaith, that it is not lawful to puniſh their Children for their Father's Offences.) He afterwards levied an Army of the Tribes of *Juda* and *Benjamin*, and choſe ſuch as were in the flower of their Years, and about twenty Years of Age; the number of which amounted to three hundred thouſand Men, whom he divided into Centuries. He ſent alſo to the King of *Iſrael*, and hired an hundred thouſand of his arm'd Men for an hundred Talents of Silver, becauſe he intended to make War upon the *Amalechites*, *Idumæans*, and *Gabelites*. Now while he made this Preparation, and was in a readineſs to undertake this Exploit, a certain Prophet Counſelled him to diſmiſs the *Iſraelites* that he had with him, becauſe they were wicked Men; N ſignifying unto him, from God, That if he were followed by them in that War, he ſhould be overcome: and on the other ſide, That he ſhould have the upper hand over his Enemies if he fought with a few Men, according to God's Direction. Hereupon the King was moved (becauſe he had already paid the *Iſraelites* their Wages) but the Prophet ceaſed not to exhort him to do that which was pleaſing in God's ſight, who would give him Silver in abundance. Hereupon he diſmiſſed them, telling them, that he freely gave them their pay; and he with the Forces of his own Kingdom march'd out againſt thoſe Nations, and fought with them, and overcame them, and ſlew ten thouſand of them, and took no leſs Number of Priſoners, (whom he afterwards cauſed to be led to a high Rock that bounded upon *Arabia*, and from thence caſt them down headlong;) and from O all theſe Nations he recover'd a great Booty, and brought home much Riches.

2 *King* 14. *Deut.* 24. 16.

The Diſmiſſion of the *Iſraelites.*

2 *Chron.* 25. 11, 12, 13.

Amſias's Victory over the *Amalechites.*

Whilſt *Amaſias* ſtood upon theſe terms, the *Iſraelites* (that had taken Wages of him, and were caſhiered by him,) conceived a diſpleaſure againſt him, ſuppoſing themſelves

The year of the World, 3106. *before Christ's Nativity*, 894.

v. 15. 16 *Amaſias* is reprehended by a Prophet for his Idolatry.

Amaſias's expedition againſt *Joas* King of *Iſrael*. *v.* 17, 18.

v. 23. *Amaſias* taken priſoner by the King of *Iſrael*. *Jeruſalem* ruinated. The Temple ſpoiled.

v. 24. *Amaſias* ſlain *v.* 27, 28.

to be injured by him, as if he had diſmiſſed them for want of Courage. For which A
cauſe they invaded his Country, and ſpoiled it as far as *Bethſemer*, and carried away a
great quantity of Cattle, and ſlew three thouſand Men. But the Victory and Succeſs
made *Amaſias* proud, ſo that he began to forget God, who was the Author thereof, and
gave Honour to thoſe Gods which he brought from the Country of the *Amalechites*:
Whereupon a Prophet came unto him and ſaid, That he wondred that he ſhould eſteem
them for Gods, who had ſo little availed them who honoured them, and had delivered
them into his hands, ſo that divers of them were put to Death, and divers led away
Priſoners, which they themſelves had brought unto *Jeruſalem*, according to the Cuſtom
of War. Theſe words moved the King unto diſpleaſure, ſo that he commanded
the Prophet to keep ſilence, threatning him to puniſh him, if he intermedled with his B
Affairs any more. Who anſwered him, That he would no farther urge him, yet withal
he fore-propheſied unto him, That God would not ſuffer this his Innovation to reſt
unpuniſhed. Anon after *Amaſias* (not able to keep a Moderation amidſt his Affluence
and Proſperity, but waxing more Inſolent againſt Almighty God by whom he poſſeſſed
the Bleſſings he enjoyed,) in the height of his pride wrote to *Joas* King of *Iſrael*, commanding
him to yeild him Homage according as in times paſt the *Iſraelites* were ſubject
to *David* and *Solomon*; threatning him, that if he refuſed to do him Service he would
enforce him to decide the Controverſy by Arms; to whom the *Iſraelite* replied thus:
King Joas *to King* Amaſias: *There was in the mountain of* Libanus *a Cypres-tree of great*
height, to whom a little Thiſtle wrote, demanding of him his Daughter in Marriage, for his Son. C
But during this Treaty, there came a certain wild Beaſt that trod down the Thiſtle. Let this
Example admoniſh, and diſſuade thee from attempting of too mighty Matters, neither grow
proud of thy laſt Victory againſt the Amalechites, *leſt thro' thy Preſumption, thou expoſe both*
thy Wiſe and Fortune to the uncertain hazard of War. When *Amaſias* had peruſed this Anſwer
of his, he was more inraged: (God alſo as it ſeem'd pricked him forward, to the intent
to chaſtiſe thoſe iniquities that were commited by him.) When therefore he had drawn
his Army into the field, and both the Armies were upon the point to joyn Battle, a
ſudden fear and diſcouragement ſeized him (ſuch as God in his diſpleaſure is accuſtomed
to inflict) which made *Amaſias*'s Army turn their Backs: ſo that (by the Apprehenſion
they had conceived) they were ſcattered before they came to handy ſtrokes; and D
Amaſias being left alone, was taken Priſoner. *Joas* threatned that except he perſuaded
the inhabitants of *Jeruſalem* to open their gates, and to receive both him and his Army
into the City, he would put him to Death. For which cauſe *Amaſias* (conſtrained by
neceſſity and fear of Death,) wrought ſo far that his enemies were received into *Jeruſalem*,
who made a breach of three hundred Cupits in their wall; thorow which *Amaſias*
was led captive into *Jeruſalem*. In this manner *Joas* was made Maſter of the City, who
afterwards carryed away the Treaſures of the Temple, and took away the Gold and
Silver that *Amaſias* had in his Palace: and having in this ſort ranſomed him from captivity,
he returned back again into *Samaria*. This hapned in the fourteenth year of the
reign of *Amaſias*, who afterwards fled into the City of *Lachis* to avoid the conſpiracy E
of his domeſtick Friends, by whom notwithſtanding he was ſurpriſed, and ſlain: his
Body was Royally intombed in *Jeruſalem*. Thus died *Amaſias*, for introducing innovations
in contempt of God, he lived fifty four years, and reigned twenty and nine:
and his Son *Oſias* ſucceeded him in the Kingdom.

CHAP. XI.

How Ozias *overcame the Neighbouring Nations.*

2 *King*. 14. 21. 2 *Chron*. 24. 1, 2, 3.

Hedio & Ruffinus, cap. 11. The enlargement of the Kingdom of *Iſrael*.

BUT in the fifteenth year of the reign of *Amaſias*, *Jeroboam*, *Joas*'s Son, began to
reign over the *Iſraelites* in *Samaria*, and enjoyed the Kingdom for the ſpace of F
fourty years. This King diſhonoured God, and offended him grievouſly by worſhiping
of Idols, and divers abſurd and ſtrange actions, by which he heaped many miſeries
on the *Iſraelites* heads. To him there came a certain Prophet called *Jonas*, who propheſied
unto him that he ſhould make War againſt the *Syrians*, and that he ſhould overcome
them, and enlarge his Kingdom to the Northward, as far as the City of *Amatha*; and
to the Southward as far as the Lake *Aſphaltites* (for theſe in times paſt were the limits
of the Country of *Canaan*, according as *Joſhua* had ſet the bounds thereof.) *Jeroboam*,
encouraged by his Prophecy, led forth his Army againſt the *Syrians*, and ſpoiled all
their Country (according to the Prophecy of *Jonas*,) And ſince I have promiſed to
give an exact Hiſtory in writing of all thoſe things that hapned in our Nation, methinks G
it will not be amiſs to declare that which I have found written of this Prophet
in our *Hebrew* Chronicles. This Man being commanded by God to repair unto the Kingdom

H dom of *Ninus*, and proclaimed that which ſhould happen to the City of *Ninivie* (namely,
that the Government thereof ſhould be aboliſhed:) through fear which he conceived
repaired not thither, but fled from God's preſence into a City called *Jappa*; where find-
ing a Ship he entred the ſame, and ſailed towards *Tharſis* in *Cilreicia*. But there aroſe ſo
vehement a tempeſt upon the Sea, that the Veſſel was ready to be drowned; and both the
Mariners, Maſter and Owners of the Ship, made their Vow of Thankſgiving unto God,
if they might eſcape from this Tempeſt: but *Jonas* hid himſelf and covered his face,
taking no notice of the reſt. When therefore the turbulent waves, raiſed by violent
winds, increaſed more and more; the Mariners and Paſſengers began to imagine amongſt
themſelves, that ſome one of them in the Bark had cauſed that Tempeſt: Whereupon
I they agreed amongſt themſelves to caſt Lots, to know which of them was the occaſion
of their danger. Which done, the Lot fell upon *Jonas*: Who being demanded whence he
was, and for what buſineſs he travelled? Anſwered them, that he was an *Hebrew* by Na-
tion, and a Prophet of the moſt High God; and counſelled them, that if they would be
ſecured from that danger, they ſhould caſt him into the Sea, becauſe it was he only that
was the cauſe of that Tempeſt. Notwithſtanding this Confeſſion of his, they durſt not
perform that which he deſired, ſuppoſing that it would be an act of great impiety, in
that ſort, to thruſt a Stranger into that manifeſt Perdition, whoſe life had been committed
to their truſt. But ſince the Storm more and more increaſed and grew ſo vehement,
that they wanted very little of being Shipwrackt; and being beſides that, incited by
K *Jonas* himſelf, and likewiſe by the fear they conceived, to loſe their lives, they caſt
him into the Sea; whereupon ſuddainly the Storm ceaſed. It was likewiſe ſaid, that
being ſwallowed up by a great Fiſh for the ſpace of three days and three nights, he was
at the laſt vomited out, and caſt by the ſame Fiſh on the Shore of the *Euxine* Sea alive, and
without any maim in any of his members. There beſought he God, that he would par-
don him the ſin which he had committed: and afterwards he went to the City of *Ninivie*,
where going up to a place from whence he might be heard; he publiſhed, with a loud
voice, unto them, that they ſhould loſe the Empire of *Aſia*: Which after he had pro-
nounced he returned back again. *This recital have I made according as I have found it
Regiſtred in Writing.*

The year of the World. 3120. *before Chriſt's Nativity.* 884

2 *Kings* 14.25. *Jonas* 1. *per totum.*

Jonas ſent unto *Ninivie*, flieth the preſence of God, and aſcending a Ship is caſt in a ſtorm into the Sea.

Jonah 2. *per totum.*

Jonas caſt into the Sea, is devoured by a Whale. And caſt upon the coaſt of *Ninivie*, foretelleth them of the loſs of their Empire.

L King *Jeroboam* having paſſed all his life time in Proſperity, and Reigned for the ſpace
of forty Years, departed this life, and was Intombed in *Samaria*, and *Zachary* his Son ſuc-
ceeded him in this Kingdom. At the ſame time, *Ozias* the Son of *Amaſias* Reigned in *Je-
ruſalem* over the two Tribes, after that *Jeroboam* had already Reigned fourteen Years;
his Mother was called *Achia*, and was of the City of *Jeruſalem*. He was a man of
good nature, and ſuch an one as loved juſtice, of a noble Courage, and very Laborious
in providing fot all occaſions: He made War againſt the *Philiſtines*, and after that he
had overcome them in Battle, he took *Ita*, and *Amnia*, two of their ſtrong Forts, and
razed them. This exploit being paſt, he ſet upon the *Arabians* that bordered upon
Egypt, and after that (having built a City upon the Red-Sea) he planted a Garriſon
M therein. He afterwards diſcomfited the *Ammonites*, conſtraining them to pay him tri-
bute, and ſubdued all as far as the Marſhes of *Egypt*. After that he began to provide for
the City of *Jeruſalem*: for he built it anew, and repaired the Walls thereof, that had been
beaten down, or decayed either by continuance of time, or by negligence of thoſe Kings
who were his Predeceſſors: He repaired thoſe alſo which the King of *Iſrael* had beaten
down, at ſuch time as having taken *Amaſias* Priſoner, he rode in Triumph into the Ci-
ty. Beſides this, he erected a number of Towers, each of them one hundred and fifty
Cubits high. Theſe incloſed he with walls to ſet Garriſons therein, and in divers bar-
ren places he cauſed divers Fountain-heads to be made: For he had an infinite multi-
tude of beaſts of carriage and other cattel, in that the Country was fit for Paſture. He
N took pleaſure alſo in Tillage, for which cauſe he was often buſied about his Land, in
Sowing and Planting the ſame. He had about him a choſen Army, to the number of
three hundred and ſeventy Thouſand Fighting Men, whoſe Generals, Conductors, and
Captains, were Valiant and Invincible Men, and were in number two Thouſand.

2 *Reg.* 14. 23. *Jeroboam*'s death.

Ozias King of *Juda*.

Ozias's expedition, and the repairing of the City.

2 *Chron.* 26. 1, 2, 3, 4, 5.

Ozias's Riches and Army. *v.* 8, 9, 10.

He taught his Soldiers to march in Square Battle (in manner of the *Macedonian Pha-
lanx*) Arming each of them with Swords, Targets and Corſelets of Braſs, with Arrows
and Darts. He made alſo great Preparation of divers Engines to batter Cities, and to
ſhoot Stones and Darts, beſides divers Hooks, and other ſuch like Inſtruments. But
whilſt he was intent on theſe ſtudies and preparations, he grew Inſolent and Proud, and
being puffed up with Arrogance, he contemned that which endureth for ever (that is,
O piety towards God, and the obſervation of his Commandments.) For which cauſe he
was overthrown by his proſperity, and fell into his Father's ſins, through the happineſs
and greatneſs of his Eſtate, wherein he could not moderately contain himſelf. So that

v. 6.

The year of the World, 3120. *before Chriſt's Nativity.* 880.

upon a certain ſolemn Feaſt-day, wherein all the People were aſſembled together, he attired himſelf in the High-prieſt's Veſtments, and entred into the Temple, to offer ſacrifice unto God upon the golden Altar; notwithſtanding the High-prieſt *Azarias* (accompanied with fourſcore Prieſts) forbade him, telling him, *That it was not lawful for him to ſacrifice, in that it was only allowed in thoſe that were of the poſterity of the High-Prieſt* Aaron.

Ver. 17, 18, 19.

V. 20, 21. *Ozias* tranſgreſſeth his vocation, and is puniſhed with a leproſie and compelled to depart out of the City.

Whilſt after this manner *Azarias* expoſtulated with him, commanding him to go out of the Temple, and not to contradict the Ordinances of God; the King waxed wrath, and threatned to take his Life from him, except he kept himſelf quiet. Whereupon there fell a great trembling, and earthquake, and the Temple cleft in twain, and a great light of the Sun entered thereinto, and reflected on the King's face in ſuch manner, that all his body was inſtantly covered with a Leproſie; and before the City (in a place called *Eroge*) the half of a Mountain (that ſtood to the Eaſtward) brake and fell, and removed for the ſpace of four *ſtadia*, towards the Oriental Mountain, where it reſted: ſo that the publick ways were ſhut up, and choaked, and the King's Gardens of pleaſure were wholly ruinated and disfigured. When the Prieſts beheld the King's face covered with a Leproſie, they told him what inconvenience had happened unto him, and enjoined him to depart out of the Town, according to the cuſtom of Men that were polluted. Whereupon he (wholly confuſed at ſo grievous an accident, and having no more courage to ſpeak) obeyed the Commandment that was given him, enduring a lamentable puniſhment for his Pride, and for that he committed ſuch impiety againſt God. He therefore remained without the City for a certain time, and led a private life, and his Son *Jotham* ſucceeded him in the Kingdom. Finally, he died through grief and diſcontent, after he had accompliſhed 68 years, whereof he reigned 52, and was buried in his Garden.

2 *Kings* 25. 7, 8, 9. *Zacharias*'s ſlaughter.

2 *King.* 15. 14. *Manahem* King of *Iſrael.*

The *Tapſians*'s ſlaughter.

Peace bought with Money.

Zachary, *Jeroboam*'s Son, having reigned ſix Months over the *Iſraelites*, was ſlain by Treaſon complotted againſt him by a familiar friend of his called *Sellum*, the Son of *Jabes*, who poſſeſſing the Kingdom after him, enjoyed not the ſame above 30 days. For the General *Manahem*, being at that time in the City of *Tharſa*, and underſtanding of that which had happened to *Zachary*, departed thence with all his Force, and came to *Samaria*, and in a Battle which he fought, he ſlew *Sellum*: And afterwards obtaining the Crown, he went from thence towards the City of *Tapſa*, the inhabitants whereof locked and barred their Gates againſt him, and would not receive him: in revenge whereof, he ſpoiled all the Country round about, and took the City by force, and (being highly incenſed againſt the *Tapſians* for their Inſolence) he put them all to the Sword, not ſparing their little Children (which was an incredible and barbarous Cruelty.) *Manahem* reigned in this manner for the ſpace of ten years, continuing a moſt cruel and unbridled Tyranny over this People. Afterwards being aſſailed by *Phul* King of the *Syrians*, he went not out againſt him, neither practiſed to reſiſt him, but procured his Peace for the Summ of 1000 Talents of Silver, which by way of compoſition he paid unto him. The people furniſhed *Manahem* with this Summ, by way of contribution, paying fifty Drachms a piece.

Phaceias. The tranſlation of the *Iſraelites.*

After his death, he was buried in *Samaria*, leaving behind him a Son to ſucceed him in the Kingdom, whoſe name was *Phaceias*, who imitating his Father's Cruelty, enjoy'd the Soveraignty but two years: for he was ſlain at a Feaſt in the midſt of his Friends, by a Treaſon practiſed againſt him by *Phaceias* the Son of *Romelias*, who enjoyed the Kingdom for the ſpace of 20 years, addicting himſelf to all impiety and wickedneſs. But *Teglaphalaſſer* King of *Aſſyria*, led forth his Army againſt the *Iſraelites*, and ſpoiled all the Country of *Galaad*, and that beyond *Jordan* and *Galilee*, *Cidida* and *Ador* alſo, and made all the Inhabitants thereof Priſoners, and tranſlated the Kingdom to himſelf. This is that which we have thought good to write, touching the King of *Aſſyria*.

Jotham's piety. *Ver.* 34.

Hedio & Ruffinus. cap. 7. The Propheſie of the deſtruction of *Ninivie.* *Naum.* 2. 8, 9, 10, *ad finem.*

Jotham the Son of *Ozias*, reigned in *Jeruſalem* over the Tribe of *Juda*: he was the Son of a Daughter of *Jeruſalem* called *Jereſa*. There was no Virtue wanting in this King, for he was devout towards God, juſt towards men, and careful to repair the City: for he willingly employed himſelf in reſtoring that which had need of Reparation and Ornament. He built Galleries and Porches about the Temple, and repaired the Walls that were fallen down: he erected huge and impregnable Towers: in a word, he reſtored all that which was deficient in his Kingdom. He made War upon the *Ammonites*; and overcoming them in battle, he made all their Nations Tributary, and conſtrained them to pay him yearly 100 Talents, and 10000 Cores of Wheat, and as many of Barley; and his Kingdom in ſuch ſort increaſed, as he was redoubted abroad, and happy at home. Now about the ſame time there lived a certain Prophet called *Naum*, who propheſied the overthrow of the *Aſſyrians*, and of the City of *Ninivie*, and ſpake to this effect: *All the people thereof ſhall be troubled, and put to flight, and ſhall ſay the one unto the other, Stay and abide, take gold and ſilver, and there ſhall be none that will receive it. For they ſhall have more*

care

H *care to ſave their bodies, than their goods: for there ſhall be a great debate amongſt them with lamentation: their Members ſhall loſe their vigor, and their faces ſhall be pale through fear: whither ſhall the Lyons retreat? or where ſhall the mother of the Lyons whelp reſt her ſelf? Ninivie*, (God ſaith unto thee) *I will deſtroy thee, neither ſhall the Lyons that iſſue from thee govern the World any more.* To this effect did he propheſie, and ſpake many other things to this intent, which it is not material to repeat. For I have omitted it purpoſely, becauſe I would not be troubleſome to the Readers. But all thoſe things which he foretold touching *Ninivie*, came to paſs 115 years after.

The year of the World, 3204. *before Chriſt's Nativity*, 760.

CHAP. XII.

I Raſin *King of* Damaſcus, *maketh War againſt* Jeruſalem: Achaz *ſendeth for the King of* Aſſyria *to aſſiſt him*

AFter that *Jothan* had lived one and forty years and reigned ſixteen he dyed, and was buried in the Sepulchre of the Kings; after him, the Kingdom fell to *Achaz* his Son, who was a Contemner of God, and a Tranſgreſſor of the Ordinances of his Fore-fathers, and conformed himſelf to the Cuſtoms of the Kings of *Iſrael*; for he erected Altars in the City of *Jeruſalem*, and ſacrificed unto Idols; offering up his own Son unto them (after the manner of the *Canaanites*) and committed divers ſuch like Offences. During theſe impious Idolatries of his, *Raſin* King of *Syria* and *Damaſcus*, and *Phaceias* K King of *Iſrael*, made War againſt him (for theſe two were confederates:) leading therefore both their Armies againſt *Jeruſalem*, they beſieged it a long time, yet without any ſucceſs, by reaſon the Walls were very ſtrong. But the King of *Syria* having ſeized the City of *Elath*, near unto the Red Sea, and ſlain all the Inhabitants thereof, planted *Syrians* therein; putting all the Garriſon likewiſe to the Sword, and all the *Jews* round about, and carryed away with him a great booty unto *Damaſcus*, and afterwards returned home with his Army. The King of *Jeruſalem* underſtanding that the *Syrians were* retired, and ſuppoſing himſelf to be ſufficient to fight againſt the King of *Iſrael*, led forth his Forces againſt him, and was overcome in battle (becauſe that God was incenſed againſt him for his impieties, which were without number.) For in that battle the *Iſraelites* ſlew L about Sixſcore Thouſand Men; amongſt whom was *Zacharias* the Son of *Achiaz*, whom the General of the Army of the *Iſraelites* called *Amias*, ſlew, with *Ericam* the Governor of the whole Realm, and took *Elcan* the General of the Tribe of *Judah* Priſoner alſo. They led away likewiſe a great number of Women and Children, with a great booty, and afterwards returned to *Samaria*. At that time there was a certain Prophet living in *Samaria*, whoſe name was *Obel*, who coming out to meet the Army cryed with a loud Voice unto the People, That the Victory which they had obtained, was not through their own Valor, but by reaſon of the wrath of God conceived againſt *Achaz* King of *Juda*. He farther reproved them, for that not contenting themſelves with the good ſucceſs of that Victory, they had ſo far preſumed, as to make them of *Juda* and *Benjamin* Priſo- M ners, who were of their own alliance: he therefore counſelled them to ſend them back unto their Houſes, without any injury offered unto them, threatning them, that if they omitted it, they might be aſſured that God would puniſh them.

Hedio & Ruffinus, cap. 13.
Achaz's impiety.
2 *King*. 15. 38
The ſacrifice of his ſon,
2 *Kings* 16. 1, 2, 3, 4.
The puniſhment of impiety.
Eſay 7. 11.
2 *Chron*. 28. 18. 19.
The ſlaughter of the Army of *Juda*.

2

600 000
6
360 000

After this Admonition, the *Iſraelites* aſſembled themſelves together to conſult upon this matter, at which time *Barachias*, one of the Principal Governors of the State, and three others with him, alledged, *That it was not lawful for the Citizens to lead their Priſoners into the City, for fear* (as they ſaid) *that God ſhould utterly extinguiſh them all. For thoſe ſins* (ſaid they) *which we have already committed, and againſt which the Prophets have exclaimed, are cauſe enough to incenſe God; ſo that we have no cauſe to add new Impieties to the precedent.* When the Soldiers heard theſe Words, they permitted N them to execute all that which they held convenient to be done. For which cauſe they took the Priſoners and diſcharged them, and entertained them courteouſly, and gave them Money to furniſh them in their journey, and ſent them home without offence: and beſides that, theſe four Perſons conducted them onward of their journey as far as *Jericho*; and when they drew near unto *Jeruſalem*, they returned back to *Samaria*.

2 *Chron*. 28. 9, *ad* 16.
The *Iſraelites* by the Prophet's advice, diſmiſs thoſe priſoners they had taken of the Tribes of *Juda* and *Benjamin*.

CHAP. XIII.

The King of Aſſyria *taketh* Damaſcus *by force, killeth their King, tranſlateth the People into* Media, *and planteth new Colonies in* Damaſcus.

O WHen King *Achaz* had received this Overthrow by the *Iſraelites*, he ſent unto *Theglaphalazar*, King of *Aſſyria*, requiring him to aſſiſt him in the War which he intended againſt the *Iſraelites*, *Syrians*, and them of *Damaſcus*, promiſing to give him

The year of the World, 3055. *before Chriſt's Nativity*, 990.

great Sums of Money, and at that preſent alſo he ſent him very large Preſents. Who, A after he had conſidered on the Embaſſage, came forth with his Army to aſſiſt *Achaz*: and ſpoyling *Syria*, and ſacking *Damaſcus*, he ſlew *Raſes* their King alſo, and tranſported them of *Damaſcus* into the higher *Media*, and ſent certain People of *Aſſyria* into *Damaſcus*. He wrought much miſchief likewiſe in the Country of *Iſrael*, and led away a great number of Priſoners from thence. After that the *Syrians* had been ſubdued and weakned after this manner, *Achaz* took all the gold and ſilver that was in the King's treaſury, and in the Temple of God, and carryed it unto *Damaſcus*, and gave it to the King of *Aſſyria*, according to the promiſe which he had made him; and after much rejoycing, he returned back again to *Jeruſalem*.

2 *Kings* 16. 7, 8, *ad* 16. The tranſlation of the *Iſraelites*.

Achaz giveth the gold and ſilver of the Temple to the King of the *Aſſyrians*.

Achaz ſhutteth the doors of God's Temple, and honoureth ſtrange gods.

Ver. 20 *Achaz* death.

2 *Kings* 17. 1, *ad* 6. *Oſeas*'s impiety and puniſhment.

Hedio & Ruffinus. cap. 14, 2 *Kings* 18. 1, *&c*. 2 *Chron*. 29. 1, *&c*.

This King was ſo ſenceleſs and Ignorant of his own profit, that although he was vanquiſhed in War by the *Syrians*, yet ceaſed he not to adore their gods, but perſiſted to honour them, as if he expected the Victory by their means. B And although he was overcome the ſecond time, yet he continued to worſhip the *Aſſyrian* gods; chooſing rather to reverence any, than the true God, whom his Fore-fathers worſhipped: yea, ſo far grew he in contempt, and neglect of all true piety, that at length he ſhut up the Temple-gates, and prohibited the ordinary Sacrifices, having before that, taken all the precious Preſents out of the ſame. After he had in this ſort committed theſe outrages againſt God, he dyed, when he was 36 years old, and after he had reigned 16 years, and left his Son *Ezechias* to ſucceed him in the Kingdom. At that very time dyed *Phaceias* King of the *Iſraelites*, by means of a certain Conſpiracy, which *Oſeas* his intended friend wrought againſt him: C who held the Kingdom for the ſpace of nine years, ſhewing himſelf to be wicked, and a contemner of God. Againſt him *Salmanaſar* King of *Aſſyria* raiſed a War, and overcame him; becauſe God was not favourable unto him, neither aſſiſtant to his enterpriſes: he was therefore ſubdued and conſtrained to pay a certain Tribute impoſed upon him. The fourth year of the Reign of *Oſeas*, *Ezekias*, the Son of *Achaz*, and *Abia* a Citizen of *Jeruſalem*, reigned over the two Tribes. He was a Man of a virtuous diſpoſition, and one that loved juſtice and piety; for as ſoon as he came unto the Kingdom, he reſolved with himſelf firſt of all, that there was nothing more neceſſary and advantageous, than the eſtabliſhment of the ſervice of God. When therefore he had aſſembled the People, the Prieſts and the Levites, he began to diſcourſe with them in theſe or ſuch like words: D *There is no one of you but knoweth, that for my Father's Offences, and for your irreverence and diſregard to the ſervice of God, ye are fallen into many calamities, becauſe through your extreme madneſs, you have ſuffered your ſelves to be perſuaded to adore thoſe, whom he eſteemed to be no gods. Since therefore you have learnt (to your own miſery) how pernicious a thing impiety is, I exhort you, that you purifie both your ſelves, your Prieſts and your Levites, from your former pollutions, that yet at length you may aſſemble together, and open the Temple, and cleanſe the ſame with ordinary Sacrifices, to the end it may be reſtored to the ancient honour which heretofore it enjoyed: for by this means God will be favourable unto us, when his wrath ſhall be appeaſed that was kindled againſt us.* As ſoon as the King had ſpoken after this manner, the Prieſts opened the Temple, and after they had gathered the ſacred Veſſels, E and caſt all uncleaneſs out of it, they offered Sacrifices upon the Altar, according to the Cuſtom. Afterwards the King ſent to all the Provinces under his Dominion, and gathered together the People of *Jeruſalem*, to celebrate the Feaſt of Unleavened Bread (which had been intermitted a long time, through the impiety of the King's Predeceſſors.) He ſent alſo unto the *Iſraelites*, exhorting them to forſake the Cuſtoms which of a long time they had wickedly obſerved, and to return to the true and ancient manner of ſerving God, certifying them, that he would permit them to repair to *Jeruſalem*, to celebrate the Feaſt of Unleavened Bread, promiſing them that he himſelf would ſolemnize the ſame with them alſo; proteſting that he did this, not in reſpect of his own profit, but thro' the deſire he had to promote their felicity, who ſhould be happy, if they obeyed this his Counſel. F

Ezechias's Ambaſſadors that were ſent to the *Iſraelites* to exhort them to celebrate the feaſt of unleavened bread, are ſlain by them.

2. *Chron*. 29. The Word of God is never without fruit.

When *Ezechias*'s Ambaſſadors came unto the *Iſraelites*, and had delivered unto them the Meſſage that they had in Charge; ſo far were they from complying with them that they mocked them, and eſteemed them to be mad, and ſpit upon thoſe Prophets that exhorted them to piety and foretold them the evils they ſhould ſuffer, if they ſerved not the true God: and finally they laid hold on them, and put them to the Sword. And not contenting themſelves with this Preſumption, they attempted yet far worſe things, and never gave over, until that God (for a puniſhment of their impiety) ſubjected them to their Enemies, as ſhall appear hereafter: But divers of the Tribes of *Manaſſes*, *Zabulon*, and *Iſſachar*, (reſpecting the good Counſels of the Prophets) ſubmitted themſelves to the ſervice of God, and repaired altogether to *Jeruſalem*, to King *Ezechias*, to honour G God. As ſoon as they were arrived there, *Ezechias* went up into the Temple accompanyed with the Governors and all the People, and offered there ſeven Bulls, ſeven Rams,

and

H and as many Goats: and after that he and all the Governors had laid their hands upon the heads of the Sacrifice, they deliver'd them to the Prieſt, according as it is appertained to them, and they ſacrificed and made Burnt-offerings of them. The Levites alſo (aſſiſting round about with Inſtruments of Muſick) ſung Hymns and Songs unto God, according as they had been taught by the Ordinance of *David:* The other Prieſts had Trumpets. which they uſed in Conſort to the Tune of their Hymns. Which done, the King and all the People caſt themſelves proſtrate upon the Ground, and adored God; and afterwards ſacrificed 7 Oxen, an 100 Sheep, and 200 Lambs. The King likewiſe beſtow'd 600 Oxen, and 3000 Sheep upon the People to feaſt withal. And when the Prieſts had joyfully perform'd all things (according to the Cuſtom contain'd in the Law) I the King ſate down and eat with the People, and gave thanks unto God. And when the Feaſt of Unleavened Bread was come, they eat the Paſſover, and during the ſeven other Days, they offer'd up their other Sacrifices. The King gave in way of Gratuity, unto the People (beſides that which had been offer'd) 2000 Oxen and 7000 Sheep. The Governors did the like, and gave the People a 1000 Bulls, and 1400 Sheep. And thus was the Feaſt ſolemniz'd, which had not been ſo magnificently and devoutly celebrated ſince *Solomon*'s time. When the Solemnity of this Feaſt was paſt, they journeyed, and went thorow the Country, and purifi'd it: They purged the City likewiſe of all Idols, and the King ordain'd that the Daily Sacrifices ſhould be made according to the Law, upon his Charge. He enacted alſo, *That the People ſhould pay the Tenths to the Prieſts and* K *Levites, with the Firſt-fruits; to the intent they might wholly intend Piety, and never eſtrange themſelves from the Service of God.* By which means it came to paſs, that the People brought all kind of Fruit to the Prieſts and Levites: which the King put up in certain Store-Houſes, which he had built, to be diſtributed to every one of them, their Wives and Children; and by this means they returned again to their former purity in Religion. After the King had diſpoſed all things in this ſort, he made War upon the *Philiſtines*, and overcame them, and ſeized all their Cities (between *Gaza* and *Geth.*) About this time the King of *Aſſyria* ſent unto him, and threatned him, *That if he would not pay thoſe Tributes which his Father before him had paid unto him, he would deſtroy all his Country.* Nevertheleſs *Ezechias* ſet light by his Threats, aſſuring himſelf in that Piety L and Zeal he bore towards God, and in the Prophet *Eſay*, by whom he was exactly inſtructed touching all thoſe things that were to ſucceed.

The year of the World, 3218. *before Chriſt's Nativity,* 746

Ezechias's Sacrifice. 2 *Chron.* 29. 20, 21.

Ver. 30, 31. Reformation of God's Service.

The King overcometh the *Philiſtines.* 2 *Kings* 19. *Ezechias* forſaketh the ſervice of the King of *Aſſyria.*

CHAP. XIV.

Salmanazar *ſlayeth the King of* Iſrael, *and leadeth the* Iſraelites *captive into the Country of* Media.

M When Tydings was brought to *Salmanazar*, King of *Aſſyria*, that the King of *Iſrael* had privily ſent unto *Soan*, King of *Egypt*, to requeſt his aſſiſtance againſt the *Aſſyrians*, he was ſore diſpleaſed, and drew forth his Army againſt *Samaria*, in the ſeventh Year of the Reign of *Oſeas*. But the King of *Iſrael* withſtood his entrance into the City, by which means he was beſieged therein for three Years ſpace, and finally *Samaria* was taken by force, in the ninth Year of *Oſeas*, and the ſeventh of *Ezechias*'s Reign; at which time all the Kingdom of *Iſrael* was deſtroy'd, and all the People tranſported into the Countries of *Media* and *Perſia*; and, amongſt the reſt, King *Oſeas* was taken Priſoner. The King of *Aſſyria* cauſed certain Nations of a Country called *Chut*, ſo ſtiled from a River of that name, to remove their Habitation, and to dwell in *Samaria*, and inhabit the Country of *Iſrael*. As for the ten Tribes of *Iſrael*, they were tranſported out of N their Country 947 Years, ſince their Predeceſſors (departing out of *Egypt*) poſſeſſed the Country of *Canaan*, 800 Years after the Government of *Joſhua*, and 240 Years, ſeven Months, and ſeven Days, ſince they revolted from *Roboam*, *David*'s Nephew, to give the Kingdom to *Jeroboam*.) This was the end of the *Iſraelites*, who tranſgreſſed the Laws, and diſobeyed the Prophets, who foretold them of that Calamity which ſhould happen unto them, except they repented them of their Impieties. The Sedition that they rais'd againſt *Roboam*, in taking his Servant for their King, was the Original of their Miſchiefs; for *Jeroboam* committing Impiety againſt God, and they imitating his Wickedneſs, caus'd God to be diſpleas'd with them, ſo that he puniſh'd them according as they deſerv'd. But the King of *Aſſyria* ravaged and ſpoiled all *Syria* and *Phœnicia* with his Army, and his O Name is found written in the *Chronicles of the Tyrants*; for he made War againſt the *Tyrians*, at ſuch time as *Eulaleus* reigned in *Tyre*, whereof *Menander* maketh mention, who wrote the Hiſtory of *Tyre*, which hath been tranſlated into the *Greek* Tongue. The *King*

Hedio & Ruffinus, cap. 5.

2 *King.* 17. 24.

The *Iſraelites* removed from their Poſſeſſions, are tranſlated into the Region of the *Chuthites.*

The year of the World, 3224. before Chriſt's Nativity. 740.

The *Tyrians* Chronicles touching the Wars of *Salmanazar* againſt the *Tyrians*, written by *Menander*.

Eluleus (ſaith he) *reigned thirty ſix Years, and purſued the* Chutheans *that were revolted from him by Sea, and made them ſubject. Againſt whom the King of* Aſſyria *ſent forth his Army, and invaded all* Phœnicia; *and afterwards having made a Peace with them he returned back again into the Cities of* Sydon, Acre, *and* Old Tyre, *and divers other Cities revolted from the* Tyrians, *and ſubmitted themſelves to the King of* Aſſyria.

For this Cauſe, and for that they of Tyre *did not obey him, he drew his Army forth once more againſt them; and he was furniſhed by the* Phœnicians *with 60 Ships, and* 800 *Rowers. The* Tyrians *charging their Ships with twelve of their Veſſels, overthrew the Navy of the* Aſſyrians, *and took about* 500 *Men Priſoners: which Act of theirs wonderfully increaſed their Honour. But the King of* Aſſyria *returning back again, planted a Gariſon upon the River, ſet a Guard upon the Fountain heads, to the intent the* Tyrians *might draw no Water; which Act of his (continuing for the ſpace of five Years) they were enforced to find and dig for new Springs to ſuſtain themſelves.*

God's Diſpleaſure againſt the Idolatrous *Chuthites*.

The *Chutheans* embrace the Service of God; and in Proſperity claim kindred of the *Jews*.

Theſe things are written in the Regiſters of the *Tyrians* themſelves, as alſo the Exploits of the King of *Aſſyria* againſt them. But theſe *Chutheans* from the Region of *Chat*, which is in *Perſia*, (where there is a River of that name) for that they were of five ſeveral Nations, they brought with them each of them the God whom they honour'd in their Nation, to the number of five Gods, whom they ſerved after the manner of their Country. Whereupon the true God was diſpleas'd, and provok'd againſt them; for a Plague fell amongſt them, that conſumed them in ſuch ſort, that they could find no Remedy, until they were told that they ought to Adore the God of the *Hebrews*, and that therein conſiſted their Safety: They therefore ſent unto the King of *Aſſyria*, requiring him to ſend them Prieſts from amongſt the *Iſraelites*, whom he had led away Priſoners in War. By whoſe aſſiſtance they learnt the Law, and the Manner of God's Service, and began very diligently to obſerve both; by which means the Plague ceaſed. And now even unto this day continue they in the ſame Religion, and are called by the *Hebrews*, *Chutheans*, and *Samaritans* by the *Greeks*. Theſe as often as they find the *Jews* in Proſperity, call them their Couſins, (according to the variety and changes of Time) but if they perceive their Fortunes to be on the declining hand, then abjure they Conſanguinity, and renounce their Relation to them, and ſay, *That they were planted in the Country, and drawn thither from a foreign Nation.* But in time and place convenient, we will ſpeak of them more largely.

H

The Tenth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS.*

The year of the World, 3231. *before Chriſt's Nativity*, 733.

The contents of the Chapters of the Tenth Book.

1. Senacherib *King of* Aſſyria, *beſiegeth* Ezechias *in* Jeruſalem.
2. Ezechias *having lived for a certain time in peace, dyeth, and leaveth his Son* Manaſſes *to ſucceed him.*
3. I *The Kings of the* Chaldees, *and the King of* Babylon, *make War againſt* Manaſſes, *and led him away Captive.*
4. *The Hiſtory of King* Joſias.
5. Joſias*'s death in battel; he hindereth the King of* Egypt *from leading his Army againſt the* Babylonians, *and the event thereof,*
6. *The Army of* Nabuchodonoſor *cometh into* Syria.
7. Nabuchodonoſor *putteth* Joacim *to death, and maketh* Joachin *King.*
8. Nabuchodonoſor *changeth his purpoſe, beſiegeth* Joachin, *and is reconciled upon compoſition.*
9. Sedechias *is appointed King over* Jeruſalem.
10. K Jeruſalem *is taken, and the people tranſlated into* Babylon *by* Nabuchodonoſor.
11. *The Succeſſors of* Nabuchodonoſor: *the deſtruction of* Babylon *by* Cyrus, *King of* Perſia.

CHAP. I.

Senacherib *King of* Aſſyria, *beſiegeth* Ezechias *in* Jeruſalem.

IN the Fourteenth year of the Reign of *Ezechias* King of the two Tribes, *Senacherib*,
L King of *Aſſyria*, drew forth a huge Army againſt him, and ſurprized all
the Cities of *Judæa* and *Benjamin* by ſtrong hand. To him *Ezechias* ſent Ambaſſadors,
promiſing him obedience, and ſuch a Tribute as it ſhould pleaſe him to
impoſe. When *Senacherib* had heard the Ambaſſadors, he reſolved on peace, and
accepted *Ezechias*'s offer, promiſing that he would depart,as ſoon as he ſhould have received
Three hundred Talents of ſilver, and thirty Talents of gold; ſwearing unto the Ambaſſadors,
That upon theſe conditions he would depart away, without committing any outrage.
Ezechias giving credit to theſe words of his, emptied the Treaſuries, and ſent the prefixed
ſumm to *Senacherib*, hoping to be delivered from his enemy, and the hazard wherein his
Country ſtood. But the *Aſſyrians* having received the money, ſet light by their promiſes,
M ſo that *Senacherib* went in perſon to make War againſt the *Egyptians* and *Ethiopians*,
and left *Rapſaces* his General in *Judea* with a great power, accompanied with two of his
chief Minions and Courtiers, with commiſſion to ſpoil *Jeruſalem:* The names of theſe
two were *Tharata* and *Anacheris*. As ſoon as they were encamped near unto the
Walls, they ſent unto *Ezechias*, and commanded him to come and ſpeak with them:
But he through fear which he had conceived, went not unto them, but ſent three of
his moſt familiar friends, *Eliachim* the Superintendent of his Realm, *Sobna* and *Joachas*,
that had the commiſſion of his Regiſters.

2 King. 18, 19. The deſtruction of *Judæa*.

The oath of *Senacherib*, and his breach thereof.

Theſe three preſented themſelves before the Chieftains of the *Aſſyrian* Army, whom
when *Rapſaces* beheld, he commanded them to return unto their Maſter, and to tell him,
N *That the great King* Senacherib *was deſirous to know upon what hope he ſlighteth his Summons,*
and refuſeth to admit his Army into the City? It is perhaps, becauſe he hopes the Egyptians
will have the upper hand of the Kings Army? If that be his hopes, doubtleſs he is deceived,
ſhewing himſelf to be like unto a man that ſtayeth himſelf upon a broken reed; by which he is
not only not ſupported, but in his fall hath his hand pierced therewith. He likewiſe wiſhed him
to conceive that this his expedition was not without the will of God, who, as in times paſt, hath
given them the victory over the Iſraelites, *ſo now alſo is pleaſed to humble* Ezechias, *and to*
make both him and his Subjects ſtoop under the Aſſyrian *government.* Whil'ſt *Rapſaces* ſpake
thus in the *Hebrew* language, (wherein he was very skilful) *Eliachim* (fearing leſt the
multitude ſhould be ſtrucken with fear upon the hearing of theſe words) beſought him
O to ſpeak in the *Syriack* Tongue. But he ſufficiently inſtructed what it was that he feared,
anſwer'd him with a louder voice in the *Hebrew* Tongue and told them, *They ought to give*
ear unto the King's commandment, and to yeild themſelves to his mercy, becauſe it concerned

Ver. 17. *Rapſaces* perſuaſion to cauſe *Ezechias* to ſubmit.

The year of the World, 3231. *before Christ's Nativity*, 733.

their ſecurity. I am not ignorant (ſaid he) *that both you and your King do flatter the people with vain hopes, and fraudulently allure them to bear Arms againſt us. But if your Valour be ought at all, and you ſuppoſe that you can raiſe the ſiege from your walls, let us have* A *ſome ſpecimen of your courage, and ſend out* 2000 *Horſe, to encounter the like number, which ſhall be drawn out of our Army: But alas! it is not to be expected, ſince you are not able to raiſe ſo great a Force. Why therefore delay you? Why yeild you not to thoſe that are too ſtrong for you, and are able, even in ſpight of your reſiſtance, to ranſack your City? Wheras you know that a willing ſubmiſſion is always ſecure: Contrariwiſe, whereas duty is enforced, there wanteth no peril of calamity.*

2 *Kings* 19. 1, 2. *Ezechias* in adverſity hath recourſe to God, he is comforted by *Eſay*.

When both the Ambaſſadors and the People had heard what the *Aſſyrian* had ſpoken, they reported the ſame to *Ezechias*, who incontinently caſt his Royal Garments off, and B cloathed himſelf in ſackloth, diſcovering his trouble and ſorrow in his countenance; and caſting himſelf proſtrate upon the earth, after the manner of their Country, he beſought God to be aſſiſtant unto him, ſince all other hope was vain. He ſent alſo certain of his friends, and ſome Prieſts, unto the Prophet *Eſay*, requiring him to pray unto God, *That ſince Sacrifice was offered unto him for publick ſecurity, it might pleaſe him to fruſtrate the enemies hopes, and to have pity and compaſſion on his people.* When the Prophet had performed what was required, he received an anſwer from God, by which he aſſured the King and all that were about him, foretelling them, that the enemies ſhould be overcome without ſtroke ſtrucken, and ſhould retire with ſhame, and not with that advantage which they promis'd to themſelves at preſent, because God had already determined C how they ſhould be overthrown. He foretold alſo, that *Senacherib* himſelf (the King of *Aſſyria*) ſhould fail of his enterpriſe in *Egypt*, and that upon his return to his own Court he ſhould be ſlain. At that very time the *Aſſyrian* wrote Letters to *Ezechias*, in which he called him fool and mad-man, to think that he could ſecure himſelf from being his ſlave, yea, his in eſpecial, who had conquered divers and far greater Nations: threatning him with utter ruine at ſuch time as he ſhould ſurprize the City, if he opened not the Gates of *Jeruſalem* willingly, to entertain his Army. When *Ezechias* had read theſe Letters, he ſet light by them, by reaſon of the confidence he had in God: and having opened them, he ſpread them in the Temple. And whilſt he renewed his Prayers unto God for the ſalvation of the City and his Subjects, *Eſay* the Prophet told him, *That his* D *prayer was heard: that hereafter likewiſe they ſhould manure their lands in peace and ſecurity, and ſhould enjoy their poſſeſſions without fear.* Not long after, the King of *Aſſyria* having but cold ſucceſs in his expedition againſt *Egypt*, turned back again without doing any thing, for this cauſe that enſueth. He had loſt much time in the ſiege of *Peluſium*: and at ſuch time as he had already raiſed certain Bulwarks as high as the Wall, ſo that he wanted nothing but to give the aſſault; News was brought him that *Targiſes* King of *Ethiopia*, brought an Army to reſcue the *Egyptians* with an intent to take his way thorow the Deſart, and ſuddenly to charge the *Aſſyrian* Army. *Senacherib* troubled with theſe tydings ſpeedily departed thence with his Army. But *Herodotus* ſaith, *That he made War with* Vulcanus's *Prieſts* (for ſo he ſtileth this King of *Egypt*, becauſe he was E a Prieſt of that falſe God) and moreover addeth, *That beſieging* Peluſium, *for this cauſe he gave over the ſiege: The King of* Egypt *called to his God for aſſiſtance, by whoſe power the* Arabians *ſuffered much miſery.* But in this alſo he erreth, in that he ſetteth down the *Arabian* for the *Aſſyrian*.

A v. 20. *ad fin. Herodotus* of *Senacherib.*

Hedio & Ruffinus, cap. 11.

Ver. 35, 36. 37. The puniſhment of *Senacherib*, for diſpleaſing God.

There came one night ſo great a number of Rats into the Army, that they gnawed to pieces all their Bow ſtrings, and made the reſt of their Arms unſerviceable: Whence it came to paſs, that the King being diſarmed, withdrew his ſiege from Peluſium. *But* Beroſus, *a Writer among the* Chaldees, *maketh mention of* Senacherib, *and how he reigned among the* Aſſyrians, *and troubled both* Aſia *and* Egypt *with War, and declareth the manner in theſe words: But* Senacherib *returning from the* Egyptian *War, came before* Jeruſalem, F *and received the Army that was there, at the hands of the Governor* Rabſake, *and God cauſed a peſtilent ſickneſs to fall upon his Army, which was ſo violent, that the firſt night of the ſiege, there dyed an hundred fourſcore and five thouſand men, with the Governors and Chieftains. With which loſs he was ſo affrighted, and troubled that fearing to loſe his Army, he fled with thoſe that remained, and retired himſelf into his Kingdom to the City called* Ninive, *where after he had lived for a time, he was traiterouſly ſlain by* Adrameleck *and* Selener *his two elder ſons; and being dead, was carried into his own Temple called* Aruſche, *and his children were driven out of the Kingdom for committing the Murther, and retired themſelves into* Armenia, *and* Aſſerdochus *his youngeſt ſon ſucceeded* Senacherib. *Such was the end of the* Aſſyrian *Army that came before* Jeruſalem. G

Patricides.

180,000

5 000

180

236 000

CHAP.

H

CHAP. II.

Ezechias *having for a time remained in peace, dieth: And leaveth his Son* Manaſſes *to ſucceed him.*

The year of the World, 3214. *before Chriſt's Nativity*, 733.

King *Ezechias* (being in this ſort beyond all hope delivered from his fears) offered
thankſgiving and ſacrifices unto God, with all the People: Acknowledging that
there was no other cauſe that had ſlain part of his Enemies, and put the reſt to mortal
fear, nor delivered *Jeruſalem* from thraldom, but only God's ſuccour and aſſiſtance. And
whil'ſt he altogether intended and was occupied about the ſervice of God, he fell ſick
I of a grievous diſeaſe, ſo as the Phyſicians deſpaired of his health, and his friends expect-
ed nothing but his death. But that which occaſioned the greateſt trouble, was that he
had no Children, and ſaw that he was now to depart the world, and to leave his houſe
without a ſucceſſor, and his Kingdom deſolate. In this affliction he beſought God, *That*
it would pleaſe him to lengthen his life a little time, until he had children to ſucceed him,
and that he would vouchſafe that his ſoul might not be taken from him, before he were the
father of a ſon. Hereupon God taking compaſſion of him (and the rather, becauſe he
was not grieved for that the pleaſures of his Kingdom were taken from him; but for
that he ſought for a lawful heir to ſucceed him) he ſent the Prophet *Eſay* unto him, to
aſſure him, that after three days he ſhould be recovered of his ſickneſs; and that after he had
K lived ſome fifteen years more, he ſhould depart out of this life, and leave a lawful heir
behind him. When the Prophet (according as he was commanded) had brought theſe
tydings to the King, he doubted both the unexpected meſſenger, and the mightineſs of
his diſeaſe: For which cauſe he required ſome prodigious ſin at *Eſaias*'s hands, to the
intent that he might certainly believe that he was ſent as a meſſenger from God unto him:
for the truth of thoſe things which either exceed our hope, or reaſon, are wont to be
confirmed by theſe means. Whereupon *Eſay* asked him what ſign he required, and it
ſhould be given him. He anſwered, that he deſired to ſee the ſhadow of the Sun go back
ten degrees upon his Quadrant. On this occaſion the Prophet beſought God, that it
would pleaſe him to confirm the King by this Miracle: Who ſeeing that which he de-
L ſired, was ſuddenly delivered from his ſickneſs, and went up into the Temple to worſhip
and praiſe God. At that time it hapned, that the Monarchy of the *Aſſyrians* was
deſtroyed by the *Medes*, (whereof I will ſpeak in another place.) Not long after, *Balad*
King of *Babylon* ſent an Ambaſſador to *Ezechias* with Preſents, calling him his ally and
friend: who receiving his meſſengers, he feaſted them, and ſhewed them his treaſures, his
arſenal, and all other magnificence that he had of gold and precious ſtones: and after he
had given them Preſents for *Balad* he diſmiſſed them. Whereupon the Prophet *Eſay* came
unto him, asking him from whence thoſe Ambaſſadors came? To whom *Ezechias* anſwer-
ed, That they were of *Babylon*, and came unto him from their King; telling the Prophet
how he had ſhewed them all that which he had, to the end that having ſeen and obſerved
M his riches and power, they might afterwards certifie the King thereof. Whereunto the
Prophet replied, ſaying, *Know thou, that within a little time thy riches ſhall be tranſported*
into Babylon, *and thy children ſhall be made Eunuchs, and (being no more men) ſhall be*
ſlaves unto the King of Babylon. All which God gave him to underſtand before it hap-
ned. *Ezechias* was troubled to hear theſe tydings, ſaying, *That he deſired that his peo-*
ple might not fall into thoſe miſeries: But ſince it was impoſſible to change the Decree of
God, he required that he might have peace during his life-time. Of this *Balad* King of *Ba-*
bylon Beroſus maketh mention. This Prophet truly divine and admirable for the verity
of his Propheſies is accounted to have ſpoken nothing that was untrue, but to have left
in writing all that which he Propheſied: The truth whereof hath afterwards, in effect,
N appeared to poſterity. Neither did he alone perform thus much; but beſides him twelve
others have done the like: and all that which is hapned unto us, either good or evil, hath
fallen out truly, according to their Prophecies. But hereafter we will ſpeak of every one
of them. Now when *Ezechias* had lived his prefixed time, (according as we have before
related) and governed his Kingdom in peace, he died when he was 54 years old, and in
the 29. year of his Reign.

Hedio & Ruffinus, cap. 3. 2 *King*. 20. 1, *ad* 11.

Ezechias's ſickneſs, and the prolongation of his life aſſured by miracle.

Ver. 14, 15. The *Aſſyrian* Monarchy deſtroyed.

The ambaſſage of the King of *Babylon* to *Ezechias*.

Ver. 16, 17, 18. The captivity of *Babylon*. fore-propheſied by *Eſay*.

Hedio & Ruffinus, cap. 4. *Ver*. 21. 2 *Chron*. 32, 33. *Ezechias*'s. death.

CHAP. III.

The Kings of Chaldæa *and* Babylon *war againſt* Manaſſes, *and take him Priſoner.*

O HIS Son *Manaſſes* (the Son of *Achiba*, a Woman born in *Jeruſalem*,) ſucceeded him in the Kingdom. This Man forſook his Father's ways, and abandoned himſelf to all manner of viciouſneſs and debauchery; but addicting himſelf to all the iniquities of

The year of the World, 3247. before Chriſt's Nativity, 717.

2 Kings 21. 1, *&c.*
2 Chron. 33. 1, *ad* 10.
Manaſſes's impiety and cruelty.
Hedio & Ruffinus, cap. 5. *alias* cap. 4.
2 Chron. 33. *à v.* 1. *ad* 13.
Manaſſes ſurprized, and led Priſoner into *Babylon*, and after his repentance reſtored to his Kingdom.
Ver. 14. 15, 16.
Manaſſes purifieth the City, and conſecrateth the Temple again.
Manaſſes's death.
2 *King.* 21, 18.
2 *Chr.* 33. 20.
Amon King of *Juda*, a wicked Prince.
2 *Kings* 22. 1, *ad* 8.
1 *Chr.* 34. 1, *ad* 14.

the *Iſraelites*, who were deſtroyed, becauſe of their heinous ſins committed againſt God. He was ſo impudent, as he ſpared not to pollute the very Temple of God, the City, and the whole Country: and being no longer to be reſtrain'd by any fear of the juſt vengeance of God, he barbarouſly put to death many good and vertuous Men, and ſpared not the very Prophets; ſo that *Jeruſalem* was overflown with blood. For which cauſe God being provoked unto wrath by his heinous offences, ſent divers Prophets, the one after the other, both to the King and the People, by whom he threatned to inflict the ſame calamities upon them, which (for contempt of Religion) the *Iſraelites* their Brethren had a little before ſuffered. But they not giving heed to their Predictions, (whoſe admonitions had they reſpected, they might have prevented their eminent evils) at length experimented the truth thereof. For whereas they perſevered in their accuſtomed and diſſolute manners, God ſtirred up the King of *Chaldæa* and *Babylon* againſt them; who ſending their Armies into *Judæa*, and ſpoiling the whole Region, at length ſurprized and led away *Manaſſes* Priſoner, and made him liable to what puniſhment it ſhould pleaſe them to inflict. Then this miſerable Prince (taught by his own experience) acknowledged his ſin, and humbly beſought God to have compaſſion on him. His prayer was heard; and after ſome ſpace of time, the *Babylonian* ſending him home, reſtored him to his former government. As ſoon as he was returned back to *Jeruſalem*, he made it appear, by the change of his life, that his repentance was ſincere, and endeavoured nothing more, than to aboliſh the memory of his former actions, and employed his whole care to eſtabliſh the ſervice of God. He purged the Temple alſo, and cleanſed the City; and from that time forward, he addicted himſelf wholly to think how he might give God thanks, for that he had thus delivered him from ruine, and how he might paſs all the remnant of his life in his favour. He taught the People likewiſe to do the like, telling them what miſeries they had endured within a few years, becauſe they had demeaned themſelves impiouſly. He repaired the Altar alſo, and according to *Moſes*'s Preſcript, offered thereon ſolemn Sacrifices: And after that he had provided thoſe things that concerned the ſervice of God, he took care likewiſe for the ſecurity of the City of *Jeruſalem*, and repaired the old and ruined walls, and built ſome anew, for the enlarging of the City; he erected high Towers likewiſe, furniſhing the ſame with munition, and victual ſufficient for a City of defence. And ſo much was he changed during the reſt of his life, that he was held moſt happy, and after that he began to ſerve God, he invited many to the imitation of his vertues. After he had lived 67 years, he died in the 55*th* year of his Reign, and was buried in his garden. His Kingdom came into the hands of his ſon *Amon*, the ſon of *Emalſema*, of the City of *Jabath*; who imitating the Impieties to which his Father addicted himſelf in his youth, was ſlain in his own houſe, by a conſpiracy plotted by his own houſhold-ſervants, after he had lived 24 years, and reigned two. After his death, the people ſlew his murtherers, and he was buried with his Father, and the Kingdom was given to his ſon *Joſias*, who was eight years old.

CHAP. IV.

The Hiſtory of Joſias

Joſias King of *Judæa.*
2 *Chron.* 34. 8.
Joſias reſtoreth the true ſervice of God.
2 *Kings* 22. *v.* 4. 24.
Joſias rooteth out Idolatry.

THE Mother of *Joſias* King of *Judæa*, was of the City of *Boſceth*, and was called *Jeda:* This Prince was by nature ſo excellently diſpoſed to all virtue, that during the whole courſe of his life, he propoſed to himſelf no other example but that of his Predeceſſor King *David.* When he grew to be twelve years old, he gave a manifeſt proof of his piety and juſtice: for he drew the People to a conformable courſe of life, and to the deteſtation and aboliſhing of Idols, that were no gods, and to the ſervice of the only and true God of their forefathers. And conſidering the actions of his Predeceſſors, he began to rectifie them in that wherein they were deficient, with no leſs circumſpection, than if he had been an old man; and that which he found to be adviſedly done by them, he did promote and imitate. And beſides this wiſdom, which was innate to him, he made uſe alſo of the advice and counſel of the Elders: For following the laws, (both in reſpect of publick policy, as alſo in Religion) he walked uprightly, in that by obſerving them, he could not err. He made a particular inquiry both in *Jeruſalem*, and the Country round about, for thoſe places where they had ſet up the worſhip of falſe gods, and overthrew their Altars; and all thoſe gifts that had been offered to them by his Predeceſſors, were defaced: and in this manner cauſed he the People to return to to the ſervice of God, and to forſake the honour they did unto Idols. He offered likewiſe the ordinary ſacrifices and burnt offerings upon the Altar, and eſtabliſhed Judges and Magiſtrates to determine publick debates, and to do each man right; charging them to have no leſs reſpect of equity, than they had of their own lives. He ſent alſo through all the Country, commanding that all thoſe that would be Contributers, either in gold or ſilver, H ſilver, towards the reparation of the Temple, ſhould bring in their benevolence, according to their abilities. And when all the money was gathered together, he appointed Superintendents both over the Temple, as alſo over the charges that were defrayed in the reparation thereof: Namely, *Amaſias*, who was Governour of the City, and *Saphan* the Secretary, and *Joata*, who was over the Regiſters, with the High-Prieſt *Elcia*: who with all expedition and diligence provided workmen, and all that which was requiſite for the building, and began the work. This ſudden and ſpeedy reparation of the Temple, gave a manifeſt teſtimony of the King's piety: who when he had attained to the 18*th* year of his age, ſent *Elcia* the High-Prieſt, and cauſed him to melt down the remainder of the money that was given towards the building of the Temple, and to make veſſels, cups and I ewers for the ſervice of the Altar. He commanded alſo, that all the Gold and Silver that was in the Treaſury, ſhould be brought forth, and employed after the like manner, in cups and other veſſels. Now whilſt the High-Prieſt ſearch'd the Treaſury, he found the ſacred Books of *Moſes* in the Temple, which he brought and deliver'd to the Scribe *Saphan*; who, after he had peruſed the ſame, preſented them unto the King, giving him to underſtand, that all that which he had commanded, was accompliſhed: beſides that, he read the Books unto him, which when the King heard, he rent his cloaths, and called *Elcia* the High-Prieſt unto him, and the Scribe *Saphan*, with certain other of his inward friends and ſent them unto the Propheteſs *Olda*, the wife of *Sallum*, a man in high dignity, and famous for his Nobility, commanding them, *That when they came* K *unto her, they ſhould endeavour to appeaſe God's wrath, and labour to recover his favour, becauſe it was to be feared, that by reaſon their Anceſtors had tranſgreſſed the Laws of* Moſes, *they ſhould be in danger to be diſpoſſeſſed of their Country, and abandoned by all men, ſhould at length periſh miſerably.*

The year of the World, 3321. *before Chriſt's Nativity*, 643.

2 *Chron.* 34, 9. *ad* 14.
The zeal of the people in the reparation of the Temple.

2 *King.* 22. 8.
2 *Chr.* 14, 15.
Moſes's ſacred books found in the Temple.

2 *King.* 32. 13.
2 *Chron.* 34. 2.
Olda the Propheteſs ſent unto by *Joſias*.

2 *King.* 22. 15. *ad finem.*
2 *Chron.* 34. 23. *ad* 28.
The Prophecy of the *Jews* miſeries.

When the Propheteſs had heard the King's commandment, ſhe willed thoſe that were ſent unto her, to return unto the King, and to certifie him from her, *That God had given ſentence againſt them, which might not be revoked by any prayers whatſoever; namely, that ſince they had tranſgreſſed the Law of* Moſes, *the people ſhould periſh, and ſhould be caſt out of their Country, and deprived of all their goods, becauſe they had not repented of the violation of his moſt holy Laws; notwithſtanding the Prophets had exhorted them to repentance, and had* L *foretold the puniſhment of their impieties, which ſhould happen unto them, to the end that they might believe that God is God, and that he fails not in any thing that he hath foretold by his Prophets.* Farthermore ſhe ſaid, *That he forbore as yet to ſend theſe afflictions upon them for* Joſias's *ſake, who was a vertuous man, but that after his deceaſe, God would pour out his wrath upon the people.* This Prophecy of the Woman they ſignifi'd unto the King, who ſent into all parts, and aſſembled the people in *Jeruſalem*, commanding the Prieſts and Levites, and generally all men, without diſtinction of age or perſon, to be preſent in that Convention. Now when they were aſſembled, he firſt of all cauſed the ſacred books to be read, and afterwards ſtanding aloft upon his Throne, he cauſed all the people to ſwear and promiſe, that they ſhould ſerve God, and keep *Moſes*'s Laws. Whereupon all of them did willingly M approve of whatſoever he ſaid (promiſing to do that whereunto they were exhorted.) And therewithal offering up Sacrifices unto God, they beſought him to ſhew himſelf favourable and merciful towards them. The King likewiſe commanded the High-Prieſt, that if there were any veſſels in the Temple which were made by his Predeceſſors, in honour of Idols, and ſtrange gods, he ſhould caſt them out; and after that a great number were found therein, all of them were gather'd together and burnt, and the aſhes afterwards were ſcatter'd abroad. And as touching the Prieſts (that appertained to Idols that were not of the Race of *Aaron*) he put them to death. When theſe things were thus executed in *Jeruſalem*, he came afterwards to the plain Country, and all that which *Jeroboam* had erected there in honour of Idols, he utterly defaced it, and the bones of N the falſe Prophets were burnt upon the Altar that *Jeroboam* had built. This had the Prophet foretold that came to *Jeroboam* at ſuch times as he offered Sacrifice, and told him in the preſence of all the People, all that which ſhould happen: Namely, *That one of* David's *poſterity called* Joſias, *ſhould do theſe things*: which Prophecy took effect 361 years after. After this, King *Joſias* applied himſelf to the *Iſraelites*, (who had avoided the captivity and ſervitude of the *Aſſyrians*) and perſuaded them to forſake their Impieties, and the ſervices they had performed to ſtrange gods, and to honour the Sovereign and true God of their fathers, and to cleave unto him. He made a ſearch alſo through every houſe, borough and city, fearing leſt as yet there ſhould be an Idol hidden. He likewiſe ſought out the Chariots that were made by his Anceſtors, in honour of the Sun, O and all that which was adored, whatſoever it were, and utterly aboliſhed the ſame. After he had in this ſort purged the Country, he aſſembled all the people in *Jeruſalem*, where he celebrated the feaſt of unleavened bread, which we call *Eaſter*. Towards the performance

2 *Chron.* 34. 29. *ad finem.*
A lively image of a godly Prince.

The truth of the divine Oracles.
1 *Kings* 13. 1. *ad* 4.

The year of the World, 3321. *before Chriſt's Nativity*, 643.

2 *Kings* 23. 5, 11.
The celebration of the Paſſover.
Ver. 21, *&c.*
Hedio & Ruffinus, cap. 9. *alias* cap. 5.

formance whereof, he gave the people young kids and lambs, to the number of 30000, A and 8000 Bullocks, for burnt-offerings; and the chief among the Levites, diſtributed amongſt the other Levites 500 Lambs, and 500 Bullocks. Having therefore ſuch an abundance of Beaſts, they ſacrificed according to the Law of *Moſes*, (the Prieſts taking charge thereof, and confirming the reſt of the People by their example.) Neither was there ever ſuch a ſolemnity kept by the *Hebrews*, ſince the time of *Samuel* the Prophet; becauſe all things were done according to the Laws, and the ancient Cuſtoms, which were obſerved in the time of their Fathers. After this, *Joſias* lived in peace, riches, honour and eſtimation amongſt all men: and thus ended his life.

CHAP. V. B

Divers exploits of Nechao.

The *Egyptians* work their paſſage thorow *Judæa*.

2 *King.* 23. 29.
Joſias's death.
2 *Chron.* 35. 22, 23, 24.
An Epitaph written by *Jeremy* on *Joſias*.
Ver. 25.
Which was the *Lamentations* of *Jeremiah*.
Jeremiah Propheſieth the captivity of *Babylon*.
In what time *Jeremy* lived.
Joas King of *Juda*.
2 *King.* 23. 30, *ad finem*.
2 *Chron.* 36. 1, *ad* 5.
Hedio & Ruffinus, cap. 7. *alias* cap. 6.
Eliachim called *Joachim*, made King of *Judæa*.

NEchao, King of *Egypt*, having gathered great forces, conducted his Army towards the River *Euphrates*, to war againſt the *Medes* and *Babylonians*, who had deſtroyed the Empire of *Aſſyria:* For *Nechao* affected the government of all *Aſia*. Now when he drew near unto the City of *Mende*, (which was under *Joſias*'s ſubjection) King *Joſias* denied him paſſage, and would not ſuffer his Army to march thorow his Country. For which cauſe *Nechao* ſent an Herald unto him, to let him underſtand, That it was not againſt him that he made war, but that he bent his courſe towards *Euphrates:* For which C cauſe he wiſhed him in no ſort to hinder his intended journey, leſt thereby he ſhould be conſtrained to make war upon him. But *Joſias* regarded not this demand of his, but reſolved himſelf to hinder his paſſage thorow his Country: and I am perſuaded that his evil Genius put him upon making this reſiſtance, to the end that he might have ſome occaſion to do ſomething againſt *Nechao*. For whil'ſt he ſet in order his Army, and rode from one Band to another, being mounted upon his Chariot, he was ſtricken with an arrow that was ſhot by a certain *Egyptian*, which put a ſtop to his proceedings: For feeling himſelf oppreſſed with pain, by reaſon of his wound, he commanded his Army to retire, and returned himſelf to *Jeruſalem*, where he dyed of his wound, and was buried with his Fathers with great Magnificence, after he had lived 39 yeays, and Reigned 31. For him D the people mourned with great heavineſs, lamenting for many days. The Prophet *Jeremy* alſo made an Elegy upon him in verſe, which is as yet extant even in theſe days. This Prophet foretold in writing thoſe evils which ſhould afterwards happen unto the City, and the Captivity wherewith we are entangled at this preſent, and the ſurpriſal of *Babylon*. Neither had he alone foretold the ſame, but the Prophet *Ezekiel* hath likewiſe done the like, who firſt left two Books written of the ſame Argument. Theſe two Prophets were of the race of the Prieſts. But *Jeremy* kept in *Jeruſalem*, from the 14th year of the Reign of *Joſias*, until the deſtruction of the City and Temple, as in time and place convenient we will declare, ſetting down thoſe occurrences that hapned to this Prophet. After the death of *Joſias* (hitherto mentioned) his Son *Joaz* ſucceeded him E in the Kingdom, at ſuch time as he was 23 years old, he reigned in *Jeruſalem*, and his Mothers name was *Ametala*: he was a Man full of impiety, and of a malignant and perverſe nature. The King of *Egypt* returning from the War, ſent unto *Joaz*, commanding him to meet him in *Samath* a City of *Syria*, where he was no ſooner arrived, but he kept him Priſoner, committing the Kingdom to *Eliachim* his Brother, (on the Father's ſide) who was his elder Brother likewiſe. He changed his name likewiſe, and call'd him *Joachim:* he impos'd a Tribute alſo on *Judæa*, of 100 Talents of Silver, and a Talent of Gold, which *Joachim* paid; and as touching *Joaz*, he led him into *Egypt*, where he finiſhed his days, after he had been King three months, and ten days. Now *Joachim*'s Mother was called *Zabuda*, of the City of *Abuma*. He was a wicked perſon, and of a malignant nature, F having neither piety towards God nor reſpect towards Men.

CHAP. VI.

Nabuchodonoſor'*s Army cometh into* Syria.

2 *Kings* 25. *per totum.*
2 *Chron.* 36. 6, 7, *ad* 21.
Nabuchodonoſor, King of *Babylon*, warreth againſt the *Egyptians*.

IN the fourth year of the Reign of *Joachim*, a certain Man called *Nabuchodonoſor*, poſſeſſed the Kingdom of *Babylon*, who at that time went out with a great Army againſt *Carchabeſa*, (a City ſituate near unto *Euphrates*) reſolving with himſelf to fight againſt *Nechao* King of *Egypt*, under whoſe power all *Syria* was ſubject. *Nechao* underſtanding G of the *Babylonian*'s intent, and how great his Army was, made very little account thereof, but with a huge Army advanced towards *Euphrates*, with an intent to repulſe *Nabuchodonoſor*, H *chodonoſor*. But he was overcome in battel, and loſt divers thouſands of his Men. Whereupon, the *Babylonian* (paſſing *Euphrates)* ſeized all *Syria*, as far as *Peluſium*, (*Judæa* only excepted.) The fourth year that *Nabuchodonoſor* reigned over theſe Conquered Countries, and in the eight year of the Reign of *Joachim* over the *Hebrews*, the *Babylonian* led forth his Army againſt the *Jews* with a mighty Power, threatning them to uſe all hoſtility, except *Joachim* would pay him Tribute. *Joachim* fearing his threats, bought his peace with ſilver, and payed for three years ſpace the Tributes that were impoſed on him. But in the third year (underſtanding that the *Egyptian* was up in Arms againſt the *Babylonian)* he denyed the payment of the Tribute, notwithſtanding he was fruſtrated of his hope, for the *Egyptians* were not ſo hardy as to make War. All which the I Prophet *Jeremy* daily foretold him, ſignifying unto him, *That he built his hope in vain upon the* Egyptians; *and that it would fall out, that the City ſhould be overthrown by the King of* Babylon, *and* Joachim *himſelf ſhould be delivered Priſoner into his hands*. But becauſe there was no means for them to eſcape this juſtice, all that which he ſaid, was nothing available. For notwithſtanding the People and Governours heard thereof yet made they no reckoning of the ſame, but were diſpleaſed with thoſe counſels which he propoſed unto them, accuſing *Jeremy*, as if he took pleaſure to utter and publiſh ominous and adverſe preſages againſt the King; they likewiſe called him in queſtion before the King's Council, and requir'd that he might be condemn'd. Whereupon ſome of them gave ſentence againſt him: But others took a more diſcreet courſe, and perſuaded them to cauſe K the Prophet to depart out of the King's houſe, forbidding his Adverſaries to do him any miſchief: Since that he had not only foretold the future calamities of the City, but that many before him had done the like, as *Micheas*, and divers others; and yet that no one of them had ſuffered any evil by the Kings of their time, but that contrariwiſe *Micheas* had been honour'd as a Prophet ſent from God. By theſe words they appeaſed the People, and delivered *Jeremy* from the death intended againſt him. This Man wrote all his Propheſies, and read them to the People in their Faſts, when they were aſſembled in the Temple in the ninth month of the fifth year of the Reign of *Joachim*, which book he had compoſed touching that which ſhould happen unto the City, the Temple, and the People. When the Governours heard the ſame, they took the book from him, and com- L manded that both he and his Secretary *Baruch* ſhould withdraw themſelves out of the ſight of Men: And they took the book, and preſented it unto the King; who, in the preſence of his friends, commanded his Secretary to read the ſame: and after he had heard the contents thereof, he waxeth wroth, and renting it in pieces, caſt it into the fire, intending that it ſhould never be ſeen. He ſent out likewiſe a ſtrict Commiſſion to ſeek out *Jeremy*, and his Secretary *Baruch*, and to lead them out to be puniſhed. But they were already fled, that they might prevent his indignation.

The year of the World, 3316. *before Chriſt's Nativity*, 628.

2 *Kings* 24. 11. *ad* 20. *Joachim* payeth *Nabuchadnezzar* tribute.

Hedio & Ruffinus, cap. 8. *Joachim* revolteth from the King of *Babylon*.

Jeremy foretelleth the deſtruction of *Jeruſalem*. *Jer*. 22. 24.

CHAP. VII.

M Nabuchodonoſor *putteth* Joachim *to death, and eſtabliſheth* Joachin *in the Kingdom*.

NOT long after this, he went out to meet the King of *Babylon*, who was marched out to make War againſt him: and being incredulous and careleſs of the Prophet's Predictions he opened the gates unto him, ſuppoſing that he intended him no evil. But when the *Babylonians* were entered into the City, the King obſerved not his promiſes, but put all ſuch to death as were in the flower and ſtrength of their years, and ſpared none of the Inhabitants of *Jeruſalem*, with them alſo he ſlew their King *Joachim*, and cauſed his body to be caſt from the top of the walls, and vouchſafed him no Sepulchre, eſtabliſhing *Joachin* his Son, King of the Country, and of the City. Moreover, he took 3000 N of the moſt honourable Citizens of *Jeruſalem* Priſoners, and led them to *Babylon* with him, amongſt whom was the Prophet *Ezekiel*, at that time very young in years. This was the end of King *Joachim*; who lived 36. years and reigned 11. *Joachin* that ſucceeded him in the Kingdom, was the Son of *Noſta* of *Jeruſalem*, and reigned three months and ten days,

Nabuchadnezzar's entertainment into the, city and cruelty.

2 *Kings* 24. 1. *ad* 11. *Joachin* of *Jechonias* King of *Juda*.

The year of the World, 3346. *before Chriſt's Nativity*, 618.

CHAP. VIII.

A

Nabuchodonoſor *changeth his purpoſe, and beſiegeth* Joachin, *and receiveth him upon compoſition.*

Hedio & Ruffinus cap. 9. 2 *Kings* 25,27.

AS ſoon as the *Babylonian* had beſtowed the Kingdom of *Judæa* on *Joachin*, he was ſeized with a ſudden fear, which made him ſuſpect leſt *Joachin* remembring himſelf of the injuries he had done unto him by the murther of his Father, might draw the Country into rebellion, and revolt againſt him. For which cauſe he ſent out certain Forces, and beſieged *Joachin* in *Jeruſalem*: who being a man of good nature, and of an B upright heart, was loth to forſake the City in that danger without a Governour, conſidering that it was for his cauſe that the Common-weal was in that hazard. For which cauſe, taking his wife, and his neareſt akin with him, he delivered them into the hands of the Captains that were ſent againſt him, receiving an oath from them, that neither they nor the City ſhould receive any harm. But this promiſe continued not a year: For the King of *Babylon* obſerved it not, but commanded his Captains to impriſon all the youth and artificers that were in the City, and to bring them bound unto him. The number of them were 10832 perſons, beſides *Joachin*, his Mother, and his near Allies, whom they took Priſoners.

Nabuchodonoſor a Truce-breaker.

C

CHAP. IX.

Sedechias *is made King over* Jeruſalem, *by the* Babylonians.

2 *King*. 24. 17. *Sedechias* King of *Jeruſalem*, ſeduced by his Courtiers and falſe Prophets, giveth no ear to *Jeremy*.

INſtead of *Joachin*, he appointed *Sedechias* his Uncle King of *Jeruſalem*, whom he bound by an oath that he ſhould govern the Country without any innovation, and that he ſhould hold no intelligence with the *Egyptians*. This *Sedechias* was 21 years old at ſuch time as he came unto the Kingdom, and was *Joachim*'s brother by the Mothers ſide: He was a contemner of all laws, and perverter of Ordinances. For the young men that were about him, were without the fear of God, and all the people under his dominions, D committed whatſoever outrages were beſt liking unto them. For this cauſe the Prophet *Jeremy* came unto him, proteſting oftentimes againſt him, and denouncing, *That if he would not forſake his impieties, and addict himſelf to that which was juſt, (but gave ear unto his governors, amongſt which there were many wicked men, and to thoſe falſe Prophets that miſled him, truſting that the* Babylonians *ſhould not make War againſt his City, but that the* Egyptians *ſhould levy an Army, and overcome them) that then he ſhould ſuffer much miſery*, For (ſaid he) *they have no truth in their ſayings, and they will always miſlead you by falſe reports.* Whilſt *Sedechias* gave ear to theſe diſcourſes of the Prophet he was perſuaded, and acknowledg'd all that to be true which he had ſpoken, and very profitable both for him, and his people; but anon after his friends corrupted him, and diverted him accor- E ding to their own opinions. *Ezekiel* alſo at the ſame time had propheſied in *Babylon* concerning all thoſe calamities which were to fall upon the Temple, and ſent notice to *Jeruſalem* of that which he had received from God. Notwithſtanding *Sedechias* gave no credit to his Propheſies, by reaſon that all the Prophets were accuſtomed to accord in all things the one with the other, as touching the ſurpriſal of the City, and the impriſonment of *Sedechias*: But *Ezekiel* differed in this, that he ſaid that *Sedechias* ſhould not ſee *Babylon*, notwithſtanding that *Jeremy* had propheſied, that the King of *Babylon* ſhould lead him away Priſoner in bonds: Becauſe therefore theſe two accorded not in all their ſayings, he concluded that the matter wherein they agreed, was of no conſequence. Notwithſtanding all things hapned unto him according as the Prophets had pronounced, as F we will declare hereafter. After that he had continued his alliance and friendſhip with the King of *Babylon* for the ſpace of eight years, he broke the league that was between them, and confederated with the *Egyptians* (under hope that they ſhould overcome the *Babylonians*) Which when the King of *Babylon* underſtood, he led forth his Army againſt him, and deſtroyed his Country to the uttermoſt; ſo that after he had taken his Cities of defence, he brought his Army before *Jeruſalem*, and beſieged it. The *Egyptian* perceiving the ſtate wherein his Ally *Sedechias* was, levied an huge Army, and came into *Judæa*, with an intent to raiſe the ſiege. Whereupon the *Babylonian* withdrew his Army from *Jeruſalem*, to encounter with the *Egyptian*, and fought with him, and overcame him G in Battel, and preſſed on him with ſuch courage, that he put him to flight and drave him out of *Syria*. As ſoon as the *Babylonian* was diſlodged from *Jeruſalen*, the falſe Prophets deceived *Sedechias*, telling him, *That the* Babylonian *ſhould never more return to make War either*

Ezechiel propheſieth the deſtruction of the Temple.

Ver. 20. *Sedechias* revolts from the *Babylonian*. *Hedio & Ruffinus*, cap. 10. 2 *Kings* 25. 4, *ad* 12.

The King of *Egypt* coming to reſcue the King of *Jeruſalem*, is overthrown by *Nabuchodonoſor*, with all his Army, and driven out of *Syria*.

H *ther againſt him, or his Nation, and that he ſhould never any more depart from his Houſe*
in Babylon; *and that they who had been led away Captives, ſhould return home again,*
loaden with thoſe Veſſels of the Temple which the King of Babylon *had taken from them.*

But the Prophet *Jeremy* preſenting himſelf before the King, propheſied the contrary
to theſe impoſtors, aſſuring both him and the People, *That no profit could beſal them by*
means of the Egyptians, *for that the* Babylonians *ſhould overcome them, and ſhould return and*
encamp before Jeruſalem, *and beſiege the ſame, and deſtroy the People by Famine, and lead*
them away Priſoners that were remaining, and carry away all their ſubſtance; and that after
they were ſeized of the Riches of their Temple, they ſhould finally burn the ſame: As for
the City, they ſhould raze it; and (ſaid he) *they ſhall keep us captive for the ſpace of ſeventy*
I *Years: And from this Servitude the* Perſians *and* Medes *ſhall deliver us, at ſuch time as*
they have gotten the Empire out of the hands of the Babylonians; *then ſhall they ſend us*
back again into our Country, and we ſhall build our Temple anew, and eſtabliſh the City
of Jeruſalem.

The year of the World, 3346. before Chriſt's Nativity, 618.

Zedechias ſeduced by falſe Prophets.

The Prophecy of the Captivity of *Babylon*, and the Delivery.

Jer. 25. *v.* 1. *ad* 12.

Jer. 29. 1, *ad* 10.

C. 37, *per tot.*

Divers Men gave credit to theſe Words of *Jeremy*: but the Governors, and ſuch as
contemned God, intreated him very cruelly, as if he had been a Man beſide himſelf.
And whereas he had an intent to viſit his Native Country *Anathoth*, ſome 20 Furlongs
from *Jeruſalem*, one of the Magiſtrates encountring him in his Journey, and laying hold
on him, retained him, loading him with this Slander, *That he ſtole away to ſubmit himſelf*
to the Babylonians. But *Jeremy* anſwer'd, *That he was falſly accuſed, and that he repaired*
K *only to the place where he was born.* This Prince giving him no credit, arreſted him
and brought him before the Judgment-ſeat, where he ſuſtained all ſort of Outrages and
Torments, and was ſhut up in Priſon to be puniſh'd, and remain there for a time, ſuffering
the extremity of Wrong and Injury. The ninth year of the Reign of *Zedechias*, and
on the tenth Day of the ninth Month, the King of *Babylon* came and encamped the ſecond
time before *Jeruſalem*, and intrenched himſelf round about the ſame, for the ſpace
of eighteen Months, and laid ſiege thereto, uſing his utmoſt endeavour to make himſelf
Maſter of the Place: And they that were beſieged therein, were afflicted with two of
the greateſt Calamities, Famine and a moſt grievous Peſtilence. At this time the Prophet
Jeremy being in Priſon held not his peace, but cried with a loud voice, and preached
L and exhorted the People, willing them *to entertain the* Babylonians, *and open their*
Gates unto them; becauſe that in ſo doing, they might ſecure themſelves with their Families,
whereas otherways they were aſſured of Deſtruction.

Jeruſalem beſieged.

2 *Kings* 25. 1, *ad* 10.

Jer. 39. 1 *ad* 19. two mighty Enemies, Famine and Peſtilence.

Jeremy perſuadeth them to yield.

He foretold them alſo, *That if any one remained in the City, he ſhould moſt aſſuredly either*
periſh by Famine, or the Enemies Fury; but if ſo be they ſubmitted themſelves to the
Enemies Mercy, they ſhould eſcape from Death. But thoſe Governors that heard him ſpeak
after this ſort, gave him no credit, in that they were not as yet preſſed with the Danger;
for which cauſe they came unto the King, and after a diſpiteful manner told him all
that which had been ſpoken, accuſing *Jeremy*, and reproving him for a mad-man;
urging this, *That he had abated their Courage, and by his woful Predictions, had weakned the*
M *hearts of the People, which were otherways ready to fight for him and their Country, by reaſon*
that he flying unto the Enemy, menac'd them with the ſurprizal and utter ruine of their City.

The King, in regard of the natural Humanity and Juſtice that was in him, was not any
ways hereby provok'd againſt *Jeremy*; yet to the intent that he might not ſeem utterly
to oppoſe the Governors, he delivered the Prophet into their hands, to deal with him
howſoever they pleaſed: Who, having obtained this liberty from the King, entred the
Priſon on the ſudden, and laying hold on *Jeremy*, they laid him down into a Pit full of
Mud, to the intent he might die in that place, and be ſtrangled by the filth; in effect, he
was ſet therein up to the neck: But one of the King's Servants (an *Ethiopian* by Nation)
certifi'd the King of the Prophet's Affliction, aſſuring him, *That his Friends and Governors*
N *did not juſtly, ſo to thruſt and bury the Prophet in the Mud, and curſedly to conſpire againſt*
him, tiring him with Bonds and Tortures worſe than Death. Whereupon the King hearing
this, was ſorry that he had deliver'd the Prophet to the Governors, and commanded the
Ethiopian to take 30 Men of his Court with him (with Cords and ſuch other things neceſſary,
as might concern the ſafety of the Prophet) charging him with all Expedition to
deliver him from that Captivity. Hereupon the *Ethiopian* furniſh'd with Men and neceſſary
Means, drew the Prophet out of the Mud, and diſmiſs'd him without any Guard.
That done, the King ſent for him in private, demanding of him, *If he had any Meſſage to*
deliver him from God, *praying him to let him underſtand whatſoever he knew as touching the*
Succeſs of the Siege. The Prophet's anſwer was, *That altho' he ſhould tell him, yet it would*
O *not be believed; and that if he ſhould exhort him, he would not give ear, or liſten unto him.*
But, (ſaid he) *O King, thy Friends have condemned me to Death, as if I had been a moſt wicked*
Malefactor: But where are they now at this preſent that have deceived thee, and born

Jer. 39. 11, 12. The Reward of godly Preachers in this Life.

Zedechias neglecteth the Prophets good Counſel, for fear of the Governors.

The year of the World, 3354. *before Chriſt's Nativity,* 610.

thee in hand, ſaying, That the Babylonian *would not come and beſiege thee? Now will I take heed how I tell thee the Truth, for fear leſt thou condemn me to Death.*

Hereupon the King ſwore unto him, *That he ſhould not die, neither that he would deliver him into the hands of the Governors.* For which cauſe, *Jeremy* grounding himſelf upon the Faith which he had plighted unto him, counſelled the King *to yield up the City to the* Babylonians, *becauſe that God had willed him to ſignifie unto the King, That if he would ſave his Life, and avoid the imminent danger, and ſave his City from utter Ruine, and preſerve the Temple from Burning, he ſhould ſubmit; or otherwiſe that none but he ſhould be reputed to be the cauſe of all thoſe Evils that ſhould happen unto the City and Citizens, and of that Calamity that ſhould confound both him and all his Family.* When the King heard this, he told him, *That he would do according as he had counſelled him, and perform whatſoever he thought neceſſary to be done: but that he feared that his Subjects, who were already gone over to the King of* Babylon, *would do him ill Offices with that King, and that by their means he might be accuſed, and deliver'd unto Death.* But the Prophet encouraged him, telling him, *That his fear was in vain; aſſuring him, that he ſhould ſuffer no Evil, if ſo be he yielded up the City; and that neither his Wife, nor Children, nor the ſacred Temple ſhould ſuffer any Miſchief.*

Upon theſe words the King diſmiſs'd *Jeremy*, charging him to communicate the Counſel that was held between them to no one of the Citizens, no not to the Princes, if they ſhould ask of him wherefore the King had ſent for him; adviſing him to anſwer, if ſo be they were inquiſitive, *That he reſorted to the King, to requeſt him that he might be no more impriſoned:* all which the Prophet performed; but they preſſed him very much, to know for what cauſe the King had ſent for him.

CHAP. X.

Jeruſalem *is taken, and the People carryed into* Babylon *by* Nabuchodonoſor.

2 *Kings.* 25. 1, *&c.* *Jeruſalem* beſieged eighteen Months, and at length taken.

MEan while the *Babylonian* continued his violent Siege againſt the City of *Jeruſalem*, and having raiſed Towers upon certain Bulwarks, he drave away by this means all thoſe that appeared near unto the Walls; he raiſed alſo (round about the City) divers Platforms, that equalled the Walls in height. Mean while the City was as valiantly and couragiouſly defended by the Inhabitants; for neither Peſtilence nor Famine plucked down their Spirits: And although that within the City they were tormented with theſe Scourges, yet were not their Reſolutions broken, nor did the Enemies Inventions aſtoniſh them, nor their Engines affright them; ſo that all the Battle betwixt the *Babylonians* and *Jews*, ſeem'd to be a Tryal both of Valour and Art, whilſt theſe do aſſuredly hope to ſurpize the City, and the other thought their Safety conſiſteth herein, if they ceaſed not by new Inventions to fruſtrate their Enemies Endeavours. And in this State continu'd they both for the ſpace of eighteen Months, until they were conſumed by Famine, and by the Darts that were ſhot againſt them by thoſe that ſhot from the Towers. At length the City was taken by the Princes of *Babylon*, (in the eleventh Year of the Reign of *Zedechias*, the ninth Day of the fourth Month) who were put in truſt by *Nabuchodonoſor* to manage the Siege; for he himſelf made his abode in the City of *Reblata*. Now if any Man be ſo deſirous to know the Names of them that had command at ſuch time as *Jeruſalem* was ſurpriz'd, theſe they be, *Nergelear*, *Aremantus*, *Emegar*, *Naboſar*, and *Echarampſor*. The City being taken about Midnight, the Princes of the Enemies Army entred into the Temple; which when *Zedecias* underſtood, he took his Wives and his Children, with the Princes and his Friends, and fled thorow a great Vally by the Deſart: which when the *Babylonians* underſtood by certain *Jews* that were revolted, and had ſubmitted themſelves unto them, they aroſe early in the Morning to purſue them, and overtook and ſurprized them near unto *Jericho:* Whereupon thoſe Princes and Friends of *Zedechias* that had taken their flight with him, ſeeing the Enemies near unto them, forſook him, and ſcattering themſelves here and there, endeavour'd each of them to ſave himſelf. When therefore the Enemies had apprehended him, and attended by a few Followers only, and accompanied by his Children and Wives, they brought him unto the King's Preſence, who no ſooner beheld him, but he called him wicked and perfidious, and upbraided him for breach of his Promiſe, and contempt of Majeſty. Farthermore, he reproached him for his Ingratitude, in that having received the Royalty from his hands (which he had taken from *Joachin*, to beſtow on him) he had, notwithſtanding, employed all his Forces againſt his Benefactor.

Ver. 5, 6, 7. *Zedechias* flieth by night, and is ſurprized by the Enemy.

But

H *But* (ſaid he) *that great God that hateth thy Treachery, hath delivered thee into my hands.*
And when he had ſpoken theſe words, he cauſed Zedechias's *Friends and Children to be ſlain*
before his Eyes, with all his other Priſoners: afterwards commanding his eyes to be plucked
out, he led him to Babylon. *All which happened unto him, according as the Prophets,* Jeremy
and Ezekiel *had foretold him: namely, that he ſhould be ſurprized and brought before the King*
of Babylon, *and ſhould ſpeak with him face to face, and ſhould ſee him with his eyes (for ſo had*
Jeremy *propheſied) but being made blind and conducted to* Babylon, *he ſhould not ſee the Ci-*
ty of Babylon *(according as* Ezekiel *had foretold.) All which may ſufficiently expreſs to*
thoſe that know not the Nature of God, how divers and admirable his Judgments be, in
diſpoſing all things in good Order, and pre-ſignifying thoſe things that are to come, even as
I *in this place there appeareth a moſt ſignal Example of Human Error and Incredulity, by which*
it was not lawful for them to avoid their future Calamity, nor ſhun their unalterable Deſtiny.
Thus was the Race of the Kings extinguiſhed that deſcended from David, *who were in Num-*
ber, One and twenty, that reigned after him. All of them together governed five hundred
and fourteen Years, ſix Months, and ten Days; adding thereunto the twenty Years of the firſt
King, Saul, *who was of another Tribe. After this, the* Babylonian *ſent* Nabuzaradan, *Ge-*
neral of his Army, unto Jeruſalem, *to ſpoil the Temple, giving him in charge, to burn both*
it and the King's Palace, and to raze and level the City with the ground; and afterwards
to tranſport the People unto Babylon: Nabuzaradan *arrived there the eleventh Year of the*
Reign of Zedechias, *and ſpoiled the Temple, and carried away the Veſſels that were conſecra-*
K *ted to God's ſervice, both thoſe of Gold, as alſo thoſe of Silver; he took likewiſe the great La-*
ver that was given by Solomon; *the Columns and Pillars of Braſs, with their Chapters like-*
wiſe, and the Tables and Candleſticks of Gold: and after he had born away all things, he bur-
ned the Temple the firſt day of the fifth Month, of the eleventh Year of Zedechias's *Reign,*
which was the eighteenth of Nabuchodonoſor's. *He burned alſo the King's Royal Palace, and*
razed the City. This Temple was burned 470 *Years ſix Months and ten Days after the Foun-*
dation thereof; and in the Year 1062, *ſix Months and ten Days after the Departure of the*
People out of Egypt; 1950 *Years ſix Months and ten Days after the Deluge; from the Crea-*
tion of Adam, *until the Ruin of the Temple, there were three thouſand five hundred and thir-*
teen Years ſix Months and ten Days. Thus have we ſet down the number of the Years, and
L expreſſed in what time every thing hath been performed. The General for the King
of *Babylon* having deſtroyed the City, and tranſported the People, took Priſoner the
High Prieſt *Sereas*, and his Collegue the Prieſt *Saphan*, with the Governors and Keep-
ers of the Temple, which were three: the Eunuch alſo which had the charge over the
reſt, and ſeven of *Zedechias*'s Friends, and his Secretary, beſides ſixty other Governors:
all which (together with the Veſſels which he had pillaged,) he ſent to *Reblatha*, a Ci-
ty of *Syria*, unto the King of *Babylon*; who commanded in that place, that the High
Prieſt and Governors ſhould be beheaded: as for the reſt of the Priſoners, and *Zede-*
chias the King, he carried them with him to *Babylon*; he ſent alſo in Bonds, with the
reſt, *Joſadoch*, the Son of *Sereas* the High Prieſt, whom he had put to Death in *Rebla-*
M *tha* (as we have before related.) And ſince we have reckoned up the Race of the Kings
that ſwayed the Scepter of *Judea*, and given an account how long they reigned, it will
not be unneceſſary to recite the names of the High Prieſts, and to report who they have
been that have adminiſtred the Prieſthood under the Kings: *Sadoc* was the firſt High
Prieſt of the Temple, built by *Solomon*. After him his Son *Achimas* ſucceeded in that
Honour; and after *Achimas*, *Azaras*, after whom ſucceeded *Joram*, and after *Joram*,
Joſchua, after *Joſchua*, *Axioram*, who had for his Succeſſor *Phideas*; to *Phideas* ſucceeded
Sudeas, to *Sudeas*, *Julus*, to *Julus*, *Jotham*, to *Jotham*, *Urias*, to *Urias*, *Nerias*, to *Nerias*,
Odeas, to *Odeas*, *Saldum*, to *Saldum*, *Elcias*, to *Elcias*, *Sareas*, to *Sareas*, *Joſadoch*, who was
carried away Priſoner into *Babylon*: all which have ſucceeded in the Prieſthood by lineal
N Deſcent. When *Nebuchodonoſor* was come to *Babylon*, he ſhut up *Zedechias* in Priſon,
where he kept him until he died, and after his Death, he honoured him with a Royal
Tomb. He likewiſe offered the Veſſels that he had taken out of the Temple of *Jeruſalem*
unto his Gods, and cauſed the People to inhabit the Country of *Babylon*, delivering the
High Prieſt from his Bonds. The General *Nabuzaradan* that led the People away captive,
left the poorer Sort in the Country of *Judea*; and thoſe alſo that voluntarily yielded
themſelves unto him, over whom he appointed *Godolias*, the Son of *Aicam*, Governor,
(a Man that was both Upright and Noble) commanding them to Till the Land, and to
pay their aſſigned Tribute to the King. He delivered the Prophet *Jeremy* alſo out of Pri-
ſon, perſuading him to repair with him to the King of *Babylon*; telling him, that he had
O received expreſs commandment from the King, to furniſh him with all things neceſſary
for that Journey; but if he were not contented to repair to *Babylon*, he ſhould declare
unto him in what place he would make his abode, to the intent he might certifie
A a the

The year of the World, 3356. *before Chriſt's Nativity,* 608.

Ver. 5, 6, 7. *Zedechias* hath his eyes pulled out, and his Children ſlain before his eyes.

How many and how long the Kings reigned, that were of *David*'s Line.

Ver. 9. *ad* 18. The Temple the Palace, and the City ſpoiled and burnt.

V. 18, *ad* 22. The Captivity of *Babylon*.

The High Prieſts in *Jeruſalem*.

Jer. 52.10, 11. *Zedechias*'s Death.

Hedio & Ruffinus, cap. 11.

C. 40. *v.* 4. *Godolias*, Captain of the Fugitives.

The year of the World, 3356. *before Chriſt's Nativity*, 680.

Jeremy ſet at liberty by the Babylonian, and richly offered and preſented. *Baruch* diſmiſſed out of Priſon, *v.* 6. *ad finem.* The *Jews* reſort to *Maſphath* to *Godolias.*

the King thereof. But the Prophet would not follow him, or ſojourn in any other A place, deſiring rather to live amidſt the Ruins of his Country, and among the precious Reliques of his poor Nation.

When the General *Nabuzaradan* underſtood his Reſolution, he gave charge to the Governor *Godolias* (whom he left in *Judea)* to have care of him, and to furniſh him with all that which he wanted; and after he had gratified him with Preſents, he departed. In mean while, *Jeremy* dwelt in the City of *Maſphath*; he deſired *Nabuzaradan* that he would ſend him his Diſciple *Baruch* (the Son of *Neria*, a Man of a Noble Family, and excellently learned in that Country Language.) Now when thoſe, that during the Siege of *Jeruſalem*, were retired out of the City, underſtood the retreat of the *Babylonians*, they aſſembled together from all parts, and came to *Maſphath* to *Godolias*, under B the conduct of *John* the Son of *Careas*, and *Jezanais* and *Sareas*, and others: And beſides theſe, a certain Man called *Iſmael*, of the Blood Royal, a wicked and fraudulent Man, who during the Siege of the City, had retired himſelf to *Bathal*, King of the *Ammonites*, and had ſojourn'd with him during all the Troubles. When they were come together, *Godolias* adviſ'd them to remain in that Country, without any fear of the *Babylonians*, promiſing that in manuring their Land, they ſhould incur no Inconvenience: all which he confirm'd unto them by an Oath; adding farther, That if any Diſturbance were offered to any Man he would readily aſſiſt him. He gave each one this Advice likewiſe, To inhabit any City that they liked beſt; promiſing them to ſend them thither, with ſuch things as appertained to them, to build them Houſes, and furniſh their C Habitations, promiſing that when time ſerved, he would make Proviſion of Corn, Wine and Oil for their Maintenance during the Winter: and when he had thus adviſ'd them, he gave them leave to depart, and inhabit the Country. Now when the Rumor was ſpread amongſt the People of *Judea*, that *Godolias* had thus courteouſly entertained thoſe that were Fugitives; and how he had permitted them to Inhabit and Till the Country (provided that they paid their Tribute to the *Babylonians)* divers of them repaired to him, and inhabited the Country. And *John* and the other Governors being with him, and aſſured of his Clemency, began intirely to love him: Wherefore they told him, That *Bathal* King of the *Ammonites*, had ſent *Iſmael* to murther him by ſome Treachery, that by that means he might have the Dominion over the *Iſraelites* that D remained, in that he was of the Blood Royal; perſuading him, that the only means to eſcape this Treaſon, was, to permit them to kill *Iſmael* in ſecret: aſſuring him on the contrary, that they feared, that if *Iſmael* ſhould happen to kill him, their whole Nation that remained, was like to fall to utter Ruin. But *Godolias* replied, *That it was not probable that* Iſmael, *who had received nothing but Kindneſs from his hands, ſhould make any attempt upon his Life; and that having never been guilty of any unworthy Action in the time of his Neceſſity, he ſhould now make himſelf guilty of ſo great a Villany againſt his Benefactor, whom he ought, even with the hazard of his own Life, to ſecure from the Attempts of others: Yea*, ſaid he, *although thoſe things were true, which you inform me of, yet had I rather dye, than murther a Man that had committed his Life to my Truſt.* For which cauſe, *John* E and the reſt (ſeeing their perſuaſions were in vain) departed from him. Some thirty days after, *Iſmael* (accompanied with ten Men) came to *Maſphath* to *Godolias*, who received them with Preſents and magnificent Entertainment; ſo that to expreſs to *Iſmael* and his Companions, how heartily they were welcome, *Godolias* drunk ſo hard, that he was ſomewhat overcome with Wine. Now when *Iſmael* perceived him over-loaden with Drink and Sleep, he ſtept unto him with his ten Aſſociates, and cut both his throat, and theirs who kept him company at the Banquet; after which Murther, he iſſued out by night, and ſlew all the *Jews* that were left in the City, and thoſe *Babylonian* Soldiers alſo that were left in Gariſon in that place. The next day there came fourſcore Men of the Country to *Godolias* with Preſents, being utterly ignorant of that F which had happened: *Iſmael* knowing them, called them unto him, as if he intended to bring them to *Godolias*; and as ſoon as they were entred, he locked the Court-Gates, and ſlew them, and afterwards caſt their Bodies into a deep Ditch, to the intent they might not be diſcovered. Of this number there were ſome that eſcaped, who beſought him that they might not be put to Death, before they had delivered certain Moveables, Garments and Corn that they had hidden in the Field: which when *Iſmael* underſtood he ſpared them; but he kept them Priſoners that were in *Maſphath*, with their Wives and Children, in the number of whom were the Daughters of *Zedechias*, whom *Nabuzaradan* had left with *Godolias*. This done, he retired back again to the King of the *Ammonites*. *John*, and the Governors of his Company, hearing what was G done by *Iſmael* in *Maſphath*, and above all, of the murther of *Godolias*, they were wonderfully inraged: So that each of them aſſembling his Forces, iſſued forth to perſue

Iſmael

H *Iſmael*, whom they overtook near unto a Fountain in *Hebron*. The Priſoners that were
with *Iſmael*, ſeeing *John* and his Confederates, took courage, ſuppoſing that it was ſome
ſuccors that came to help them, and forſook him that led them, and began to join with
John's followers: And thus fled *Iſmael* with his eight Men, to the King of the *Ammonites*,
John gathering together all thoſe whom he had reſcued from *Iſmael*'s hands, both Eunuchs,
Women, and Children, retired into a certain place called *Mendra*, where he ſojourned
all that day, reſolving from thence to depart into *Egypt*, fearing leſt the *Babylonians*
ſhould put him to death, if they ſhould remain in *Judea*, for that they would be diſpleaſed
with the death of *Godolias*, whom they had placed in the Government.

The year of the World, 3356. *before Chriſt's Nativity,* 608.

Ver. 12. *ad finem.*

John releaſeth *Iſmael*'s Captives.

In this perplexity and diſtreſs, they addreſſed themſelves to the Prophet *Jeremy*, beſeeching
I him to enquire of God, and to certifie them, what it behoved them to do in
this their doubtful Eſtate, binding themſelves by an Oath to do that which *Jeremy*
ſhould command them. *Hereupon the Prophet promiſed that he would ask Counſel of God
for them: And ſome ten days after God appeared unto him, and willed him to certifie* John,
the Governors, and the reſt of the People, that if they inhabited Judea, *he would aſſiſt
them, and take care of them, and ſecure them, ſo as the* Babylonians *(whom they feared)
ſhould do them no harm: But if they departed into* Egypt, *he would abandon them, and deliver
them over to the like miſery, as their Brethren had endured in times paſt.* Whilſt the
Prophet thus warned them from God, they would not believe him, in that he commanded
them to remain in that place, but they imagined, that under a falſe Pretext of
K God's command, he had counſelled them thereto; but that in effect, he ſpake in favour
of his Diſciple *Baruch*, perſuading them to ſtay there, to the end they might be conſumed
by the *Babylonians*: Contemning therefore the counſel which God gave them by
the Prophet; both *John* and the reſt of the multitude went into *Egypt*, and led with
them both *Baruch* and *Jeremy*. Whither they were no ſooner come, but God told the
Prophet that the *Babylonian* ſhould lead his Army into *Egypt*; for wich cauſe he willed
him to foretel the People, that *Egypt* ſhould be deſtroyed, and that they ſhould partly
be ſlain in that place, and partly led captive to *Babylon*. Which came in like manner
to paſs: For in the fifth year after the deſtruction of *Jeruſalem* (which was the three
and twentieth year of the Reign of *Nubuchodonoſor*) *Nabuchodonoſor* in his own perſon
L led his Army into *Cæloſyria*, and having conquered the ſame, he made War upon the
Ammonites and *Moabites*. And after he had brought theſe Nations under his obeyſance,
he went and fought againſt the King of *Egypt*, and overcame him: And after he had
ſlain their King that governed at that time, and planted another in his place, he afterwards
took the Jews that he found in that Country, and carried them Priſoners into *Babylon*.
By this means we have learned, that the Eſtate of the *Hebrews*, hath been tranſlated twice
to the other ſide of *Euphrates*. For the People of the ten Tribes, during the Reign of
Oſeas; were carried away captive by *Salmanazar*, King of the *Aſſyrians*, after he had taken
Samaria; and the two Tribes by *Nabuchodonoſor*, King of the *Babylonians* and *Chaldees*,
upon the taking in of *Jeruſalem*. True it is, that *Salmanazar*, after he had diſplaced
M the *Iſraelites*, planted the *Chutheans* in their place, who before-time inhabited
the innermoſt of the Countries of *Perſia* and *Media*, and were called *Samaritans*, according
to the name of the place which they inhabited; but the *Babylonian* having led
the Two Tribes priſoners, hath not planted any other people in their places.

John asketh counſel of God, and being informed, refuſeth the ſame.

Jer. 42. *per totum.*

The Prophecy of the *Babylonian* Army, and the Jews Captivity.

For this cauſe, *Judea*, *Jeruſalem*, and the *Temple*, remained deſart for the ſpace of ſeventy
years: and all the time that paſſed between the Captivity of the *Iſraelites*, until
the deſtruction of the two Tribes, was an hundred and thirty years, ſix months and ten
days; but *Nabuchodonoſor* choſe the nobleſt young-men among the Jews (and ſuch as
were allied to King *Zedechias*, and eſteemed likewiſe for the good diſpoſition, and fair
proportion of their Bodies and Faces) and committed them to Maſters to be inſtructed,
N commanding that every one of them ſhould be gelded, according as they were accuſtomed
to deal with young Children of other Nations, whom he ſubdued by force.
He allowed them Victuals from his own Table, and they were taught and inſtructed in
the Diſcipline of the Country, and in the *Chaldee* Tongue. Theſe were very apt to learn
Wiſdom: And for that cauſe he commanded that they ſhould be trained up in the exerciſe
thereof. Of theſe were four of *Zedechias*'s kindred, fair in Body, and vertuous
in their Nature, who were called *Daniel*, *Ananias*, *Miſael* and *Azarias*, whoſe names
the *Babylonians* changed, and appointed that they ſhould be called by other names, diſtinct
and different from their own: *Daniel* was called *Belthazar*; *Ananias*, *Sidrach*;
O *Miſael*, *Miſach*; and *Azarias*, *Abednego*. Theſe did the King eſteem very highly for their
exellent nature, and for the great affection that they had to attain unto Learning and
Wiſdom, wherein they profited greatly, and were for that cauſe highly eſteemed by
him; and whereas *Daniel* and his kinſmen thought good to live auſterely, and to ab-

Hedio & Ruffinus, cap. 12. *Dan.* 1. *v.* 8. 17. *Daniel's* forwardneſs and his fellows towardneſs in ſtudying Wiſdom and good Letters.

The year of the World, 3361. *before Chriſt's Nativity*, 630.

abſtain from thoſe Meats that came from the King's Table, and in general from all things A
that had life, they went to *Askenas* the Eunuch (who had the care and charge over them)
beſeeching him to convert thoſe Meats to his own uſe, which were ſent from the King's
Table, and allow them Herbs and Dates, and ſuch things as had no life; becauſe they
intended to hold that courſe of life, and to forſake all others. *Askenas* told them, that
he was ready to condeſcend unto their demands; but that he feared, leſt being called
for by the King, they ſhould be found to be lean in Body, and diſcoloured in Face,
(for without doubt, following that Diet, they muſt needs loſe their Beauty and Complexion)
which might bring him in damage of his Head. They perceiving that *Askenas*
intended nought elſe but his ſecurity, perſuaded him to allow them but ten days of
approbation, under condition, that if by that regiment of Diet, their habitude of body B
ſhould not be any ways altered, they might continue that courſe of life which they
had intended from that day forwards: But if they ſhould be found lean and weak, and
leſs proportionable than they that fed upon the King's allowance, that then they ſhould
return to their accuſtomed Diet. Now it ſo fell out, that not only their Bodies were
better in growth, but they ſeem'd rather better fed, and of a taller ſtature than the
reſt: So that they that lived upon the King's allowance, ſeem'd lean and ill favour'd;
whereas *Daniel* and his Companions made ſhew as if they had been nouriſhed with
Dainties, and brought up in abundance. From that time forward, *Askenas* took all
that which was allowed the four young Men from the King's Table, and kept it to
himſelf, giving them inſtead thereof, the Diet that they choſe and delighted in. They C
having their Spirits more pure and ſubtil to comprehend their Maſter's Inſtructions, and
their Bodies more ſtrong to endure labor (for their Spirits were not charged with diverſity
of Meats, nor their Bodies effeminated for the ſame cauſe) attained the more
readily to all that Doctrine that was taught them by the *Hebrews* and *Chaldees*: *Daniel*
eſpecially having profited in Wiſdom, ſtudied the Interpretation of Dreams, and God
appeared unto him. Two years after the *Egyptian* War, King *Nabuchodonoſor* dreamed
a wonderful dream, the explication whereof, God gave unto him in his ſleep, but he
forgot the ſame when he aroſe out of his Bed. And for that cauſe ſent he for the *Chaldees*
and Divines, telling them that he had dreamed a dream, but that he had forgot the
ſame, commanding them to declare unto him what the dream was, and the ſignifition D
thereof alſo. Whereunto they anſwered, that it was impoſſible for Men to found
out the ſecret thereof; notwithſtanding they promiſed him, that if he would declare
his Viſion unto them, they would cauſe him to underſtand the ſignification thereof. Hereupon
Nabuchodonoſor threatned them with death, except they repreſented his dream
unto him; and they proteſting that they could not fulfil his requeſt, he commanded them
all to be ſlain. But *Daniel* hearing how the King had condemned all the Sages to death,
and knowing that both he and his Companions were concerned in that danger; addreſſed
himſelf to *Ariochus*, the Captain of the King's Guard, requiring him to inform him, for
what cauſe the King had adjudged the *Chaldees* and Sages to be put to death: and having
told what had hapned, as touching the dream, and how the King forgetting the E
ſame, had charged them to inform him therein; and how they had anſwered, that it
was impoſſible for them to perform the ſame, and how thereby they had provoked
the King to diſpleaſure: He beſought *Ariochus* to go unto the King, and to procure one
night's reprieve on the behalf of the *Egyptians* and *Chaldees*, in that he hoped during that
night to beſeech God, and intreat from him both for the dream and the ſignification thereof.
Hereupon *Ariochus* told the King what *Daniel* had requeſted, and he thereupon reſpited
the execution of the Magicians for that night, until he might ſee what would become
of *Daniel*'s promiſe: who retiring himſelf with his Companions into his chamber, beſought
God all the night long to manifeſt unto him the dream, and deliver the *Magicians* and
Chaldees from the King's wrath with whom, both he and the reſt of his Companions were F
like to die, except he might know what the King had dreamt the night paſt, and what
was the Interpretation thereof. Whereupon God (having compaſſion of the danger
wherein they were, and taking pleaſure in *Daniel*'s Wiſdom) ſignified unto him both
the dream, and the ſignification thereof, to the intent the King might be reſolved of
the meaning thereof.

Dan. 2. 1. *ad* 16. *Nabuchodonoſor* dreaming, forgetteh his Viſion, ſenddeth for the Magicians, not able to diſcover his doubt, he threatneth them with death.

A v. 20. *ad* 24. The Viſion and the Revelation thereof, opened to *Daniel*.

Daniel having received the truth from God, aroſe very joyfully, and certified his
Brethren (who had already loſt all hope of life, and thought on nothing but death)
and gave them courage and hope. Having therefore rendred thanks unto God, for that
he had Compaſſion of their younger years, as ſoon as it was day, he went unto *Ariochus*,
requeſting him that he might be brought to the King's preſence, aſſuring him, that G
he would open unto him the dream which he had ſeen the night paſt. *Now when*
Daniel *was brought unto the King's Preſence, he beſought him that he would not eſteem him to*

be

H *be more wiſe than the other* Chaldeans *and* Magicians, *in that, whereas none of them could*
expound his Dream, he did attempt to expreſs the ſame: For that came not to paſs, by reaſon
of his experience, or for that he was more induſtrious than they were; but (ſaid he) God
hath had compaſſion on us that were in danger of death; and at ſuch time as I requeſted him
to grant me and my Country-Men life, he hath certified me both of your Dream, and the ſignification
thereof. I was not ſo much aggrieved, for that in our innocency we were adjudged
to death by thee; as concerned for thy reputation and renown, which was hazarded by condemning
ſo many, and ſo innocent, and juſt Men to death: Whereas that which you have required
of them, ſavoureth nothing of human wit, but is the only work of God: Whilſt
therefore thou thoughtſt in thy ſelf, who it was that ſhould command the whole World after thy
I *ſelf, at ſuch time as thou wert aſleep, God intending to let thee know all thoſe that ſhould govern*
after thee, preſented thee with this Dream. It ſeemed unto thee, that thou ſaweſt a
great Statue, whereof the Head was of Gold, the Shoulders and Arms of Silver; the Belly
and Thighs of Braſs; and the Legs and Feet of Iron. Thou beheldeſt after that, a great
Stone (that it was drawn from a Mountain) that fell upon the Statue, and beat down
and burſt the ſame, and left no whole piece thereof; ſo that the Gold, Silver, Iron and Braſs,
were powdered as ſmall as duſt: Whereupon a violent wind ſeemed to blow, which by the
fury and force thereof, was born away and ſcattered into divers Countries: On the other
ſide the Stone grew ſo mighty, that it ſeemed to fill the whole Earth. This was that Viſion
that appeared unto you; the ſignification whereof is expreſſed after this manner. The Head
K *of Gold ſignifieth your ſelf (and thoſe Kings of* Babylon *that have been before you.) The*
two Hands and Shoulders ſignifie, that your Empire ſhall be reſtored by two Kings, the one
part by the King of the Eaſt, *cloathed in Braſs, whoſe force ſhall be abated by another power*
reſembling that of Iron, and he ſhall have the power over the whole Earth, by reaſon of the
nature of Iron, which is more ſtrong than Gold, Silver, or Braſs; he told the King alſo what
the Stone ſignified. But for mine own part, I thought it not expedient to expreſs in
this place: Becauſe the only deſign, and intent of my Writings, is to regiſter ſuch
things as are paſt, and not ſuch matters as are to come. But if any Man be ſo curious
as to enquire into theſe things; and to underſtand ſuch matters as are hidden,
let him read the Book of *Daniel*, which he ſhall find amidſt the Sacred Scriptures.
L When King *Nabuchodonoſor* had heard thoſe things, and remembred himſelf of his
Dream, he was aſtoniſhed at *Daniel*'s wiſdom, and caſting himſelf proſtrate on the
Earth, after the manner of thoſe that adore God, he embraced *Daniel*, giving direction
that Sacrifice ſhould be offered unto him, as if he were God. Moreover, he
called him by the name of God, and committed the adminiſtration of his whole Kingdom
to him and his Companions, who, by reaſon of the Conſpiracies of their Malignours
and Detractours, happened to fall into moſt imminent and dreadful danger, upon
the occaſion that enſueth. The King built a Golden Image, ſixty Cubits high, and
ſix in bigneſs, and erected it in a great Plain near unto *Babylon*: And being ready
to dedicate the ſame, he aſſembled all the Governors and Princes of his Countrys,
M commanding them firſt of all, that as ſoon as they ſhould hear the Trumpet
ſound, they ſhould proſtrate themſelves on the Earth to adore the Statue; threatning
that whoſoever ſhould do the contrary, he ſhould be caſt into a burning Furnace:
Whereas therefore all of them adored the Statue upon the ſound of the Trumpet; *Daniel*
and his Companions utterly refuſed to perform that duty; alledging for their juſtification,
that they would not tranſgreſs the Laws of their Country: For which
cauſe, being apprehended, they were inſtantly caſt into the Furnace of Fire, and
protected therein (by God's Providence) eſcaped death beyond all Mens expectation.
For the Fire touched them not, neither could it burn, during their abode in the Furnace.
For God ſo defended their Bodies, that they could not be conſumed by fire;
N which miracle made them in great eſtimation with the King, for that he ſaw that they
were vertuous, and beloved of God: and for that cauſe they were highly honoured
by him. Not long after this the King ſaw another Viſion in his ſleep, which ſignified
unto him, that being caſt from his Empire, he ſhould converſe with Savage Beaſts, and
that having lived in that eſtate in the Deſart, for the ſpace of ſeven years, he ſhould
recover his Kingdom again. Having had this Dream, he aſſembled the Magicians once
more, demanding their anſwer, and the ſignification thereof. But it was impoſſible for
any one of them, either to find out, or declare the meaning of his Dream unto the
King: Only *Daniel* diſcovered the ſame, and the effect was anſwerable to his prediction.
For the King paſſed the fore-limitted time in the Deſart, ſo that no Man durſt intermeddle
O with the affairs of Eſtate during ſeven years. But after he had called upon
God, that it would pleaſe him to reſtore him to his Kingdom, he repoſſeſſed the ſame
again. Let no Man in this place accuſe me for reporting theſe particularities, according

The year of the World, 3363. before Chriſt's Nativity, 601.

A v. 26. ad finem.

Daniel telleth the King his Dream, and interpretation thereof.

Nabuchodonoſor's Dream of the four Monarchs of the world.

A v. 46. ad finem.

Daniel and his fellows advanced to honour.

The King's Edict for honouring the Golden Satue, *Dan.* 3. 1. *ad* 9.

A v. 19. ad finem.

Daniel and his kinſmen refuſing to adore the Statue, are caſt into the Furnace.

Dan. 4. 1. *ad* 29. The Dream and expoſition thereof.

The year of the World, 3381. before Chriſt's Nativity, 583.

Nabuchodonoſor's death.

Beroſus of *Nabuchodonoſor, Hedio & Ruffinus*, cap. 13.

Megaſthenes of *Nabuchodonoſor.*

Diocles. Philoſtratus.

as I have found them written in Holy Books: For in the entrance of my Hiſtory, I have A
anſwered thoſe objections: So that I have openly proteſted, that I will only faithfully
tranſlate the *Hebrew* Hiſtories into the *Greek* tongue: And according to my promiſe, relate
that which is contained therein, without adding any thing of mine own, or concealing
ought of another Man's. After that *Nabuchodonoſor* had Reigned forty three years,
he died: He was a Man of good Conduct, and more happy than any of his Predeceſſors.
Beroſus maketh mention of his Acts, in the third Book of the *Chaldaique* Hiſtory, where
he ſpeaketh thus. *His Father* Nabuchodonoſor *having notice that the Governor whom he*
had appointed over Egypt, *and the neighbouring parts of* Cœloſyria *and* Phœnicia, *was revolted*
from him (being at that time in himſelf unable to endure the troubles of War) committed
a part of his Forces unto his Son Nabuchodonoſor, *who was in the flower of his age,* B
and ſent him forth againſt them, who encountring the Rebels, and fighting with them overcame
them, and brought the Country under his Subjection. Mean while, Nabuchodonoſor
the Father died of a Sikneſs in Babylon, *after he had Reigned One and twenty years.* Nabuchodonoſor
the Son having notice of his Father's death, gave order to the affairs of Egypt,
and the reſt of the Country: And committing the care and tranſportation of the Jews, Syrians,
Egyptians, *and* Phœnicians *to his Friends, to bring them to* Babylon *with his Army and*
Carriage, he with a few Men, made haſty journeys through the Deſart. And when he had taken
the Adminiſtration of the Kingdom upon him (which in his abſence, was in the hands of
the Chaldees, *and by their Chieftain was reſerved until his return, unto his uſe) he became*
Lord of all his Father's Empire. When his Priſoners were arrived, he aſſigned them convenient C
dwelling places in the Country of Babylon; *and with the ſpoils of War, he magnificently*
repaired and decked the Temple of Bell, *and other places. He enlarged the old City, and*
repaired and beautified it with other Buildings; by means whereof, they that would beſiege
the ſame, were hindred from cutting off the current of the River, to the prejudice of the
Inhabitants. He invironed it within with a terrible Wall, and outwardly with as mighty
and as many incloſures, and made all of Burnt Brick. The Walls were magnificently builded,
and the Gates bravely adorned in manner of Temples. He cauſed a Palace to be builded
near unto his Father's ancient Palace: The Magnificence and Ornaments whereof, I am
not able to expreſs; only this thing moſt memorable, I have thought good to note, that
theſe great and pompous Buildings were finiſhed in fifteen days. In this Palace he had D
Vaults raiſed ſo high, that in outward appearance they ſeemed to be Mountains, on which
all ſorts of Trees were planted. He deviſed and prepared alſo a goodly Garden, and called
it the hanging Garden, becauſe (his Wife having been brought up in the Country of
Media) *deſired at* Babylon *to ſee ſome reſemblance of her own Country.* Megaſthenes,
in the fourth Book of his Indian Hiſtory, *maketh mention of this Garden in that place,*
where he enforced himſelf to prove, that this King ſurpaſſed Hercules *in valour and execution*
of worthy actions. For he ſaid that Nabuchodonoſor *overcame the chief City of* Lybia,
and a great part of Spain. Diocles *in the ſecond Book of the* Perſian Hiſtory, *and*
Philoſtratus *in his* Phœnician *and* Indian Hiſtory, *make mention of this King, ſaying,*
that he overcame the City of Tyre, *at the end of thirteen years, at ſuch time as* Ithobal E
reigned over the Tyrians. *This is the ſum of all that which the Hiſtoriographers write,*
as touching this King.

CHAP. XI.

Nabuchodonoſor's *Succeſſors: The Deſtruction of* Babylon *by* Cyrus *King of* Perſia.

Evilmerodach releaſeth *Jechonias* from his long impriſonment. *2 Kings* 25.27. *Jer.* 52.31. *ad finem.* *Nigliſar. Labophordach. Balthaſar*, or *Naboandel*, King of *Babylon*.

AFter *Nabuchodonoſor*'s death, his Son *Evilmerodach* obtained the Kingdom, who incontinently
delivered *Jechonias* King of *Jeruſalem* out of Priſon, and held him F
in the number of his moſt eſteemed Friends, and gave him Preſents, and committed the
Government of the Palace of *Babylon* into his Hands. For his Father had not kept his
promiſe with *Jechonias*, when he ſurrendred himſelf, his Wife, Children, and Friends into
his Hands, in the behalf of his Country, and to the intent that the City of *Jeruſalem*
ſhould not be razed by thoſe that beſieged it, as we have heretofore declared. *Evilmerodach*
died in the eighteenth year of his Reign, and *Negliſor* his Son obtained the
Kingdom, which he poſſeſſed forty years, and afterwards died. After him the Succeſſion
of the Kingdom came unto his Son, called *Labophordach*, which continued in him
but for the ſpace of nine months, and after his death it came unto *Balthaſar*, who by
the *Babylonian* was called *Naboandel*. Againſt whom *Cyrus* King of *Perſia*, and *Darius* G
King of *Media* made War; at ſuch time as he was beſieged in *Babylon*, there happened
a marvellous and prodigious Spectacle.

The year of the World, 3421. *before Chriſt's Nativity,* 543.

Dan. 5. 5, 6, 7. *ad* 30. *Balthaſar* ſeeth a hand thruſt out of a Wall, and writing certain Syllables.

H *Balthaſar* ſat upon a certain Feſtival day in a Royal Chamber, where he was ſerved
with great ſtore of Veſſels fit for his Majeſty; and with him at the Banquet there ſate
his Concubines, and moſt intimate Friends. At which time (to ſhew his Magnificence)
he cauſed thoſe Veſſels to be brought out of the Temple of his God, which *Nabuchodonoſor*
his Predeceſſor (fearing to employ to his own uſe) had ſtored up in his Idol's Temple.
But *Balthaſar* was ſo puffed with Pride, that he drank out of them, and employed them
to his own uſe. Now came it to paſs; that whilſt he quaffed, and blaſphemed the
Name of God, he ſaw a hand iſſuing from a Wall, which wrote on the ſame certain words:
By which Viſion being ſomewhat terrified, he aſſembled his Magicians and Chaldee, and
all that ſort of People (who amongſt thoſe barbarous Nations made profeſſion to interpret
I Prodigies and Dreams) to the intent they might ſignifie unto him the meaning and
ſignification of that Writing. Now when theſe Magicians had told them that they
could not give an interpretation of it, the King was ſore vexed and troubled at this
unexpected Viſion: Whereupon he cauſed it to be proclaimed through his Country,
that whoſoever ſhould read that Writing, and declare the meaning thereof, he would
give him a Golden Chain, and a Purple Robe (ſuch as the King of the *Chaldees* wore) and
beſides all this, the third part of his Empire. After this Proclomation the Magicians aſſembled
together with a great concourſe, and were far more diligent and inquiſitive to find
out the ſignification of the Writing: But they advanced nothing more than at the firſt.
Mean while, the King's Grandmother ſeeing him wholly dejected in mind, began to comfort
K him, and to tell him that there was a certain Man amongſt the Priſoners of *Juda*, led
thither at ſuch a time as *Nabuchodonoſor* deſtroyed *Jeruſalem*, whoſe name was *Daniel*, a
Man wiſe and expert in ſearching out of things that were only known unto God, who
evidently expounded that which *Nabuchodonoſor* required, at ſuch time as no other Man
could ſatisfie his demand. Whereupon the King called him into his Preſence, and telling
him what proofs he had heard of his Wiſdom, and of that Divine Spirit that was
in him, and how he only was fit to interpret thoſe things which were concealed from
other Mens knowledge; he prayed him to inform him what that hand-writing ſignified,
promiſing him in reward thereof, a Purple Garment, a Golden Chain, and the third part
of his Empire: To the end, that being honoured with theſe rewards for his Wiſdom,
L he might grow famous amongſt all Men, who demanding the reaſon, ſhould know the
intent why he was honoured. But *Daniel* (refuſing all theſe Preſents of his, in that the
wiſdom that is given from above, is not corrupted thereby, but it is freely imparted to
thoſe that have need thereof;) told him that that Writing did foretel the end of his
life, becauſe he had not learned to fear God, neither to lift up his thoughts higher
than human nature, notwithſtanding he had ſeen the chaſtiſement wherewith his Predeceſſor
had been puniſhed, for the outrages he committed againſt God. For that *Nabuchodonoſor*
having been driven to lead his life amongſt Beaſts, by reaſon of his Impieties,
after divers requeſts and ſupplications, had obtained mercy, and was returned
unto human converſation, and into his own Kingdom, for which cauſe all the time of
M his life, he praiſed Almighty God, the Governor of all things: whereas he had omitted
to do the like, and had blaſphemed the Name of God, and had debauched himſelf
with his Concubines in the Veſſels dedicated to God: For this cauſe, God was diſpleaſed
with him, and certified him by his Writing, what end he ſhould expect. Whereupon
he expounded the Writings after this manner: *Mane* (which is as much as to ſay,
as number) ſheweth that God had numbred the days of thy Life and Reign, which
ſhall endure but a little while; *Thekel* ſignifieth a balance; God therefore (ſaid he)
weighing the Government, ſheweth that it ſhall be overthrown; *Phares*, this word
ſignifieth a fragment, God ſhall break thy Kingdom, and divide it among the *Medes*
and *Perſians*. When the King had heard this interpretation, he was very ſorrowful (according
N as the nature of things ſo diſaſtrous and ſo apparent required. Notwithſtanding
he delayed not to beſtow thoſe Preſents which he had promiſed the Prophet,
although (as he well perceived) the words boaded him ill, yet he gave him all that
which he promiſed him, conſidering with himſelf, that it was his own deſtiny that he
ought to accuſe, and not *Daniel*, who like an honeſt Man had declared the Truth,
notwithſtanding it were very unwelcome to his ear. Not long after this *Balthaſar*
and the City were overthrown and taken by *Cyrus* King of *Perſia* and his Army; For
this was that *Balthaſar*, under whom, and in the ſeventeenth year of whoſe Reign,
the ſurpriſal of *Babylon* happened. This as far as I could gather, was the end of King
Nabuchodonoſor's Poſterity.

v. 2. *ad* 29. *Daniel* interpreteth the Writing of the King.

The King performed his promiſes to *Daniel*.

v, 31. *Babylon* ſurpriſed by *Cyrus* King of *Perſia*.

O *Darius*, who (with his Ally *Cyrus*) had deſtroyed the ſtate of the *Babylonians*, was threeſcore
and two years old at ſuch time as he took *Babylon*. He was *Aſtyages*'s Son, and is
otherways called by the *Greeks*. He took the Prophet *Daniel*, and led him with him

The year of the World. 3425. *before Chriſt's Nativity.* 539.

The force of envy.

Daniel's honour and uprightneſs.

Hedio & Ruffinus, cap. 14. Dan. 6. *à* v. 24. *ad* 15.

into *Media*, and kept him near unto him, doing him much honour, for he was of the number A
of three Governors, whom he conſtituted over three hundred and threeſcore Provinces;
for ſo had *Darius* commanded it. Now *Daniel* being thus honoured and beloved
by *Darius*, and truſted by him in all things, for that God was with him, was much hated;
as they uſually are, who have the greateſt intereſt in Princes favours. Whereas therefore
they that were jealous of the good eſteem which he had with *Darius*, ſought occaſion
to calumniate and backbite him, he warily cut off all opportunity thereof; for he
would neither be bribed with Silver, nor corrupted with Preſents, ſuppoſing it to be an
act of much diſhoneſty to receive gifts after a Man had done any courteſies. He therefore
gave his maligners no manner of ground to detract from his reputation. But they ſtill
perſiſted in their malice, and all other attempts failing, they thought upon one at laſt; by B
which they imagined they might deſtroy him: For they perceiving that *Daniel* did
thrice every day make his Prayers unto God, they ſuppoſed they had found a juſt
pretext to work his ruine. Whereupon they came unto *Darius*, certifying him, that
the Princes and Governors had concluded together, to this effect: That for 30 days
ſpace, an intermiſſion ſhould be granted to the People; during which time, it was neither
lawful for them to demand any thing, neither of himſelf, or of any Man or God whatſoever;
and if any Man ſhould attempt any thing againſt this common Decree, it was ordered,
that he ſhould be caſt into the Lion's Den. But the King not perceiving the drift of their
malice, nor how they ſought by this device to entrap *Daniel*, told them, that he liked of the
Decree, and promiſed to confirm the ſame, and made a publick Edict, wherein the Prince's C
reſolutions were ratified. Now whilſt all Men endeavoured through fear, carefully and
diligently to perform this Edict; *Daniel* ſet light thereby, and according to his accuſtomed
manner, ſtanding in all Mens ſight, he worſhipped his God, and prayed unto him.
Whereupon the Princes (having got that occaſion which they long expected) came readily
unto the King, and accuſed *Daniel*, for that he only amongſt the reſt, had preſumed
to infringe their Decree: Urging moreover, that he did it not for his Religion's ſake, but
in contempt of the King's Edict. And becauſe they feared, leſt *Darius*, by reaſon of the
great affection he bare unto *Daniel*, ſhould be ready to pardon him (notwithſtanding
he had trangreſſed their Edict) they preſſed him earneſtly to inflict the puniſhment
which was threatned by the Law, and to caſt him into the Lion's Den, according to the D
form of the Edict. *Darius* hoping that God would deliver *Daniel*, and that no harm
ſhould befal him by the jaws of wild Beaſts, exhorted him patiently to endure that
Trial. Now as ſoon as he was caſt into the Den, the King ſealed up the Stone that cloſed
the mouth thereof, and departed, ſpending all that night without repaſt or repoſe, ſo much
was he concerned in *Daniel*'s behalf. And when the day was come, as ſoon as he aroſe,
he came unto the Den, and finding the Seal unbroken, wherewith he had marked the
Stone, he opened the ſame, and called unto *Daniel* with a loud voice, asking him if he were
in ſafety? He hearing the King ſpeak, anſwered, that he had received no hurt. Whereupon
Darius commanded that they ſhould draw him out of the Lion's Den. His adverſaries
perceiving that *Daniel* had eſcaped without harm (becauſe that God had taken E
care of him) would not that he ſhould eſcape: And thereupon told the King, that the
Lions did neither touch nor approach *Daniel*, becauſe they had been fed and gorged before.
For which cauſe the King diſpleaſed with their injurious malice, commanded a
quantity of Fleſh to be caſt unto the Lions; and when they were glutted, he commanded
that *Daniel*'s enemies ſhould be caſt among them, to the intent he might know,
whether the Lions would touch them or no, when they were gorged. *At which time* Darius
ſaw very manifeſtly, that God had by his power protected Daniel *from Death. For as ſoon*
as the Nobles were caſt into the Den, the Lions ſpared not one of them, but tore them all in
pieces, as if they had been hungry and without meat. I ſuppoſe that theſe Lions having been
a little before glutted with meat, did not ſlay thoſe Men to ſatisfie their hunger, but I rather F
judge that their crimes provoked the rage and fury of the Beaſts: For when God pleaſeth, he
maketh even unreaſonable creatures to execute his vengeance againſt wicked Men. *Daniel*'s
adverſaries being thus deſtroyed, *Darius* gave notice hereof to all the Subjects of his
Provinces, praiſing that God whom *Daniel* had adored; ſaying that he was the only
true God, who had all power: He honoured *Daniel* likewiſe with eſpecial regard,
eſteeming him amongſt the chiefeſt of his Familiars. He therefore being thus renowned (becauſe
he was beloved by God) built in *Ecbatane* in the Country of the *Medes*, a magnificent
Caſtle, and a marvellous Monument, that remaineth even unto this day, which ſeemeth to
thoſe that look thereon, that it is but newly built, and made but that very day which they
behold the ſame; the Beauty thereof ſeemeth ſo lively and perfect, as that continuance of G
time doth in no ſort deface it. For it fareth with Buildings as with Men, they wax old, and
are infeebled by years, and loſe their Beauty. At this day, all the Kings of *Media*,
Perſia,

v. 15. *Daniel* caſt into the Lion's Den.

Daniel's enemies rent in pieces by the Lion's.

v. 24. *ad finem.*

H *Perſia* and *Parthia*, are Entombed in this Caſtle, and the charge thereof is committed to
a Prieſt, who is a Jew: and this cuſtom continueth even until this day. Neither is
that to be buried in ſilence, which is worthy eſpecial admiration in this Man: For all
felicity that could be expected by a famous Prophet, attended him; and during his whole
life-time he was both moſt highly honoured by Kings, and reverenced by the common
ſort: And after his death, his memory is immortal. For all the Books which he
left in writing, are read againſt us even at this preſent; and we have been perſuaded
by the reading thereof, that *Daniel* had conference with God. For he had not only
Prophecied of things to come (as other Prophets have done) but alſo hath determined
the time wherein thoſe things ſhould hapen. And whereas other Prophets, were
I accuſtomed to foretel adverſities, and for that occaſion were miſliked both by Princes
and their People; *Daniel* foretold them always good ſucceſſes; ſo that he hath drawn
unto him the good will of all Men, by reaſon of thoſe pleaſing Predictions that he pronounced;
and by the iſſues thereof, he hath obtained a Teſtimony of Truth; and a reputation,
to have had in time, a Spirit that was truly Divine, and hath left us certain
Writings, by which he hath manifeſtly declared the immutability and exact certainty
of his Prophecies.

The year of the World. 3425. *before Chriſt's Nativity*, 539

Daniel's Prophecies.

It is ſaid, that being at *Suſa*, the Metropolitan City of *Perſia*, at ſuch time as he walked
abroad, attended by his Familiars, that there happened an Earthquake, with a great
noiſe: So that he was left alone, and all his Companions fled from him. And that
K thereupon being ſore troubled, he fell upon his Face, and both his Hands: At which
time ſome one touched him, and commanded him to ſtand up, and to ſee that which
ſhould happen to his Country-Men after divers Ages. Being therefore raiſed upright,
there was a great Ram ſhewed unto him, that had divers Horns, the laſt whereof was
the greateſt of all. Afterwards he looked towards the Weſt, and perceived a Goat
carried thorow the Air, that butted at the Ram, and having encountered him twice,
had beaten and trampled him under his Feet. Thirdly, he ſaw a Goat, in whoſe
forehead there grew one great Horn only: Which being broken, four others brake out
inſtead thereof, bending each of them towards the four Winds of the World. He hath
written alſo, that from them, there ſhall ariſe another little one alſo, which as God
L (who preſented the Viſion to him) told him being grown to perfection, ſhould war
againſt the whole Nation of the Jews, and take the City by force, and confound the
Eſtate of the Temple, and hinder the Sacrifices, for one thouſand two hundred ninety
and ſix days.

Dan. 7. 3. *ad* 27. *Daniel*'s Viſion of the Ram and Goat, by whom the Kings of *Media* and *Perſia* were prefigured.

Daniel writeth that he ſaw theſe things in the field of *Suſa*, and hath declared that
God himſelf told him what the Viſion ſignified; which was, that the Ram ſignified the
Kingdoms of the *Perſians* and the *Medes*: his Horns ſignified the Kings that were to
Reign in thoſe Kingdoms; and that the laſt Horn ſignified the laſt King, who ſhould
ſurpaſs all the reſt in Riches and Glory. That the Goat ſignified that there ſhould come a
certain King among the *Greeks*, who ſhould fight at two ſeveral times with the *Perſians*,
M and ſhould overcome him in War; and afterwards poſſeſs the whole Government: And
that by the great Horn that grew in the forehead of the Goat, the firſt King was repreſented;
and how that after he was taken away, four other ſhould ſpring out of it. And
whereas every one of theſe turned themſelves towards the four corners of the World, it
was a ſign that after the death of the firſt, he ſhould have four ſucceſſors, that ſhould part
the Kingdom between them, who never ſhould be his Allies or Children; yet ſuch
notwithſtanding, as ſhould command the World for many years: That from them, there
ſhould ariſe a certain King, that ſhould oppoſe himſelf againſt the *Hebrew* Nation, and
their Laws, and ſhould overthrow their Policy, ſpoil their Temple, and be a let that for
three years ſpace, the Sacrifice ſhould not be ſolemnized. Now ſo hath it happened
N that our Nation hath been ſo handled under *Antiochus* the famous, as *Daniel* had foreſeen,
and hath written divers years before, all that which ſhould happen.

At the ſame time *Daniel* wrote concerning the Empire of the *Romans*, how it ſhould
deſtroy our Nation: And hath left all theſe things in writing, according as God
declared them unto him; ſo that they who read and conſider thoſe things that have happened,
admire *Daniel* for the Honour God dignified him with, and find thereby, that
the *Epicureans* are miſtaken, who exclude all Divine Providence from intermedling
with the concerns of humane life, and affirm, that God governeth not the affairs of
the World; or that the World is ruled by a Happy and Incorruptible Eſſence, which
cauſeth all things to continue in their Being; but ſay, that the World is managed by
O it ſelf, by caſualty, without any Conductor, or ſuch a one that hath care thereof. For
if it were ſo, and that it were deſtitute of a Sovereign Governor (as we ſee Ships deſtitute
of their Pilots to be drowned by the Winds; and Chariots that have no Drivers

Daniel's Predictions of the *Roman* Empire. *Dan.* 9. *per totum.*

The *Epicures* error convicted.

The year of the World, 3416. *before Chriſt's Nativity,* 538.

The *Epicures* error convicted.

vers to conduct them to beat one againſt another) even ſo ſhould it periſh, and ruinate it ſelf by ſuch an irregular motion. By theſe things therefore that *Daniel* hath foretold, I judge, that they are far enſtranged from the Truth, that affirm, that God hath no care of humane affairs; for if we ſee that all things happen caſual, then happen they not according to his Prophecy. But I have written hereof, according as I have found and read: And if any one will think otherwiſe, let him continue his opinion as long as he pleaſeth.

The Eleventh Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS.*

The Contents of the Chapters of the Eleventh Book.

1. Cyrus, *King of* Perſia *diſmiſſeth the* Jews *from* Babylon, *and permitteth them to return into their Country, and contributeth towards the reparation of the Temple.*
2. *The King's Governors hinder the building of the Temple.*
3. Cambyſes *commandeth the Jews that they ſhould not build the Temple.*
4. Darius, Hyſtaſpis's *Son, buildeth a Temple for the Jews.*
5. *The bounty of* Xerxes (Darius's *Son) toward the* Hebrew *Nation.*
6. *How during* Artexerxes's *Reign, the whole Nation of the Jews were almoſt extinguiſhed through* Aman's *treachery.*
7. Bagoſes, *General of* Artexerxes *the younger's Army, doth much injury to the Jews.*
8. *How bountiful* Alexander *of* Macedon *was unto the Jews.*

CHAP. I.

Cyrus *King of* Perſia, *diſmiſſeth the Jews from* Babylon, *and permitteth them to return into their Country, and contributeth towards the building of the Temple.*

The end of the *Babylonian* captivity, after 70 years. *Ezra* 1. *per totum.* The Edict of *Cyrus* King of *Perſia.*

THE firſt year of the Reign of *Cyrus* (which was the 70 after that our Nation was tranſlated from *Judea* to *Babylon)* God had compaſſion on the Captivity and Calamity of his afflicted People: and accompliſh'd that which he had foretold by the Prophet *Jeremy*, before the deſtruction of the City, *viz.* That after they had ſerved *Nabuchodonoſor* and his Poſterity for 70 years, he would again reſtore them to their Native Country, where they ſhould build a Temple and enjoy their former felicity.

Eſay, Chap. 44. *Ver.* 5. *ad* 10. *Chap.* 45. *Ver.* 1. *ad* 8. Prophecy of *Cyrus.*

For he awakened the Spirit of *Cyrus*, and put it into his heart to write Letters throughout all *Aſia*, to this effect: *Thus ſaith King* Cyrus, *ſince Almighty* God *hath made me King of the whole World, I am perſuaded that it is he whom the* Jewiſh *Nation do adore: For he hath declared my name by his Prophets, before I was born, and hath ſaid, that I ſhould build his Temple in* Jeruſalem, *which is in the Country of* Judea. Now *Cyrus* knew theſe things by reading of a Book of Prophecies, written by *Eſay*, two hundred and ten years before his time. For (he ſaith) that God did ſecretly reveal theſe things unto him, ſpeaking to this effect; I will that *Cyrus*, whom I have declared King over many Nations, ſhall ſend my People back into their Country of *Judea* and ſhall build my Temple. *Theſe things did* Eſay *foretel one hundred and fourty years before the ruine of the Temple.* Cyrus *in reading theſe things, being raviſhed in admiration of the Majeſty of God was carried on with a great affection and zeal, to finiſh that which was written.* He therefore called for all the Men of greateſt account among the Jews that were in *Babylon*, and told them that he gave them Licence to return into their Country, and to repair the City of *Jeruſalem*, and to rebuild the Temple of God; promiſing them that he himſelf would aſſiſt them. And to that effect he wrote unto his Governors, and Princes of thoſe Bountries that confined upon *Judea:* Charging them to contribute both Gold and Silver towards the building of the Temple, and to furniſh them with Cattle for the Sacrifices. After that *Cyrus* had certified the *Iſraelites* of this his intent, the Princes of the two Tribes of *Juda* and *Benjamin*, with all the *Levites* and

Ver. 3. *Cyrus* permitteth the *Jews* to return into their Country to build their Temple and City.

Prieſts,

H *Prieſts* departed thence, and repaired to *Jeruſalem*: Nevertheleſs, divers of the *Jews* remained in *Babylon*, becauſe they were loth to abandon thoſe Poſſeſſions they had gotten. Thoſe unto whom *Cyrus* had directed his Letters, afforded them their Aſſiſtance, and furniſhed them with all things neceſſary to build the Temple, ſome of them with Gold, others with Silver, and the reſt with a certain number of Oxen and Horſes. Thus payed they their Vows unto God, and offered Sacrifices according to the ancient Cuſtom, as if they had but now firſt begun to build the City; and this were the third time of practiſing thoſe Ceremonies, which our Fathers had obſerved. *Cyrus* ſent them back alſo thoſe Veſſels which were conſecrated to God, (which King *Nabuchodonoſor* had ſent unto *Babylon*, after he had ſpoiled the Temple) and delivered them to *Mithridates*
I his Treaſurer, commanding them to commit them to *Abaſſar*'s hands, who ſhould have the cuſtody thereof, until the Temple were built; to the end, that at ſuch time as it ſhould be compleat, he might deliver them to the Prieſts and Princes of the People, to be reſtored again to the Service of the Temple. He ſent Letters alſo to the Governors of *Syria* to this effect: Cyrus *the King, to* Siſine *and* Sarabaſme, *health: I have permitted thoſe* Jews *that inhabit my Country, to return into their native Country, and to re-edify their City, and erect the Temple of God in* Jeruſalem, *in the ſame place where it ſtood before. I have alſo ſent my Treaſurer* Mithridates, *and* Zerobabel, *the Prince of the* Jews, *with expreſs Charge and Authority, to lay the Foundation of the ſame, and to build it ſixty Cubits in height, and as many in breadth, making three Iſles of hewen Stone, and another of ſuch Timber*
K *as the Country affordeth; the Altar likewiſe, whereupon they may offer Sacrifice unto God: And my pleaſure is, that the charge of all theſe things be defrayed out of my Coffers. I have alſo ſent back thoſe Veſſels which* Nabuchodonoſor *took out of the Temple, and have delivered them to the Treaſurer* Mithridates, *and to* Zerobabel *the Prince of the* Jews, *to be conveighed to* Jeruſalem, *and reſtored to the Temple of God; the number whereof I have hereunder ſubſcribed: Fifty Lavers of Gold, and four hundred of Silver; fifty Pots of Gold, and four hundred of Silver; fifty Golden Sieves, and five hundred of Silver; thirty Ewers of Gold, and three hundred of Silver; thirty great Viols of Gold, and two thouſand four hundred of Silver: and beſides all theſe, one thouſand other great Veſſels. We grant alſo unto the* Jews, *the ſame Revenues which their Predeceſſors have enjoyed; and we do allow them*
L 205200 *Drachms, for the purchaſing of Cattel, Wine, and Oil; and we give them* 2500 *Meaſures of Wheat, to make fine Flower, which we appoint to be taken out of the Country of* Samaria; *and the Prieſts ſhall offer up the Sacrifices in* Jeruſalem, *according to the Ordinance of* Moſes: *and during their Sacrifice, they ſhall make Prayers unto God, for the Preſervation of the King and his Houſe, to the end, that the Empire of the* Perſians *may be ſtill Permanent. And my Will is, That they that diſobey and oppoſe theſe Commands, ſhall be hanged on a Gibbet; and that their Goods ſhall be confiſcate.* Theſe were the Contents of his Letters. Now the Number of thoſe that returned from the Captivity into *Jeruſalem*, was, Forty two thouſand four hundred ſixty two.

The year of the World, 3416: *before Chriſt's Nativity*, 538.

Ver. 7, 8. The Veſſels belonging to the Temple ſent back from *Babylon* to *Jeruſalem*.

Ver. 9, 10. *Cyrus*'s Mandate to the Princes of *Syria*.

C. 2. *v.* 1, 2. *ad finem.* The number of the *Jews* that returned from the Captivity of *Babylon* to *Jeruſalem*.

M

CHAP. II.

The Jews *begin to build the Temple at* Jeruſalem; *but after the Death of* Cyrus, *the* Samaritans, *and other Neighbouring Nations, writ to King* Cambyſes, *his Son, to cauſe him to put a ſtop to the Work.*

WHilſt according to the King's Order, the *Jews* laid the Foundation of the Temple, and were very buſie about the building thereof, the Nations that bordered upon them, and eſpecially the *Cutheans*, (whom *Salmanazar*, King of *Aſſyria*, ſent from *Perſia* and *Media*, to inhabit in *Samaria*, at ſuch time as he carried away the
N People of the ten Tribes,) incited the Princes and Governors, to hinder the *Jews* from repairing their City, and re-edifying the Temple. Theſe Men, corrupted with Silver, ſold their Negligence and Delay to the *Cutheans*, which they uſed in thoſe Buildings: For *Cyrus* intending his other Wars, was ignorant hereof, and having conducted his Army againſt the *Maſſagetes*, he ended his days in that Expedition. Whenas therefore *Cambyſes* his Son, had obtain'd the Kingdom, they of *Syria* and *Phœnicia*, the *Ammonites*, *Moabites*, and *Samaritans*, wrote their Letters to *Cambyſes* in theſe terms:

O King, thy Servant Rathymus *the Chancellour*, Semelius *the Scribe, and thoſe Men that are Counſellors in* Syria *and* Phœnicia, *have thought themſelves oblig'd to advertiſe*
O *thee, That thoſe* Jews *that were led captive into* Babylon, *are returned back into this Country, and are about building their City, which was deſtroyed by reaſon of their Rebellion; and that they do repair the Walls of the ſame, and re-edify their Temple likewiſe. Know therefore, That if theſe things be permitted to be finiſhed, that they will no more*

Hedio & Ruffinus, cap. 2. *Eſd.* 4. 2. *ad* 11. The *Samaritans* inhibit the *Jews* from building the *Temple*.

Alias C. 3. *v.* 11, *ad* 17. The Letters of the *Samaritans* and others, written to *Cambyſes*, as touching the re-edifying of the City and Temple of *Jeruſalem*.

The year of the World, 3435. before Chriſt's Nativity, 529.

endure to be thy SubjeƐts and Tributaries, but will oppoſe themſelves againſt their Kings, A *holding it more fit to command, than to obey. We have therefore thought good, before the Work be too far advanced, to give your Majeſty notice, that you may ſearch the Records of your Foreſathers, wherein you ſhall always find, that the* Jews *have been Rebels, and Enemies to their Kings, and that the City hath been for this cauſe laid deſolate unto this preſent. We have thought good to ſignifie thus much to your Majeſty, which perhaps is unknown unto you, becauſe, that if this City be once more re-inhabited, and incloſed with a Wall, they will thereby obſtruƐt your Paſſage into* Cœloſyria *and* Phœnicia.

CHAP. III.

Cambyſes *forbiddeth the* Jews *to proceed in Rebuilding the Temple.* B

V. 17, *ad* 22. *Cambyſes*'s Anſwer, wherein he inhibiteth the *Jews* from Building the City or Temple.

Hedio & Ruffinus, cap. 9. *alias* cap. 4. *Darius* the Son of *Hyſtaſpis* made Emperour of the *Peſiansr. Ezra* 5. v. 6. *ad finem.*

WHen *Cambyſes* had read this Letter, (being by nature, wicked and malicious) he grew jealous and diſpleaſed at the Contents thereof, and wrote back again after this manner: *The King* Cambyſes *to* Rathymus *the Chancellour, and to* Belſen *and* Semelius, *Scribes, and to all his other Counſellors and Inhabitants of* Samaria *and* Phœnicia, *Health: Having read your Letters, I have commanded the Records of mine Anceſtors to be examined; and I find that the City of* Jeruſalem *hath been allways an Enemy to their Kings, and that the Inhabitants thereof always raiſed Sedition and Wars: I have likewiſe found, that their Kings havé been Mighty, and that they have exaƐted from* Syria *and* Phœnicia, *con-* C *tinual Tributes. For this cauſe I have ordain'd, That the* Jews *ſhall not be permitted to Re-edifſy their City, for fear, leſt the Boldneſs of that People being thereby encourag'd, they ſhould, according to their former Cuſtom, praƐtiſe a new Rebellion.* After the Receipt of theſe Letters, *Rathymus*, and the Scribe *Semelius*, and thoſe of their FaƐtion, took Horſe, and rode ſpeedily to *Jeruſalem*, leading with them a great number of People, and Prohibiting the *Jews* from the Building their City or Temple, Thus was this Work interrupted, until the ſecond Year of the Reign of *Darius* King of *Perſia*, for the ſpace of nine Years: For *Cambyſes* reigned ſix Years, during which time he ſubdued *Egypt*, and upon his return from thence, he dyed in *Damaſcus*. And after the Death of *Cambyſes*, the *Magi* that held the Empire of the *Perſians*, for the ſpace of one Year, being taken D away, the Chief of the ſeven Principal Families of *Perſia*, made *Darius*, the Son of *Hiſtaſpis*, King.

CHAP. IV.

Darius *gives leave to* Zerobabel, *a Prince of the* Jews, *to Rebuild the Temple; a great number return to* Jeruſalem *under his ConduƐt, and apply themſelves to the Work. The* Samaritans *and others write to* Darius *to forbid them; but he aƐts contrary to their Deſires.* E

Darius voweth to ſend the ſacred Veſſels to *Jeruſalem*. *Zerobabel.*

DArius, during the time that he lived a private Life, made a Vow unto God, That if he obtained the Kingdom, he would ſend back unto the Temple of *Jeruſalem*, all thoſe Veſſels which were as yet remaining in *Babylon*. It fell out that about the ſame time that he was made King, *Zerobabel*, who was appointed Governor over the captive *Jews*, came unto him from *Jeruſalem*: And being the King's ancient Friend; he, with two others, had three of the Principal Offices of the King's Houſe conferred upon them, and were placed the neareſt about his Perſon. The firſt Year of the Reign of *Darius*, he entertained all his Courtiers with great Pomp and Magnificence, both thoſe of his Houſhold, and thoſe alſo that were his Governours and Princes of *Media* and *Perſia*, and the Commanders in *India*, confining upon *Ethiopia*, with all the Chieftains F of his Army, in one hundred twenty and ſeven Provinces. Now after they had feaſted, and were full of Wine, they departed each of them unto their Lodgings, to betake themſelves to reſt: But King *Darius* being laid in his Bed, repoſed very little all the night long, but paſſed the time without ſleep: Whereupon, ſeeing he could not

Darius propoundeth three Queſtions to three of his Guard.

compoſe himſelf to reſt, he began to diſcourſe with theſe three great Officers, promiſing unto him that ſhould moſt truly and aptly anſwer thoſe Queſtions that he ſhould demand, to grant him Licenſe, by way of Reward, to wear a Purple Garment, and to drink in a Golden Cup, to lie on a Golden Bed, and to ride in a Chariot, whoſe Horſes ſhould be harnaſſed with Gold, and to wear the Tiara or Linnen Wreath, and a Golden Chain about his Neck, and ſit in the next Place to the King; and ſhould like- G wiſe be called his Kinſman, in regard of his Wiſdom. After he had made theſe large Promiſes, he demanded of the firſt, Whether Wine were the ſtrongeſt? Of the ſecond, H *Whether the King were ſtronger?* of the third, *Whether Women, or Truth were the ſtrongeſt of the three.* As ſoon as he had deliver'd them theſe queſtions to deliberate upon, he laid him down to reſt. Upon the morrow he ſent for the Princes, Chieftains, and Governors of *Perſia* and *Media*, and afterwards ſitting aloft in that Throne from whence he was accuſtomed to determine controverſies between the Subjects, he commanded thoſe three young Men, in the preſence of that Princely Aſſembly, publickly to reſolve thoſe queſtions which he had propoſed.

The year of the World, 3443. before Chriſt's Nativity, 521.

Whereupon the firſt of them began after this manner to expreſs the force of Wine: *Noble Princes, when I conſider the force of Wine, I find nothing that can ſurpaſs it: For Wine diſturbeth the judgment, and maketh the Prince's underſtanding like to that of a Child, who* I *hath need of one that ſhould always direct him: It giveth the Slave that freedom in Diſcourſe, which his thraldom had deprived him of: It equalleth the poor Man to the rich: It changeth and transformeth the Soul, aſſuageth the miſerable Man's Grief, and maketh the Priſoners forget their bonds, and think themſelves very rich; ſo that they think not on mean things, but talk of Talents, and ſuch things as appertain unto the moſt wealthy: It cauſeth them to loſe all apprehenſion both of Princes and Kings, and taketh from them the remembrance of their Friends and Familiars: It armeth them againſt their greateſt Friends, and maketh them ſuppoſe their neareſt Relations to be Strangers: And when the Wine, concocted by night and ſleep, hath forſaken them, they riſe, and know not what they have committed in their drunkenneſs.*

The firſt expreſſeth the power of Wine.

When the firſt of them had ſpoken thus in favour of Wine, he that had undertaken to K ſhew, that nothing was equal to the power of Kings, began after this manner: *Kings* (ſaith he) *have Dominion over Men, who govern the Earth, and at their pleaſure can command the Sea to ſerve them: Kings have Power and Dominion over thoſe men who maſter and command the moſt untamed and mightieſt Creatures; it therefore appeareth that their Force and Puiſſance exceedeth that of all theſe. If they command their Subjects to wage War, and to expoſe themſelves to danger, they are obedient; and if they ſend them out againſt their Enemies, they willingly obey them, by reaſon of their Force: By their command they level Mountains, beat down Walls, and raze Towers. And if they command their Subjects to kill or be killed, they reſiſt not, for fear leſt they ſhould ſeem to tranſgreſs the King's commandment. When they have obtained the victory, all the Glory and profit of the War redoundeth unto the King. They like-* L *wiſe that bear no Arms, but intend the Tillage of the Earth, after they have born all the toil, they reap and gather the fruits, to the end they may pay the King his Tribute: And if he will or command any thing, it muſt be performed without any delay. Farthermore, when the King is addicted to any pleaſures, or intendeth to enjoy his reſt, during the time that he ſleepeth, he is guarded by thoſe that watch, who are, as it were, tied unto him, through the fear and awe they have of him: For not one of them dare forſake him when he ſleepeth, nor depart from him, to follow their own affairs, but intend thoſe ſervices only which he thinketh neceſſary, which is the guard of his Perſon. Who therefore will not eſteem the King's Force to be greater than any others, ſince ſo many people obey him in whatſoever he commandeth?*

The ſecond extolleth the King's power. *Eſdr.* 3. 4.

After he had ſpoken to this effect, *Zorobabel*, who was the third, began to ſpeak of the M power of Women and Truth, after this manner: *True it is, that Wine hath much force, and no leſs true, that all Men obey the King; yet far more mighty is the power of a Woman. For by a Woman the King was bred, and brought into this World; and thoſe Men that plant the Vineyards where Wines do grow, are born and nouriſhed by Women; and generally there is not any thing which we enjoy not by their means. For they weave us Garments; they have the care and cuſtody of our houſes; neither is it poſſible for us to be ſevered from Women. Yea, they that poſſeſs much Gold, and abundance of Silver, and other things of great and ineſtimable Price, only upon the ſight of a fair Woman, forſake all theſe things, and will follow after the beauty which they beheld, and for the poſſeſſion thereof, content themſelves to loſe all things. We forſake likewiſe our Father and Mother, and the Country that hath bred us, and forget our* N *Friends for our Wives ſake; yea, we will willingly content our ſelves to die with them. Yet is there a greater and farther Demonſtration of the moſt mighty power of a Woman: For whatſoever we Travel for, all the Pains that we endure both by Land and Sea, to the intent we may reap ſome Fruits of our Labours, do we not carry all this to give unto our Wives, as unto thoſe who were our Miſtreſſes? I have ſeen the King likewiſe, who is ſo great a Lord, endure a ſtroke on the Ear, by* Apame *the Daughter of* Rhapſaces *his Concubine, and patiently ſuffer her to take the Diadem from his head, and ſet it on her own; when ſhe laughed, he laughed; and when ſhe was diſpleaſed, he was diſpleaſed: And according as her paſſion changed, ſo he complied, and humbly ſubmitted his affection to her pleaſures, according as he ſaw her paſſionate or pleaſed.*

Zorobabel, the third expreſſeth the power of Women, and at length attributeth the palm unto truth.

O But whilſt the Princes, in way of admiration, beheld one another, he began to diſcourſe of Truth, ſaying: *I have already declared what the force of Women is; yet notwithſtanding both the King and they are more feeble than Truth. For whereas the Earth is huge and vaſt,*

The year of the World, 3443. before Chriſt's Nativity, 521.

Zorobabel obtained both praiſe and great rewards by his good diſcourſe. *Ezra* 6. 1. *ad* 15.

the heavens likewiſe of an immeaſurable height, and the Sun of unſpeakable Celerity; and whereas the Will of God both governeth and moveth theſe things (becauſe God is juſt and true) it therefore followeth, that Truth is the moſt mighty of all things; againſt which, injuſtice may no ways prevail. Farthermore, all other things, notwithſtanding they ſeem to be of value, yet are they mortal, and of little continuance: but Truth is immortal, and everlaſting. Moreover, all thoſe things which we receive thereby, are neither mortal, nor ſubject to the injuries of time, fortune, or alteration, but continue equal, and ſeparated from all ſtain of injuſtice. When *Zorobabel* had ſpoken after this manner, he made an end of his Diſcourſe: Whereupon, all the Aſſembly began to pronounce that his Aſſertions were of moſt value, and that only Verity had an immutable force, and an undeterminable continuance. Whereupon the King commanded him to *ask what he would, as touching that which he had promiſed to give, becauſe he intended to grant it him, as to the wiſeſt, and beſt learned amongſt the reſt. For* (ſaid he) *thou ſhalt ſit henceforth next unto me, and ſhalt be called my Friend.*

Darius being put in memory of his Vow commandeth that the Temple ſhould be reſtored. *Hedio & Ruffinus*, cap. 4. 5.

Darius's Letter for the liberty, poſſeſſion, and erection of the Temple granted to the *Jews*. 1 *Eſd.* 6. *v.* 7, 8. *ad* 16.

When the King had ſpoken thus, *Zorobabel* called to remembrance the vow that the King had made, if ſo be at any time he obtain'd the Kingdom: Namely, *That he would build* Jeruſalem, *and the Temple of God, and reſtore thoſe Veſſels likewiſe, which were taken away by* Nebuchodonoſor, *and carried into* Babylon. *For this* (ſaid he) *O King, is my requeſt, which you permitted me to ask, and you promiſed me to grant, at that time when I was judged Wiſe and well Learned by you.* The King was well-pleaſed at his words, and riſing from his Throne, he kiſſed him. He wrote alſo to his Governors and Princes, that they ſhould ſend away *Zorobabel*, and thoſe of his Company, to build the Temple. Moreover he ſent Letters to them of *Syria* and *Phœnicia*, commanding them to cut down the Cedars of *Libanus*, and to ſend them to *Jeruſalem*, towards the building of the City; publiſhing a Law, that all *Jews* ſhould be made free, if they would reſort unto *Judea*; forbidding all Commiſſaries and Princes, to impoſe any charge upon the *Jews*, for the neceſſities of the Kingdom; and commanding that all the Country which they ſhould inhabit, ſhould be exempt from Tribute: Appointing the *Idumæans*, *Samaritans*, and *Cœloſirians*, to reſtore thoſe lands unto the *Jews* which they unlawfully with-held, which their Anceſtors had heretofore poſſeſſed. And beſides that, to deliver them by way of contribution Fifty Talents of Silver towards the building of the Temple, permitting them to offer their ordinary Sacrifices. He likewiſe commanded, that all the Neceſſaries and Veſtments which either the High-Prieſt, or the other Prieſts uſed in the ſervice of God, ſhould be furniſhed at his charge. He appointed alſo that the Levites ſhould have Inſtruments of Muſick deliver'd unto them, to praiſe God withal; and that certain portions of Land ſhould be allotted for them that had the Guard of the City, and the Temple. Moreover, he allow'd them a certain Sum of Money every year for their ordinary maintenance. After this, he ſent back all thoſe Veſſels which *Cyrus* heretofore had reſolv'd to reſtore unto *Jeruſalem*.

V. 22. Glad tydings brought to the *Jews*.

The *Jews* depart from *Babylon to Jeruſalem.*

Eſd. 3. 5. The number of the *Jews* that went out of *Babylon.*

When *Zorobabel* had obtained theſe things above-named at the King's hands, he went out of the Palace, and lifting up his eyes unto Heaven, he began to give God thanks, *That he had enabled him to appear more diſcreet than others before the King, and for the good ſucceſs which he had given him in* Darius's *preſence. For* (ſaid he) *O Lord, if thou hadſt not been favourable unto me, I had not obtained it.* After he had in this manner given thanks for the preſent, and prayed God to ſhew himſelf always favourable hereafter; he repaired to *Babylon*, and told his Country-Men what encouragement he had receiv'd from the King; who hearing thereof, gave God thanks alſo, who had reſtor'd them once more to the Poſſeſſion of their native Country: And they fell to feaſting and banqueting for ſeven days ſpace, for the reſtoring unto their Country, as if they had Solemniz'd the Feaſts of their Birth-days. Hereupon the Heads of the ſeveral Families made choice of thoſe, that (with their Wives and Children) ſhould return unto *Jeruſalem*, who, by the aſſiſtance of *Darius*'s Convoy, perform'd that journey with great joy; playing on their Pſalteries, Flutes and Cymbals, and were after this manner conducted on their way, by thoſe *Jews* that remained in *Babylon*. Thus went they forward, being a certain and determinate number of every Family. I have not thought it neceſſary to repeat theſe Families by name, leſt I ſhould perplex the Relation, and the Readers ſhould be interrupted thereby. Notwithſtanding, the whole number of thoſe that went, and were about 12 years old of the Tribes of *Juda* and *Benjamin*, were Four Millions, Six Hundred and Eight Thouſand. There were likewiſe Four Thouſand and Seventy Levites: And of their Wives and Children together, Forty Thouſand, Seven Hundred, Forty and two. Beſides theſe, there were of Singers of the Tribe of *Levi*, One Hundred, Twenty and Eight; of Porters, One Hundred and Ten; and of thoſe that attended on the Sanctuary, Three Hundred Twenty and Two. There were certain others likewiſe, that pretended that they were of

H of the Race of the *Iſraelites*, but could give no Teſtimony of their deſcent, the number of whom was Six Hundred Fifty and Two. Of the number of the Prieſts, they that had eſpouſed wives, (whoſe genealogy could not be derived, and who were not found alſo in the genealogies of the Prieſts and Levites) they were about five hundred, twenty and five. The multitude of ſervants that followed or attended on them, were ſeven thouſand, three hundred thirty and ſeven. There were alſo two hundred, forty and five Singers of men and women: four hundred, thirty and five Camels, and five hundred, twenty and five other beaſts for their carriage. The conducter of this above-named multitude, was *Zorobabel*, the Son of *Salathiel*, deſcended of *David*'s Line, and of the Tribe of *Juda*; and *Jeſus* the ſon of *Joſedech* the High-Prieſt; beſides which, I were *Mordochæus* and *Serabæas*, who were choſen by the people to be their Governors, who contributed 100 pounds of gold, and five hundred of ſilver. Thus the Prieſts and Levites, and part of all the people of the *Jews* which were then in *Babylon*, were conducted to dwell in *Jeruſalem*; the other part of them following a little after, returned every one into his own Countrey.

The year of the World, 3443. before Chriſt's Nativity, 251.

Zorobabel Chieftain, and *Jeſus* High-Prieſt of this Company.

1 Eſdr. 3. 6. ad finem.

The ſeventh month after their departure out of *Babylon*, the High-prieſt *Jeſus*, and the Governour *Zorobabel*, ſent Meſſengers thorow all the Countrey, and aſſembled the people from all quarters of the Region, who with all alacrity and expedition, repair'd to *Jeruſalem*. There erected they an Altar in the ſame place, where heretofore it was built, to the end they might offer Sacrifice thereon, according to *Moſes*'s Law; but hereby K they gave offence to their neighbouring Nations, who, in general, were incenſed againſt them. They celebrated alſo at that time the Feaſt of Tabernacles, according as the Law-maker had ordain'd: Afterwards they offered Oblations, and continual Sacrifices, obſerving their Sabbaths, and all holy Solemnities, and they that had made any vows, perform'd them, and Sacrificed from the New Moon until the ſeventh month. After this, they began to build the Temple, and deliver'd great ſums of money to the hewers of ſtone, and Maſons, and gave Strangers their ordinary Diet, who brought them Stone and Timber. For it was an eaſie matter for the *Sidonians*, to bring Wood and Timber from *Libanus*, and binding it up, and gathering it together in Rafters, to ſhip it, and land it at the Port of *Joppa*. For *Cyrus* had heretofore given them that commandment, L and now the ſecond time they were enjoyned thereunto by *Darius*.

C. 3. v. 4, 5. The Feaſt of Tabernacles.

The Temple began to be built, *ver. 8.*

The Second Year after their arrival in *Jeruſalem*, the *Jews* aſſembled together in the ſecond month, and began to build the Temple, having laid the Foundation thereof on the firſt day of *December*. Over this Work, thoſe Levites that were above 20 Years of Age were Overſeers: With them alſo was *Jeſus*, and his Sons and Brothers joined, and *Zolimiel* Brother of *Juda* the Son of *Aminadab*, and his Sons. And through the diligence that theſe Overſeers of the Temple uſed, it was ſooner finiſh'd, than it was expected. As ſoon as the Sanctuary was built, the Prieſts, apparelled in their accuſtomed Habits; and the Levites, and the Sons of *Aſaph* aroſe, and with Trumpets praiſed God, and ſung ſeveral Hymns and Pſalms compos'd by King *David*. The Prieſts and Le- M vites, with the Elders of the Tribes, calling to mind how great and magnificent the firſt Temple was, and beholding that which was built at preſent, far inferior to the former, and perceiving how much the ancient wealth and dignity of the Temple was abaſed; they were ſo ſenſibly touched with the conſideration thereof, that they could not but burſt forth into lamentations and tears. But the People were contented with that which they beheld, and without any mention of the former Temple, they troubled not themſelves in comparing the one with the other; neither thought they upon the difference betwixt the preſent, and that which ſtood in times paſt: But the Elders Lamented, and the Prieſts Complain'd, that the new erected Temple was far leſs than the former; yet the noiſe of the Trumpets drowned their Lamentations, and the joyful Applauſes of N the People their Mournings.

The *Samaritans* hearing the noiſe of the Trumpets, ran out to know the cauſe thereof, becauſe they were ill-affected toward the Tribe of *Juda* and *Benjamin*: and underſtanding that the *Jews* which were return'd from *Babylon*, had re-edified the Temple, they addreſſed themſelves to *Zorobabel* and *Jeſus*, and to the chief Governors of the Families, requiring them that it might be lawful for them to repair the Temple with them, and to have part in the building thereof. *For* (ſay they) *we honour God no leſs than you, we pray unto him and adore him; we conform our ſelves to your cuſtoms, ever ſince the time that* Salmanazar *King of* Aſſyria *removed us out of* Chuthea *and* Media *hither.* To theſe demands of theirs *Zorobabel* and *Jeſus* the High Prieſt, and the Governours of the O Tribes, anſwer'd *That it was impoſſible for them to admit of their aſſiſtance in the building of the Temple, becauſe they had received their firſt commandment from* Cyrus *to perform it, and afterwards from* Darius: *Notwithſtanding they gave them licenſe to worſhip*

The *Samaritans* deſirous to farther the building of the Temple, are rejected.

The *Samaritans* ſuppoſe to hinder the building of the Temple. *C. 4. v. 1. ad 6.*

The year of the World, 3344. *before Chriſt's Nativity,* 520.

The *Syrian* Princes examine the cauſe why the *Jews* repair their City and Temple. 1 *Eſdras* 5. *v.* 3, 4, 5, 6.

therein, offering them that the Temple ſhould be common to both, if they pleaſed: Yea, A *and acceſſible to all other Nations that would repair thither to adore God.* The *Chutheans* (for ſo were the *Samaritans* call'd) hearing this, were much offended; and perſuaded the other Nations of *Syria*, to require the Princes (who continued their authority ſince the time of *Cyrus*, and afterwards ruled in *Cambyſes*'s time) to hinder the building of the Temple; and to delay the *Jews*, who were ſo intent and buſie in their work. Whereupon *Siſin* Governor in *Syria* and *Phœnicia*, and *Sarabazan*, accompanied with others, came unto *Jeruſalem*, and demanded the Chieftains of the *Jews*, *By whoſe permiſſion they built the temple, which rather ſeemed to be a Fort than a Temple? and for what cauſe they fortified their City with gates, and ſo ſtrong walls? Zorobabel* and *Jeſus* the High-Prieſt anſwer'd, *That they were the ſervants of the living God, and that their* B *Temple had been built by one of their Kings, who was rich, and ſurpaſſed all other in vertue, that afterwards it had continued ſo long time in venerable eſtimation; but by reaſon their fathers had been guilty of impiety againſt God,* Nabuchodonoſor, *King of* Babylon *and* Chaldæa, *having taken the City by force, deſtroyed the ſame; and after he had ſpoiled the City, he burned it, and tranſported the people captive into* Babylon. *But after that* Cyrus *King of* Perſia *had obtained the Kingdom of* Babylon, *he commanded by his expreſs Letters, ſealed with his Royal Seal, that they ſhould re-edifie the Temple, and ordained that all thoſe Treaſures which* Nabuchodonoſor *carried from thence, and the conſecrated veſſels, ſhould be deliver'd to* Zorobabel *and the Treaſurer* Mithidrates, *to be conveyed to* Jeruſalem, *and placed again in the Temple, as ſoon as it ſhould be built. And* C *he commanded alſo, that it ſhould be preſently re-edified, appointing* Abaſſar *to repair to* Jeruſalem, *and give order for all that which was requiſite; who haſtening thither as ſoon as he had received* Cyrus's *Letters, did ſpeedily lay the foundations anew. From that time forward, until this preſent, it hath been hindered by the ſubtilty and malice of the neighbouring Nations, who have always been our Enemies, ſo that as yet it remaineth imperfect. If therefore it pleaſe you, and you think good, ſignifie what you hear by your letters to* Darius, *to the end, that examining the Regiſters of the Kings, he may find that all things have proceeded after the manner which we have related.*

V. 1, 2, 3. *Aggeus* and *Zachary* the Prophets.

When *Zorobabel* and *Jeſus* had anſwer'd to this effect, *Siſin*, and they that accompanied him, thought not good to hinder the building, until ſuch time as they had certified *Darius* D hereof, for which cauſe they wrote unto him preſently. Hereupon the *Jews* were much diſcomforted and troubled, fearing leſt the King ſhould change his mind, and put a ſtop to the building of *Jeruſalem* and the Temple. But two Prophets, *Aggeus* and *Zachary*, (who were amongſt them) began to perſuade them, willing them to fear no ill from the *Perſians*, becauſe God had aſſur'd them, that they ſhould receive no harm; hereupon the people gave credit to the Prophets, and diligently intended their building without intermiſſion,

C. 5. *à v.* 7. *ad finem.* The *Samaritans* endeavouring to hinder the reparation of the Temple and City, do farther it the more.

When the *Samaritans* had after this manner written to *Darius*, and accuſed the *Jews* unto him for fortifying their City, and re-edifying their Temple, and inform'd him how it ſeem'd rather to be a Fort, than ſome ſacred place; and had farther alledg'd, that it E would be no profit unto him: and moreover, had produced *Cambyſes*'s letters, by which they were forbidden to build the Temple, he underſtood that the re-eſtabliſhment of *Jeruſalem* ſtood not with the ſecurity of his ſtate. But when he had read *Siſins* letters, and his aſſociates, he commanded that the Chronicles of the Kings ſhould be ſearch'd, and there was found in *Ecbatane*, a City of the *Medes*, in a Tower, a certain Book, in which theſe things were written.

C. 6. 4, 5, 6. *Cyrus*'s decree as touching the temple and the *Jews*.

The firſt year of the Reign of Cyrus, *commandment was given to build the Temple of* Jeruſalem, *and the Altar therein. It was likewiſe decreed, that the hight of the Temple ſhould be ſixty cubits, and the breadth as many; three ſtories of hewed ſtone, and one ſtory of the wood of that Country: and it was ordained, that the expence of that building* F *ſhould be deducted out of the King's Revenues. Moreover, he commanded that reſtitution ſhould be made unto the Inhabitants of* Jeruſalem, *of thoſe veſſels that were taken away by* Nabuchodonoſor, *and carried away to* Babylon: *and the commiſſion to effect all theſe things, was given to* Abaſar *Governor of* Syria *and* Phœnicia, *and his companions, to the end that they might depart from theſe places, and the* Jews *might be permitted to build therein. Farthermore, he ordained that the charge of this building ſhould be gathered out of the Tributes of his Countries, and that they ſhould furniſh the* Jews *with Bulls, Weathers, Lambs, Goats, Flower, Oyl, and Wine, and all other things which the Prieſts ſhould think meet to offer ſacrifice, to the intent that they might pray for the preſervation of the King of* Perſia: *commanding that they that ſhould tranſgreſs or oppoſe this* G *commandment, ſhould be laid hold on, and hanged on a Gibbet, and that their goods ſhould be confiſcate to the King's uſe. Moreover, he beſought God, that if any man went about to hinder the building of the Temple, that he would execute his vengeance upon that perſon,*

Neh. 2. 2, 3, 4.

H *ſon, and puniſh him for his wickedneſs.* When *Darius* had found theſe things written
in his Regiſtries, he wrote back to *Siſin* and his companions in this form:

King *Darius* to *Siſin* and *Sarabazan*, with their Aſſociates, Health.

Having found amongſt the Memorials of Cyrus, *the Copy of his Inſtructions for the
building of the Temple, I have ſent it you; and my pleaſure is, that the contents thereof
be executed. Farewel.*

The year of the World, 3450. before Chriſt's Nativity, 514.

Ver. 7, 8. *Darius*'s Epiſtle to the Prefects of *Syria*.

Siſin and his Aſſociates being certified of the King's pleaſure, reſolved to conform them-
I ſelves unto it: and taking the care of the ſacred buildings upon them, they aſſiſted the
Princes and Magiſtrates of the *Jews*, in ſuch ſort as the building of the Temple was fi-
niſhed with great diligence, by the inſtigation of the Prophets *Aggeus* and *Zachary*, ac-
cording to God's commandment, and by the directions of the Kings *Cyrus* and *Darius*, ſo
that it was finiſh'd within ſeven years. In the ninth year of the Reign of *Darius*, and
the three and twentieth of the eleventh month, called by us *Adar*, and by the *Macedonians*
Diſtre: the Prieſts and Levites and all the reſt of the People offer'd ſacrifices, and gave
thanks for the renovation of their former felicity, after their captivity, and for their
new Temple alſo: ſacrificing 100 Bulls, 200 Sheep, 400 Lambs, 12 Goats, according
to the Number of the 12 Tribes of *Iſrael*, and for the ſins of each of them. The Prieſts
K and Levites alſo (according to the Laws of *Moſes*) appointed Porters to every gate.
For the *Jews* had built Galleries round about, and within the Temple.

Ezra 6. 17. The finiſhing of the Temple.

Now when the Feaſt of the unleavened bread (which is the Feaſt of *Eaſter*) drew near,
in the firſt month, called *Xanthicus* by the *Macedonians*, and *Niſan* by the *Hebrews*, all
the People of the Towns round about *Jeruſalem* reſorted thither and celebrated the Feaſt,
purifying themſelves, their Wives and Children, according to the ordinance of their Fore-
fathers: and after they had ſolemniz'd the Feaſt called *Eaſter* or the Paſſover, in the
14th. Moon, they rejoyced for ſeven days ſpace; ſparing no Coſt how great ſoever.
They offered burnt-offerings alſo, and ſacrifices of thankſgiving, acknowledging God's
goodneſs that had brought them home into their Native Country, to live according to
L the Laws of their Fore-fathers, and had cauſed them to find favour in the eyes of the King
of *Perſia*. Thus dwelt they in *Jeruſalem*, ſacrificing unto, and ſerving God, and living
under the Government of their Nobility. For they ſet up a kind of Ariſtocratical Go-
vernment, and the chief Authority remain'd in the High-Prieſts, until the *Aſmonæans*
obtained the Kingdom: for before the captivity of *Babylon* they were under the Govern-
ment of Kings, who began from *Saul* and *David*'s times, about ſome 532 years, ſix months,
and ten days; and before their Kings, certain Governors called Judges, reigned: and
under this ſort of Polity lived they more than 500 years, from the death of *Moſes* and
Joſhua. And this was the ſtate of the *Jews* after their captivity, during the days of *Cy-
rus* and *Darius*. True it is, that the *Samaritans* were their mighty and malicious Ad-
M verſaries, and did them many miſchiefs, truſting in their riches, and pretending to be the
Perſians kinſmen, becauſe their original proceeded from thence. For they refuſed to pay
that Tribute which the King had commanded them to diſburſe unto the *Jews* to make
their ſacrifices, and the Governors of *Syria* and *Phœnicia* loſt no opportunity which
might promote their deſign. For which cauſe, the *Jews* determined to ſend Ambaſſadors
unto King *Darius*, to accuſe the *Samaritans*; and to that intent, *Zorobabel*, and four
others were ſent. As ſoon therefore as the King underſtood by theſe Ambaſſadors, what
crimes and accuſations they had brought againſt the *Samaritans*, he diſpatched his
Letters, and addreſſed them to the Governors and Council of *Samaria*, the tenour of
which Letters was to this effect:

Ver. 15. The Temple dedicated 23. of *March*, or as it is in the 1. of *Eſdras* 6. dedicated the 3d. of *March*; *Ver* 16, *&c.* The Paſſover celebrated. The form of Commonweal in *Jeruſalem*.

The *Samaritans* mighty enemies of the *Jews*.

The Embaſſage of the *Jews* to *Darius*.

N

King *Darius* to *Tangara* and *Sambaba* Governors of *Samaria*, to *Sadrach* and *Bobelon*,
and to their Companions our Servants being in *Samaria*, Health.

Zorobabel, Ananias, *and* Mardocheus, *Ambaſſadors in the behalf of the* Jews, *accuſe you
to be diſturbers of the building of their Temple; alledging, that you refuſe to diſcharge that,
which by my decree you ought to furniſh them with, for the charge of the Sacrifices. My will
is therefore, that upon the ſight of theſe Letters, you deliver out of the Royal Treaſury in*
Samaria, *appointed for the Tributes, all that which ſhall be neceſſary for them to perform
their Sacrifices, upon the requeſts of the Prieſts, to the intent they let paſs no day without*
O *Sacrifice and Prayer unto God for me, and for the* Perſians. This was the Contents of
his Letters.

C. 7. *v.* 11, 12. A Commandment to ſupply the charge of the building of the Temple and Sacrifices.

The year of the World, 3506. before Chriſt's Nativity, 458.

CHAP. V. A

Xerxes *ſucceeds his Father* Darius *in the Kingdom; he permitteth* Eſdras *to return with a great number of* Jews *to* Jeruſalem. Eſdras *obligeth thoſe that had taken ſtrangers to Wife, to ſend them back. His Praiſe, and his Death.* Nehemiah *obtains leave to build the Walls of* Jeruſalem, *and finiſheth that great Work.*

Hedio & Ruffinus, cap. 5. 1 *Eſdras* 7. *Xerxes* King of *Perſia*. *Eſdras* learned in the Law.

Nehem. 2. 1, *ad* 11. *Xerxes* favoureth the *Jews*.

After *Darius*'s death, his Son *Xerxes* ſucceeded him, not only as Heir in the Government of his Kingdom, but alſo as Succeſſor unto his Piety and Devotion towards God: for he changed not thoſe Inſtitutions of his Father, that concern'd Religious Service, B but with great benevolence favoured all the *Jews*. During his Reign, *Joachim* the Son of *Jeſus* was High-Prieſt; amongſt them alſo that remained in *Babylon*, there lived a Prieſt with the *Jews* in that place called *Eſdras*, a juſt Man, and one of great reputation amongſt the People: and whereas he was very ſkilful in the Laws of *Moſes*, he was much eſteemed by the King. This Man intending (with certain other *Jews* of *Babylon*) to return to *Jeruſalem*, beſought the King that he would vouchſafe to beſtow his Letters of commendations to the Governors of *Syria* in his behalf. Whereupon the King gave him Letters of Recommendation to the Governors, certifying them of his favour towards *Eſdras*, and to the Princes in thoſe parts, to this effect:

C

Xerxes King of Kings, to *Eſdras* the Prieſt, and Reader of the Divine Law, Health.

It is decreed by me, and ſeven other of my Council, that whoſoever in my Kingdom of the Iſraelites, *their Prieſts or Levites, will repair with thee unto* Jeruſalem, *may freely do it with my Licence, and may ſettle themſelves in* Judea, *there to ſerve the God of their Fathers; bearing with them thoſe preſents unto the God of* Iſrael *which I and my Friends have vowed to offer unto him. I likewiſe give thee Licence to take with thee all the Gold and Silver which any of thy Nation living here in* Babylon *will offer up unto God, to buy offerings to be ſacrificed upon the Altar of thy God: and to make whatſoever veſſels of Gold or ſilver, which either thou or thy Brethren ſhall think meet. Thoſe ſacred veſſels alſo* D *which are given thee, thou ſhalt dedicate unto thy God; and if there be ought elſe requiſite in this behalf, that thou ſhalt think fit to provide, the charges ſhalt thou receive out of my Treaſury. I have alſo commended thee to the Treaſurers of* Syria *and* Phœnicia, *and have written to them, that whatſoever* Eſdras *the Prieſt, and Reader of the Law of God, ſhall require, they ſhall preſently deliver it to him. And to the end that God may be favourable to me and my Poſterity, my will is, that an hundred meaſures of wheat be offer'd unto God, according to the Law. I command you alſo that are Magiſtrates, that you exact nothing, neither impoſe any taxations on the Prieſts, Levites, Singing-men, Porters, or Holy Officers. But thou* Eſdras *(according to the Wiſdom given thee from above) ſhalt appoint Judges, who ſhall in* Syria *and* Phœnicia *execute juſtice unto the People according to your* E *Law. Teach thou likewiſe freely all ſuch as are ignorant, ſo that whoſoever violateth either God's or the King's Law, he may be fined, or elſe condemned to death, as not ſinning through ignorance but of contumacy. Farewel.*

Ver. 16, 17, 18. *Eſdras* aſſembled the *Jews* that dwelt in *Babylon*.

When *Eſdras* had received this Letter he was well-pleaſed, and gave Thanks unto God, confeſſing that it was he, who was the Author of that favour he had received at the King's hand: and after he had read this Letter unto the *Jews* that were at that time reſident in *Babylon*, he kept the original, but ſent a Copy to all thoſe of his Nation being in the Country of the *Medes*: who being inform'd of the King's zeal to the ſervice of God, and his favour towards *Eſdras*, were very joyful; and divers amongſt them took their goods, and came unto *Babylon*, deſiring to return to *Jeruſalem*: but the reſt of the F *Iſraelites* would not abandon or leave their dwelling. Whereupon it came to paſs that two Tribes were under the Obedience of the *Romans* in *Aſia* and *Europe*: but the ten Tribes were on the other ſide of *Euphrates*, even until this day; and it is incredible how exceedingly they are there multiplied. With *Eſdras* there departed a great number of Prieſts, Levites, Porters, Singing-men, and Servants of the Temple. Now after he had aſſembled thoſe of the Captivity, that inhabited on this ſide *Euphrates*, and ſojourned there three days, he commanded them to ſolemnize a faſt, and to pray unto God for his preſervation, that no evil might happen unto him; and that neither their Enemies, nor any other might do them any violence: For *Eſdras* had foretold the King, that God would be their Protector, and that therefore he required no Convoy of Horſe-men at G his hand for his ſecurity. After that they had recommended themſelves unto God, they ſet forward on their way, the twelfth day of the firſt Month of the ſeventh year of the Reign

H Reign of *Xerxes*, and arrived in *Jeruſalem* in the fifth month of the ſame year. Whereupon he incontinently preſented unto the Treaſurers (who were of the Race of the Prieſts) the ſacred depoſitum wherewith he was intruſted, which conſiſted of 650 Talents of Silver, and of Silver Veſſels an 100 Talents, of Veſſels of Gold to the value of 20 Talents, of brazen Veſſels (more precious than Gold) the weight of 12 Talents. Theſe were the Preſents of the King and his Friends, and of the *Iſraelites* that dwelt in *Babylon*.

The year of the World, 3506. *before Chriſt's Nativity*, 458.

When *Eſdras* had deliver'd theſe preſents into the hands of the Prieſts, he offer'd burnt-offerings unto God, according to the Law, namely, 12 Bulls for the publick conſervation of the People, 72 Rams and Lambs, and 12 Goats for a ſin-offering. And I afterwards he deliver'd the King's Letters to his Princes and Governors in *Cœloſyria* and *Phœnicia*: who being conſtrained to execute that which was enjoyned them by the King, honoured the Nation of the *Jews*, and ſupplied them every ways in their neceſſities. We owe unto *Eſdras* the honour of this Tranſmigration, for he not only laid the deſign of it, but his vertue and piety were undoubtedly the cauſe that God gave him ſo good ſucceſs in the undertaking.

Eſdras repaireth to *Jeruſalem*; and committeth the Veſſels and other precious Preſents to the Treaſurers hands.

Not long after, there came certain Men unto him, complaining that ſome of the People, Prieſts and Levites, had tranſgreſſed againſt their Ordinances, and broken the Laws of the Country, in that they had eſpouſed certain ſtrange Women, and corrupted the purity of the Sacerdotal Race; requiring him that he would have a regard to God's Ordinances, K for fear leſt he (being diſpleaſed with them) ſhould caſt them again into that miſery from which he had ſo lately delivered them. *Eſdras* hereupon was ſo much afflicted, that he rent his Cloaths, and tore his Hair, and pulled his Beard, and caſt himſelf upon the ground, becauſe the chief among the People were concerned in that offence. And becauſe he feared leſt if he ſhould command them to forſake their Wives, and thoſe Children which they had begotten by them, he ſhould not be obeyed, he continued in grief, and lay continually upon the ground. Whereupon, all thoſe reſorted unto him who were not guilty, and wept and lamented with him, becauſe of that which had happened. In this affliction of mind, *Eſdras* (raiſing himſelf from the earth, and lifting up his hands to Heaven) ſaid, *That he was aſham'd to look thereupon, becauſe the offences of the People were ſo* L *heinous; and that they had ſo ſoon loſt the Memory of thoſe calamities wherewith their Forefathers had been viſited for their ſins. Nevertheleſs, O Lord,* (ſaid he) *ſince thy mercy is infinite, have pity, I beſeech thee, on the remnant that hath eſcaped that long captivity, and which thou haſt brought back into their Native Country. Spare them, O Lord; and though they have deſerved death, yet let thy mercy appear in the ſparing of their Lives.* Whilſt thus both he and thoſe that came unto him, lamented with him, with their Wives and Children, a certain Man called *Achonias*, one of the principal Men of *Jeruſalem*, came to him, and ſaid, *That they had ſinned becauſe they had eſpouſed ſtrange Women*; and perſuaded *Eſdras* to command them all, to baniſh both them and the Children begotten by them; adviſing that they who obey'd not the Law, might be puniſh'd, *Eſdras* (perſuaded by theſe M words) made all the Princes of the Prieſts, Levites, and Tribes of *Iſrael*, ſwear, *That they would diſmiſs their Wives and Children, according to the Counſel of* Achonias. And as ſoon as he had received their Oaths, he departed from the Temple unto *John*'s houſe the Son of *Eliaſib*, and there ſpent he all the day, without taſting any meat, by reaſon of the grief which he had conceived. Hereupon an Edict was publiſh'd, *That all they that were returned from the captivity, ſhould repair within two or three days to* Jeruſalem *(under the penalty that they who defaulted, and came not within the prefixed time, ſhould be held as excommunicate, and their goods confiſcate to the publick Treaſury of the Temple, by the ordinance of the Prieſts:)* They of the Tribes of *Juda* and *Benjamin* came thither within three days, on the twentieth day of the Ninth month, call'd by the *Hebrews Thebeth*, and by N the *Macedonians*, *Appellæus*. And as ſoon as they were ſeated in the upper part of the Temple in the preſence of the Elders, *Eſdras* aroſe and reproved them, becauſe they had tranſgreſs'd the Law, in taking Wives who were not of their Nation: For which cauſe he told them that if they would do that which were agreeable unto God and profitable for themſelves, they ſhould diſmiſs ſuch Wives. Whereupon, with a loud voice, they all cry'd that they would do it willingly; but that there was no ſmall number of them, and that it was the winter-ſeaſon, and the matter of that conſequence, as one or two days could not end it: For which cauſe they thought it very needful, that the execution were deferred for a while; and that at the length ſome of the Princes who were free from that Crime, with certain other choſen Elders of every place, ſhould make O inquiſition after them that had marryed Wives contrary to the preſcript of the Law. Which being approv'd by them, about the New Moon of the tenth month, this Inquiſition began, which continued until the New Moon of the month enſuing: and there were

Eſdras's Prayers for the Levites that had marryed ſtrangers. *Eſdr.* 9. *per totum.*

Eſdr. 10. *v.* 3, 10, 11.

many

The year of the World, 3516. *before Chriſt's Nativity*, 458.

many of the Family of *Jeſus* the High-Prieſt, and of the Prieſts, Levites, and Iſraelites, A that (making more account of the obſervation of the Laws, than of the natural affections to their Wives and Children) did preſently put away their Wives, and thoſe Children they had by them, and ſacrificed certain Rams for a Peace-offering unto God: whoſe Names it were needleſs to reckon up in this place.

The reading of *Moſes*'s Law. *Nehem.* 8. *v.* 1. *ad* 11.

When *Eſdras* had in this manner reform'd the abuſe committed by ſuch Marriages, he ſo corrected the evil Cuſtom thereof, that this Confirmation continued firm and irrevocable for ever. In the ſeventh month, they ſolemniz'd the Feaſt of Tabernacles; whereto when all the People were reſorted, they all came together, in an open place in the Temple, towards the Gate that looketh Eaſtward, requiring *Eſdras*, that he would read *Moſes*'s Ordinances unto them: which he perform'd; and ſtanding up in the midſt of the multitude, he read the Law unto them, from the Morning until Noon. B By which reading, not only for the preſent but for the time to come, they were informed of their duty; and calling to mind that which was paſt, they were ſo ſorrowful, that the tears fell from their eyes, when they conſider'd, that if they had kept the Law, they had not ſuffer'd any of thoſe evils wherewith they had been afflicted. But *Eſdras* beholding them in that State, advis'd them to repair home, and to weep no more, becauſe that day was a ſolemn and holy day, wherein they ought not to weep, becauſe it was forbidden. But he commanded them rather to intend their Feaſts and Pleaſures, and to make this good uſe of their remorſe for their former ſins, that they might not fall into the like for the time to come. They following *Eſdras*'s Exhortation, began to celebrate the Solemnity, and C continued their Feaſt of Tabernacles eight days. After which time, they returned every one unto his houſe, praiſing God in hymns, and thanking *Eſdras* for the Reformation of thoſe unlawful Marriages which had been contracted with ſtrangers; after he had gotten great honour among the People, he finiſh'd his days in an happy old Age, and was buried honourably in *Jeruſalem*. About the ſame time alſo died *Joachim* the High-Prieſt, whoſe Son *Eliachim* ſucceeded in his place.

Nehem. 1. 1. *ad* 5.

After this it came to paſs, that a certain Man that was one of the captive *Jews*, and King *Xerxes*'s Butler, called *Nehemias*, walking before the City of *Suſa*, (which was the Metropolitan City of *Perſia*) heard certain ſtrangers that came from far, upon their entrance into the City talking with one another in the *Hebrew* Tongue; whereupon he drew near unto D them and asked them, *Whence they came?* They anſwer'd, *That they came from Judea:* which as ſoon as he knew, he enquir'd after the ſtate of *Jeruſalem*, their Native City, and how the People fared. To whom they anſwer'd, *That they were in very bad ſtate, and that their City-walls were demoliſhed, and that the Nations round about them afflicted the* Jews *with many outrages, making in-roads into their Country, and ſpoiling them daily, ſo that divers of them were led away Priſoners: yea, ſome Citizens of* Jeruſalem: *and that the High-ways were found full of dead bodies.* Hereupon *Nehemias* began to weep (thorow the compaſſion he had of his diſtreſſed Brethren) and looking up towards Heaven, *How long* (ſaid he) *O Lord, wilt thou ſee our Nation thus afflicted, without taking care of us? Behold how we are made a prey to all Men!* Whilſt thus he walked before the Gate, and lamented bitterly, E word was brought him, that the King was ready to ſit down to his meat: whereupon he haſted away to give his attendance, according to his office. As ſoon as Supper was done, the King grew pleaſant, and caſting his eyes upon *Nehemias*, (whom he perceived to be heavy and diſconſolate) he asked him *what he ailed? Nehemias* (after he had beſought God to give him perſuaſive words to diſcourſe unto the King) anſwer'd, *O King, how is it poſſible but that I ſhould be afflicted, when I hear that the Walls of* Jeruſalem, *(which is my Native Country) are levelled with the ground, and the Sepulchres and Monuments of my Predeceſſors are defaced, and the Gates of the City are burned? Do me therefore this grace, that I may go thither and repair it, and finiſh the reſt of the building of the Temple.*

The King gave ear to his requeſt, and promis'd him his Letters, aſſuring him, *That he* F *would addreſs them to the Governors, commanding them to do him honour, and to furniſh him with all things neceſſary to accompliſh that which he intended. For which cauſe* (ſaid he) *ceaſe to be afflicted, and give thy attendance chearfully.* Hereupon *Nehemias* adored God, and thanked the King for the promiſe he had made him; and therefore by the joy he conceived, he cleared that confuſion and ſorrow that before he bare in his countenance. The next day the King called for him, and gave him Letters unto *Sadeas* the Governor of *Syria*, *Phænicia* and *Samaria*, in which he commanded him to honour *Nehemias*, and to furniſh him with all things neceſſary for that building which he intended. As ſoon as he came to *Babylon*, he took divers of his Country-men with him, who willingly follow'd him, and went with him unto *Jeruſalem*, in the 25 year of the Reign of *Xerxes*; and after G he had delivered his Letters to *Sadeas* and the other Governors, he aſſembled the People of *Jeruſalem*, and ſtanding up in the midſt of them, he ſpake unto the whole Congrega-

tion

The year of the World, 3519. *before Chriſt's Nativity*, 445.

Nehemias having gotten licence and authority to build the walls of *Jeruſalem*, inciteth the People thereunto. *Nehem.* 2. *v.* 1, *ad.* 11.

H tion to this effect: *You men of* Jury, *there is none of you but know what care God Almighty
hath been pleaſed to take of our Forefathers*, Abraham, Iſaac, *and* Jacob, *in regard
of their piety and love to juſtice: and he doth ſtill make it evident that he will not abandon
us, in that I have obtained favor of the King, and permiſſion (by his aſſiſtance) to rebuild
the Walls of our City, and finiſh the reſt of the Temple. I therefore pray you (who
are aſſuredly perſuaded of the envy and hatred the neighbouring Nations bear unto you,
who hearing that we are intent upon our building, will overpreſs us, and labour by all
means poſſible to hinder us) firſt to relie upon God's Providence, who will oppoſe himſelf
againſt the hatred which they bear us, and afterwards to intermit neither day nor
night in proſecution of the building, but with all care continue the work, in that the opportunity*
I *doth require our diligence.* After he had ſpoken to this effect, he gave order
that the Governor ſhould take the meaſure of the Wall, and diſtribute the task among
the People, according to the Burroughs and Towns, and to every Man's ability: And
after he promiſed to imploy both himſelf, and all his family therein, he diſmiſſed the
Aſſembly. Hereupon the *Jews* (incited by his authority) addreſſed themſelves to the
work, and then it was that they firſt began to give the name of *Jews* to thoſe of our
Nation who returned from the Captivity; and to the Country the name of *Judea*, becauſe
it had been heretofore inhabited by thoſe of the Tribe of *Juda*.

Nehem. 4. 1. *ad* 15.

V. 16 *ad fin.* The ardent care in building the walls of *Jeruſalem.*

The *Ammonites*, *Moabites*, *Samaritans*, and all the Inhabitants of *Cœloſyria*, underſtanding
that the walls were raiſed with ſuch haſte and diligence, were much troubled,
K and reſolved with themſelves to lie in ambuſh, and to hinder them in the proſecution
of their work; ſo that they ſlew divers *Jews*, and ſought the means likewiſe to murther
Nehemias himſelf: And having hired certain ſtrangers with money to commit the fact,
they lay in wait for him. They endeavour'd alſo to terrifie the *Jews* with vain reports,
and by ſpreading certain rumors, that divers Nations intended to make War againſt them:
by which reports (being much troubled) they deſiſted for a time from the proſecution
of their building. Yet none of theſe things could weaken *Nehemias*'s diligence or reſolution,
but that (keeping a guard round about him) he diligently proſecuted his deſign,
ſetting light by all occurrents: ſo great was his affection to accompliſh the work. And
therefore he carefully ſtood upon his guard; not that he fear'd death, but becauſe he was
L perſuaded, that his Fellow Citizens would abate of their courage and reſolution, if he
continued not with them, to animate them to the proſecution of ſo holy an enterprize.
He commanded likewiſe, that the Workmen while they wrought, ſhould have their
Arms near them, ſo that both Maſons and Labourers carried their Swords.

The walls of *Jeruſalem* finiſhed.

Proviſion for the Prieſts.

1 *Eſdras* 10. The death of *Nehemias.*

Moreover, he gave order that they ſhould have their Targets by them; and he placed
certain Trumpeters, ſome 500 foot diſtant the one from the other, charging them, that
as ſoon as they diſcover'd the Enemy from any part, they ſhould incontinently ſound the
allarm, and give notice unto the People to arm themſelves, and prepare for the fight, for
fear they ſhould be ſurprized, and found unprovided. He himſelf alſo walked the round,
about the City by night, with an indefatigable courage, and without either eating or
M ſleeping, but only for neceſſity ſake; and this labour endured he for the ſpace of two
years and three months: for the Wall of *Jeruſalem* was built again in that time, in the
28 year of the Reign of *Xerxes*, and in the ninth month. After the City was fortified,
Nehemias and the People offered Sacrifices unto God, and ſpent eight days in feaſting.
When the rumor was ſpread abroad that this building was finiſhed, the Inhabitants of
Syria were ſore diſpleaſed. But *Nehemias* perceiving that the City was weakly manned,
beſought the Prieſts and Levites to forſake their dwellings without the City, and to
come and dwell within; and to that intent he built them Houſes upon his own charge. He
ordained likewiſe, that they that intended their Husbandry, ſhould bring the Tenths of
their fruits unto *Jeruſalem*, to the intent that the Prieſts and Levites by enjoying their
N continual maintenance, might omit no time in the ſervice of God: wherein he was readily
obey'd. By this means, the City of *Jeruſalem* was very well peopled. After that *Nehemias*
had honourably accompliſhed divers other worthy actions deſerving praiſe, he
died in a good old age. He was a Man ſo good, ſo juſt, and highly affectionate towards
his Country; and one to whom they are ſo much obliged for the benefits which
they have received, that his memory will remain for ever among the *Jews*.

The year of the World, 3543. before Chriſt's Nativity, 421.

CHAP. VI.

Artaxerxes *Succeeds his Father* Xerxes *in the Kingdom of* Perſia, *he Repudiates Queen* Vaſhti *his Wife, and Eſpouſeth* Eſther *the Niece of* Mardocheus. Haman *perſuades* Artaxerxes *to baniſh all the* Jews, *and to apprehend* Mardocheus; *but he is hanged, and* Mardocheus *eſtabliſhed in his place.*

Hedio & Ruffinus, cap. 6.

Eſther 1, 2.

C. 1. v. 10. 11. *ad finem.* *Abaſuerus* ſendeth for *Vaſhti* to grace his Feaſt; ſhe refuſeth, and therefore is caſt off by him.

AFter the death of *Xerxes*, the Kingdom fell to *Cyrus* his Son, who by the *Grecians* was call'd *Artaxerxes*. Under his Government all the Race of the *Jews*, both Men, Women and Children, were in danger to be utterly exterminated: The cauſe whereof, I will hereafter declare. But firſt of all I muſt ſpeak ſomewhat of the King, and declare how it came to paſs, that he Married an *Hebrew* Woman of the Blood Royal, by whoſe means (as it is ſaid) our Nation was preſerv'd. After that *Artaxerxes* had taken the Kingdom upon him, and eſtabliſh'd Governors over 127 Provinces, from *India* as far as *Æthiopia:* In the third Year of his Reign, he entertain'd and feaſted all his Friends with great Magnificence, the Nations of *Perſia* likewiſe with their Governors for 180 days. He feaſted after this, for the ſpace of ſeven days, the Ambaſſadors of all Nations in the City of *Suſa*, after this manner. There were ſeveral Pavilions Erected, whoſe Pillars were of Gold and Silver, cover'd with Linnen and Scarlet Veils, which were of that extent, that divers thouſands of Men might take their refection therein. All the entertainment was ſerv'd up in veſſels of Gold, enriched with precious Stones, very glorious to Behold. The King likewiſe commanded his Servants (that attended the Feaſt) that they ſhould enforce no Man to drink, by filling continually, according to the manner of the *Perſians*, but to permit every one of the Gueſts to drink according to his diſcretion. He ſent alſo throughout all the Countrey, commanding a Ceſſation from all Labour, and that every one ſhould make Holy Day for many days, and think of nothing but rejoycing, and wiſhing him an happy Reign. The Queen *Vaſhti* alſo made a Banquet unto her Women in the Royal Palace. Now whereas the King was deſirous to ſhew, that ſhe ſurpaſſed all other Women in Beauty, he ſent unto her, commanding her to come to the Banquet in more Royal manner than the reſt of her Attendants: But ſhe, too curiouſly tied to the obſervation of the Law of the *Perſians*, (which forbiddeth Women to be ſeen by Strangers) went not unto the King; and notwithſtanding he ſent his Eunuchs divers times unto her, yet perſiſted ſhe in her refuſal to come unto him. Whereupon the King (moved with diſpleaſure) gave over his Banquet, and ariſing, he call'd unto him his ſeven Counſellors, to whom (according to the cuſtom of the *Perſians*) it belonged to expound the Laws; and accuſed his Wife, telling them how much he had been ſlighted by her, ſince having ſent for her divers times to accompany him at his Banquet, ſhe had refus'd to obey him: He therefore commanded them to declare their opinion, what puniſhment appertain'd to her. One amongſt them, call'd *Muchæus*, anſwer'd, *That the injury was not only offered unto him but to all the* Perſians, *who ſhould likewiſe be all in danger of being after that manner deſpiſed by their Wives; for that no one of them would acknowledge duty towards their Husbands, taking their example from the Queen's diſobedience, which ſhe ſhewed towards him, who was the Governor over all. Whereupon he concluded, That ſhe that had thus diſhonoured him, ſhould be ſeverely puniſhed: Which done, he thought fit that this Ordinance of the Kings, might be publiſhed thorow all Nations, that Queen* Vaſhti *ſhould be ſeparated from his bed, and another Woman choſen in her place.* This determination, confirmed by the conſent of the reſt of the *Magi*, very much afflicted the King, becauſe on the one ſide he was unwilling to act contrary to the Laws of his Countrey; and on the other, he knew not how to put away his Queen, for whom he had ſo great a paſſion, by reaſon of her Beauty. Which when his Friends perceived, they counſell'd him to forget the memory and love of a Woman ſo unprofitable, and to ſend and ſeek out thorow all his Countries for the Faireſt Woman amongſt them, whom he might chooſe and take to Wife, that by the Society of another Woman, the great affection which he bare unto *Vaſhti*, might be extinguiſh'd. The King approving of this Counſel, ſent out certain Meſſengers and Deputies, commanding them to bring unto him the Faireſt Virgins that were to be found in his Kingdom: When therefore they had aſſembled a great number of them, they found in *Babylon* a Young Orphan (without either Father or Mother) who was brought up under her Uncle (whoſe name was *Mardocheus*) of the Tribe of *Benjamin*, and one of the greateſt men among the *Jews*. The Beauty and Modeſty of this Virgin were ſo extraordinary, that ſhe rais'd the admiration of all that beheld her. She therefore was delivered in charge unto one of the Eunuchs, who carefully attended her with all diligence, furniſhing her with Odors and Precious perfumes, according to the cuſtom of noble

Women;

H Women; and after this manner were 400 Virgins entertain'd for the ſpace of ſix months. Now when he that was put in truſt with this Commiſſion, thought theſe Virgins to be ſufficiently prepar'd, and that they were fit to come to the Prince's bed, he ſent every day one unto the King to keep him company: Who after ſome embraces, ſent her preſently back again unto the Eunuch. But when *Eſther* came into his preſence, he ſettled his affection more on her than all the reſt; and being ſurpriſed with her Beauty, he took her for his lawful Wife: And the Nuptials were ſolemnly celebrated in the ſeventh Year of his Reign, and in the 12 Month, callen by us *Adar*, that is *February*. And he ſent Meſſengers through all his Kingdoms, to proclaim a Feaſt in Honour of his Marriage: He himſelf alſo Feaſted the *Perſians*, and *Medes*, and the Princes of the Nations, for a whole I Months ſpace. At ſuch time as *Eſther* entred into the Royal Palace, he ſet a Diadem upon her head, and ſo lived with her, that he never queſtion'd her either of her Birth, or Nation. Her Uncle came from *Babylon* to *Suſa* (the chief City of *Perſia*) where every day he walked before the Palace-gate, enquiring how *Eſther* did: For that he lov'd her as dearly as if ſhe had been his own Daughter. Now the King had made a Law, That no Man ſhould approach his preſence, upon pain of death, except he were called, during the time that he was on his Throne; and round about his Seat there ſtood certain Officers with their Arms, ready to puniſh thoſe who being uncalled ſhould attempt to approach the Throne. The King himſelf ſate aloft, and holding in his hand a Golden Scepter, whenſoever he intended to ſave the life of any one that approached K his Throne uncalled, he ſtretched forth the ſame, and touch'd him therewith: Who being thus touch'd, by that means eſcap'd death. And as touching theſe things, we have ſufficiently ſpoken in this place.

The year of the World, 3546. *before Chriſt's Nativity*, 415.

The Maiden *Eſther* made Queen. *Eſther* 2. 7, 8, 9, 10.

Mardocheus came from *Babylon* to *Suſa*.

The King's command that no man ſhould approach his Throne, except he were called. *Eſther* 4. 11.

Mardocheus diſcovereth the Traitors. *Eſth.* 2. 21, 22.

Not long after this, when as *Bagathous* and *Theodeſtes*, two of the King's Eunuchs, had conſpir'd againſt him; *Barnabas*, who was of the *Hebrew* Nation, and one of their Servants, being acquainted with their Treaſon, diſcover'd it to the Queen's Uncle *Mardocheus*, who, by her means, inform'd the King of their Conſpiracy. Who finding out the truth by their Examination, he commanded them to be executed on the Gibbet; he for that time gave no recompence to *Mardocheus* for ſaving his life, but only commanded his Name to be Regiſtred in his Records, permitting him to have acceſs to his Palace, as if he L had been one of his Domeſticks. Now as often as *Haman* (the Son of *Amadath* an *Amalechite*) came unto the Palace to viſit the King, all thoſe that were either *Perſians* or ſtrangers, (according to the King's eſpecial direction) did him honour: But *Mardocheus* ſhew'd him no honour (becauſe the Laws of the *Jews* forbade it.) Which when *Haman* had obſerv'd, he demanded *whence he was?* And underſtanding that he was a *Jew*, he was much diſpleas'd, ſaying in himſelf, *That the* Perſians *who were of a freer condition, caſt themſelves proſtrate before him, and he that was but a Slave, diſdained to do the like.* Intending therefore to revenge himſelf on *Mardocheus*, he thought it not ſufficient to procure his puniſhment at the King's hands, but reſolv'd wholly to exterminate his Race (for he was by Nature an Enemy to the *Jews*, by reaſon that the *Amalechites*, from whom he M deſcended, had heretofore been conquer'd by them.) Whereupon he addreſs'd himſelf unto the King, and accuſed them, ſaying, *That there was a certain curſed Nation ſpread through his whole Kingdom, inſociable, and abhorring the cuſtoms of other Men, who uſed divers Laws and Ceremonies, contrary to thoſe of all other Nations, and deſtructive of the Fundamentals of his Kingdom; ſo that the greateſt favour he could do to his Subjects, would be utterly to exterminate them. And leſt your Majeſties Tribute ſhould be any ways impaired by theſe means, I promiſe you of mine own Revenues forty Thouſand Talents of Silver, deſiring rather willingly to forbear ſo much money, than that your Kingdom ſhould be unpurged of ſuch a curſed Race of Men.* When *Haman* had made this his Requeſt, the King anſwer'd, *That he forgave him the money, and that he permitted him* N *to deal with that Nation as he thought fit.* When *Haman* had obtain'd his deſire, he preſently ſent forth an Edict through all Nations, in the King's Name, to this Effect.

Haman being honoured by all men, is neglected by the *Jews*. *Eſther*. 3. 1, 2, 3, 4. C. 5. 9.

Ver. 6. The deſtruction of the *Jews* granted unto *Haman*.

The great King *Artaxerxes*, unto his Governors of an Hundred and Seven and Twenty Provinces, extending from *India* as far as *Ethiopia*, health.

Having obtained the Empire over ſo many Nations, and extended my Dominion over the World, according to mine own pleaſure, and being ſo little inclined to treat any of our Subjects with rigor, that we rather take great pleaſure in affording them ſome ſignal marks of our Favour and goodneſs, cauſing them to enjoy an happy peace, it remains that we ſeek after thoſe O *means that may render this happineſs perpetual to them. Being therefore admoniſhed by my Friend* Haman, *(who for his Wiſdom and Juſtice is more Honoured than all other by me; and for his approved Fidelity, hath the Second Place in Authority under me) that there is a*

certain

The year of the World, 3549. before Chriſt's Nativity, 415.

certain race of Men intermingled among you, enemies to all Mankind, uſing none but their A *own Laws, and ſuch that are different from others, diſobedient to their Kings, and of depraved manners and cuſtoms, that neither ſubmit themſelves to our Government, nor promote the welfare and proſperity of our Empire: I will and command, that as ſoon as* Haman *ſhall have made known unto you this our Pleaſure, (a Man whom we hold as dear as our father) they be ſlain, with their Wives and Children, ſo as you ſpare none of them; not permitting your Compaſſion towards them, to prevail over your obedience to us: And this command we to be done the 14th day of the 12th Month of this preſent year; that in one day cutting off all our Enemies, hereafter ye may live in Peace and Security.*

The lamentation of the *Jews*, upon the hearing of this Edict. *Eſther* 4. 1, 2. *&c.*

This Edict being ſpread through all places of the Country, and publiſh'd in every City, B all Men prepar'd themſelves againſt the prefixed day, utterly to exterminate the *Jews*, and no leſs diligence was there uſed in *Suſa* the Metropolitan City. Mean while, the King and *Haman* Feaſted, and made good Cheer, whilſt the City hung in ſuſpence, being troubled with the expectation of the Event of that which ſhould follow. But *Mardocheus* having intelligence hereof, rent his Garments, put on Sackloth, and caſt Aſhes on his head, walking through the City, and crying, *That their Nation had not committed any crime deſerving death:* And uſing theſe, or ſuch like ſpeeches, he came unto the King's Palace, and ſtood before the Gate, becauſe it was unlawful for him to enter thereinto in that habit: The like alſo did the *Jews* that were in the Cities, where thoſe Edicts had been publiſh'd againſt them, weeping and lamenting their miſeries. But when the News hereof was brought unto C the Queen, that *Mardocheus* ſtood before the Palace Gate in a deplorable condition, ſhe was much troubled, and ſent certain of her Servants unto him to command him to change his Attire, but they could not perſuade him to put off his Sackloth, for the cauſe of his ſorrow ſtill remaining, he could not think of laying aſide the marks of it. She therefore called unto her Eunuch *Acratheus*, and ſent him unto *Mardocheus*, to know what accident had befaln him, that made him put on his mourning habit, and to afflict himſelf after that manner, and not at her intreaty to lay aſide thoſe marks of his ſorrow. Hereupon *Mardocheus* told the Eunuch of the Edict made againſt the *Jews*, and ſent by the King unto all his Provinces; the offer of the money that *Haman* likewiſe had tender'd to the King, whereby he had bought the utter ruin of his Nation at the King's hands; moreover, D he gave him the Copy of that which had been proclaim'd in *Suſa*, to be delivered unto *Eſther*, whom he intreated to beſeech the King, and to eſteem it no diſhonour to become a Suppliant, to ſave her Nation, and preſerve the *Jews* from that death whereunto at that time they were expos'd; ſince *Haman*, the next in honour to the King, had accuſed the *Jews*, and incens'd his Majeſty againſt them. When *Eſther* underſtood this, ſhe ſent again unto *Mardocheus*, giving him to underſtand, *That ſhe was not called for by the King; and that whoſoever entred unto him, and was not called, ſhould die, except the King would ſecure him, by ſtretching out his golden Sceptre; for he, unto whom the King was pleaſed to grant that favor, although he were not called unto him, yet ſuffered he not death, but obtained pardon.* When theſe things were reported by the Eunuch from *Eſther* unto *Mardocheus*, E he commanded him to tell her, *That ſhe ought not ſo much to tender the particular reſpect of her life, as the lives of her whole Nation; aſſuring her, that if at that preſent ſhe had not care of them, their ſuccour ſhould only proceed from* God *by ſome other means than this: But ſhe and her Father's houſe ſhould be deſtroyed by them whom ſhe had contemned.* Upon this reply, *Eſther* ſent the ſame Meſſenger back again unto *Mardocheus*, commanding him *to repair unto* Suſan, *and to call a General Aſſembly of all the* Jews *that remained there, willing them for three days ſpace to faſt and abſtain from all kind of meat for her ſafety, and that both her ſelf and her ſervants would do the like; promiſing them, that at that time ſhe would preſent her ſelf unto the King, notwithſtanding his contrary Edict; and that if ſhe muſt needs die ſhe would willingly ſuffer it.* F

Ver. 16, 17. Faſting and Praying unto God, for the ſafety of the People.

Mardocheus obſerv'd her orders, cauſed the people to faſt, and to pray unto God for her ſafety; he likewiſe himſelf beſought him, *That it might pleaſe him at that preſent to have compaſſion on their deſolate and diſtreſſed Nation, as he had done oftentimes heretofore: and that as he had pardoned them at ſuch times as they had offended, ſo now alſo at this preſent he would deliver them from that perdition which was denounced againſt them. For that they were not in danger to die infamouſly for any offence of their own, but becauſe he only had incenſed* Haman, *in that he would not adore him, or perform that honour unto him, which is only due to God: For which cauſe, in revenge, he had contrived this miſchief againſt them, who would not tranſgreſs the divine ordinances.* The people likewiſe pray'd to the like effect, beſeeching God, *That he would have care of their preſervation, and preſerve the* Iſraelites *in* G *what place ſoever they were, from the miſery at hand, which was before their eyes, and already expected by them.* *Eſther* alſo beſought God, (according to the manner of her Country)

H caſting her ſelf proſtrate on the Earth, cloathed in Sackcloth, and abſtaining for three days ſpace from Meat and Drink, and what thing ſoever elſe was delectable, beſeeching God to have compaſſion on her, *That when ſhe preſented her ſelf before the King ſhe might have words fit to perſuade and mollifie him, and grace and beauty far more amiable than ever ſhe had, to the end that by thoſe means ſhe might be better enabled to appeaſe the King, if ſo be he were diſpleaſed with her; and to ſuccor her brethren in extreme danger, whereby the King might turn his anger againſt the enemies of the* Jews, *and take compaſſion of their imminent danger, which, without his prevention, would ſurely fall upon them.* After ſhe had in this ſort for three days ſpace faſted and prayed, ſhe caſt off her Mourning attire, and changed her Habit, attiring her ſelf as became the Majeſty of a Queen, having two of her Servants on whom ſhe leaned, and the third that follow'd her, carried up her Train, which I was large and trailed on the Ground: and in this equipage came ſhe unto the King, having her cheeks ſtained with a modeſt bluſh, bringing with her a Majeſty mixed with beauty, but her heart was not altogether free from fear. But when ſhe beheld the King ſitting aloft on his Throne, glorious in his garments embroider'd with Gold, and adorn'd with precious ſtones, a fear ſuddenly fell upon her, ſince he lookt not on her perhaps at firſt with a favourable countenance; whereupon being aſtoniſhed, her limbs failed her, her colour faded, and ſhe fell betwixt her handmaids arms into a ſwoon. Hereupon the King (by the will of God) changed his affection, and ſuddenly leapt from his Throne, and embracing her with both his arms, he raiſed her up, and kiſſed her, and ſpake K comfortably unto her, *praying her to be of good courage, and not to ſuſpect any misfortune, for that ſhe came unto him without any motion of his: That the ordinance was only made for his Subjects, but that ſhe (who was equal with him) ſhould fear nothing:* whereupon he took his Sceptre in his hand and laid it on the Queens neck, whereby he deliver'd her from all fear; ſo that ſhe recover'd her vigour and courage, and ſpake after this manner: *O King, I cannot eaſily expreſs unto you the inconvenience that is ſuddenly fallen upon me; for as ſoon as I beheld the great and redoubted Majeſty of your Perſon, my ſpirits forſook me, and my heart failed me.* Now whilſt ſhe ſpake theſe words with pain and feebleneſs, the King was touched with compaſſion; ſo as he animated and encouraged her, and commanded her to expect nothing but good; *yea,* (ſaid he) *if thou* L *demandeſt the half of my Kingdom, I will grant it thee.* But *Eſther* only requeſted this at his hands, that only he and his friend *Haman* would vouchſafe to grace her with their preſence at her Banquet: which the King readily granted her. Now when they were come unto the Banquet, and in the midſt of their cups, the King commanded *Eſther* to ask what ſhe would, and he would grant it her, aſſuring her, *That he would refuſe her in nothing; yea, although ſhe demanded the half of his Kingdom.* But ſhe deferred to diſcover her ſuit until the next day, requiring him once more to repair with *Haman* unto her Banquet.

The year of the World, 3554. before Chriſt's Nativity, 410.

C. 5. 1, 2, *&c.* *Eſther* reſorteth to the King to ſollicit him in the behalf of the *Jews.*

Ver. 4. 8.

Ver. 5.

When the King had promiſed to viſit her again, *Haman* departed with great joy, for that he alone had the credit to Banquet with the King and *Eſther*, and no other had ever M obtained the like Honour amongſt any Kings of thoſe Dominions. But in his return, perceiving *Mardocheus* in the Court, he was moved, becauſe that (notwithſtanding he had lookt upon him) he had not done him honour: when therefore he came home unto his houſe, he called *Zaraza* his wife, and his friends, and told them what honour not only the King, but the Queen alſo had done him; and how he only with the King had ſupped that day with the Queen, and was invited the next day alſo to Banquet with the King: notwithſtanding he told them that he was diſcontented, becauſe he ſaw *Mardocheus* the *Jew* in the Court. *Zaraza* his wife told him, *That he ſhould cauſe a Gallows to be raiſed fifty cubits high, and that the next day he ſhould demand licence of the King, that* Mardocheus *might be hanged on the Gibbet.* N *Haman* approving of his wife's counſel, commanded his ſervants to prepare the Timber, and erect the Gallows in his Court, to hang *Mardocheus* thereon: which they diligently perform'd. But God, who knew what would come to paſs, mocked at *Haman's*'s curſed hope; for the very ſame night he deprived the King of ſleep, who being not willing to ſpend the time idely whilſt he was awake, but to employ it in ſomething that might be profitable for his Kingdom, he commanded his Secretary to bring him the Chronicles of the Kings his Predeceſſors, and of thoſe things that were done by himſelf, and to read them to him. When therefore they were brought and read, he found that a certain Man whoſe name was there ſet down, had received a great poſſeſſion for reward of his vertue. He read likewiſe of another, that O had obtained a recompenſe for his fidelity, and the like; till at laſt he came to the place, where the Eunuchs *Bagotheus* and *Theodeſtes*, were noted down for a ſecret conſpiracy againſt the perſon of the King, and how it was diſcover'd by *Mardocheus.* Now when the Secretary (having only recited this accident) turned over to another Hiſtory, the King

Haman's hatred againſt *Mardocheus.*

Ver. 14.

A laudable cuſtom in a King.

Eſth. 6. 1, 2.

Ver. 3, 4.

The year of the World, 3554. before Chriſt's Nativity, 410.

ſtayed him, and aſk'd, *If he found therein written, that he had given any recompence to* A Mardocheus? He anſwer'd, *That he found nothing ſet down.* Whereupon the King commanded him to give over, and inquired of thoſe to whom that Office appertain'd what hour of the night it was: and knowing that the morning was already diſcover'd, he commanded that ſome one ſhould certifie him, which of his friends attended before the Palace. At this time it hapned that *Haman* was found there, who came thither ſooner than he was accuſtomed, with an intent to beſeech the King, that he might put *Mardocheus* to death.

When the Officers had brought the King word that *Haman* was before the Palace, they were commanded preſently to call him in. As ſoon as he came into the King's preſence, he ſaid unto him, *Since I am aſſured that no Man hath ſo great an affection for me as thou haſt, I prithee give me thy counſel, how I may condignly honor him, as becometh my ſelf, whom I do* B *moſt affectionately love?* *Haman* thinking the advice he ſhould give, ſhould be given for himſelf, (becauſe he ſuppoſed that he only was beloved by the King more than all others) counſelled him that which in his opinion was the beſt, after this manner: *If your Majeſty ſhall think fit to expreſs the favours towards the Man for whom you pretend an extraordinary kindneſs, cauſe him to be mounted upon a brave Horſe, and let him be apparalled* Ver. 7, 8, 9. *in a Royal habit, and put a chain of Gold about his Neck, and let ſome one of thy chiefeſt friends march before him, and proclaim throughout the City, That thus is the Man honoured, whom the King loveth.* The King with great ſatisfaction received this counſel which *Haman* thought he had given in favour of himſelf, and turning towards him, ſpake thus unto him: *Take one of my Horſes, a garment of Purple, and a chain of Gold, and ſeek out the Jew* C Mardocheus, *and give them unto him, and march thou before him, making proclamation after that manner which you lately propoſed:* For (ſaid he) *thou art my neareſt friend, and it is very fit that the execution of this thing be committed to thy truſt, which thou haſt ſo faithfully counſelled. And this command I to be done, becauſe* Mardocheus *hath been the preſerver of my life.* *Haman* upon the hearing of theſe words, beyond all expectation, was no leſs amazed, than if he had been Thunder-ſtruck; but finding a neceſſity of giving obedience to a command that was ſo poſitive and expreſs, he went out, having with him Ver. 10. the Horſe, the Purple habit, and the Chain of Gold, and meeting with *Mardocheus* before the Palace, who was cloathed in Sackloth, he appointed him to lay his mourning Habit aſide, and to cloath himſelf in Purple. Honour offered to *Mardocheus.* But he (who was wholly ignorant of that D which had hapned, and ſuppoſing that he mock'd him) ſaid, *O thou moſt wicked amongſt Men, doſt thou thus mock at our afflictions?* Notwithſtanding being afterwards inform'd, that the King had beſtowed this Honour on him, for ſaving his Life, and diſcovering the treachery of thoſe Eunuchs that would have ſlain him, he put on the purple Robe that Ver. 11. the King wore ordinarily, and put the chain about his neck, and afterwards mounting on his Horſe, he went round about the City, *Haman* walking before him, and crying, *Thus* Ver. 12. *ſhall it be done to the Man whom the King ſhall think fit to honour.* Now after they had gone round the City, *Mardocheus* gave his attendance on the King, but *Haman* came not into the preſence, ſo much was he aſhamed at that which had hapned; but going Ver. 13. home, he told his wife and friends, with tears, all that which had hapned; who told E him, *That it was no ways poſſible for him to revenge himſelf as yet on* Mardocheus, *becauſe God did viſibly afford him his aſſiſtance.*

Eſther 7. 1. Whilſt they were thus ſpeaking, *Eſther*'s Eunuchs came to haſten *Haman* to the banquet, and *Sabuchadas*, one of the Eunuchs, ſeeing the Gibbet erected in *Haman's* Lodging, (whereon he intended to execute *Mardocheus*) demanded of one of the ſervants, wherefore it was raiſed up? And underſtanding that it was for the Queens Uncle, whom *Haman* would require at the King's hands, to the end he might put him to Death, for that Ver. 2. time he held his peace. But when the King being ſeated with *Haman* at the banquet, required the Queen to declare what ſhe would require that he might grant her, ſhe began to lament the danger of her People, ſaying, *That ſhe with her whole Nation were made a* F *prey to the Sword, and that for that cauſe ſhe brake out into that diſcourſe:* For (ſaid ſhe) *I had not troubled your Majeſty, nor been ſo much grieved, if you had commanded that all the* Ver. 3, 4. Jews *ſhould be ſold, and led away captives to extreme miſery; for that affliction might have been born: but ſince the utter deſtruction of our whole Nation is deſigned, I could not but in* Ver. 5, 6. *this caſe have recourſe to your Majeſty's clemency.* The King much ſurprized with this diſcourſe, *demanded who it was that formed that deſign?* whereupon ſhe began publickly to accuſe *Haman*, ſaying, *That he alone was that wretched and envious Man, who had contrived their Tragedy.* Hereupon the King was much troubled, and aroſe from the Banquet, and went into the garden: then began *Haman* to pray, and beſeech *Eſther* to forgive him his offence. And whilſt he was fallen upon her Bed to beſeech her favour, the King entred, G and grew the more diſpleaſed at that he ſaw, and ſaid, *O thou curſed amongſt Men, dareſt thou attempt to violate my wife?* *Haman* was wholly confounded with this queſtion, ſo as

The year of the World, 3954. *before Chriſt's Nativity,* 410.

H He had not a word to anſwer him. Hereupon the Eunuch *Sabuchadas* ſtepping forth,
accuſed him for that he had found him in his lodging erecting a Gibbet for *Mardocheus*,
aſſuring the King that one of his houſhould Servants had told him it at ſuch time as he
was ſent to call him to the Banquet; alledging moreover, that the Gibbet was fifty Cubits
high. Which when the King underſtood, he adjudged *Haman* to no other Death
but that which he intended againſt *Mardocheus*; and thereupon preſently commanded
that he ſhould be Hanged upon the ſame Gibbet, until he were dead. And here we
cannot but admire the Providence of God, in conſidering his Wiſdom and Juſtice, in
that he not only puniſhed the wickedneſs of *Haman* (as he had deſerved) but alſo
cauſed him to fall into the ſame ſnare which he had prepared for another Man. Thus
I died *Haman*, who had unjuſtly abuſed the King's Friendſhip: as for his Goods, they
were given unto the Queen.

V. 7, 8. 9, 19. *Haman* having all his treacheries and cruelty diſcovered in the Banquet, is adjudged to the Gallows.

After this the King called *Mardocheus* unto him (for already he had notice that he
was his Wive's Uncle) and gave him the Ring which he had given unto *Haman*: the
Queen likewiſe gave him his Goods, and intreated the King to deliver her from thoſe
apprehenſions into which ſhe had been caſt by thoſe Letters which were ſent out by
that wicked Man *Haman* in His Majeſty's Name, to the Governors of the ſeveral Provinces,
with inſtruction to Maſſacre the *Jews*, and extirpate their whole Nation; aſſuring
him that ſhe could not live to behold the death of her Brethren, and the total ruine of
her Country. The King made no difficulty in granting her requeſt, aſſuring her that
K he would not contradict her Will, permitting her to write in the King's Name all that
ſhe would have done in the behalf of the *Jews*; promiſing that when ſhe had done the
ſame he would Seal it with his own Seal, and give her Authority to ſend it thorough all
his Provinces: to the end that they that read thoſe Letters, confirm'd by the King's Seal,
ſhould not any ways oppoſe the execution of them. Whereupon he ſent for his
Secretaries of State, commanding them to write unto the Magiſtrates of all the Nations
touching the *Jews*, and to the Princes and Governors of one hundred, twenty and ſeven
Provinces, from *India* as far as *Ethiopia*. The Contents of which Letters were
theſe.

Eſter 8, 1, 2. *Haman's Goods* beſtowed on *Mardocheus.*

L *Artaxerxes* the great King, to the Governors, and thoſe
that faithfully Rule under us, Health.

à v. 5, *ad finem.* The King's Letters for the ſecurity of the *Jews*.

Many Men being puffed up with Pride, by reaſon of the many benefits and honors which
they receive through the liberality of their Benefactors, do not only exerciſe their Pride
towards their Inferiours, but alſo are not afraid to wax inſolent againſt thoſe who are the
Authors of their benefits, extinguiſhing as much as in them lieth, all manner of Gratitude
amongſt Men, and believing that it is in their Power to deceive God himſelf, and rob him
of his Juſtice: So that when the favor of their Princes hath given them Power and authority
in the Government of their Affairs, inſtead of applying themſelves to the Benefit
M *of the Publick, they have given place to the hatred they have conceived againſt ſome particular*
Men, and deceived their Princes by falſe accuſations and detractions, and provoked
their Wrath againſt thoſe who have not done amiſs: whence it cometh to paſs, that they
have been ſometimes in extreme danger to loſe their Lives. The proof whereof appeareth
not only in ancient Hiſtories (the knowledge whereof we have only obtained by hear-ſay)
but by that likewiſe which hath been audaciouſly attempted before our Eyes, ſo that hereafter
we ought not to give credit to detractions and accuſations, nor to ſuch things as Men
inforce themſelves to perſuade: but it behoveth every Man to judge according to the truth
of that he knoweth, and to puniſh thoſe which are guilty, and to pardon the Innocent, in
conſidering their acts, and not the words that are ſpoken. For it is moſt notorius unto all
N *Men, that* Haman *the Son of* Amaeath *(an* Amalechite *by Nation, and by that means a*
Stranger, and not of the Perſian *Blood, but entertained by us) hath in all things enjoyed*
the fruit of our Bounty hitherto; ſo that he hath been called our Father, honoured by all
Men, and obtained amongſt all Men, and in all things, the ſecond place after us: yet could he
not make a moderate uſe of his happineſs, nor prudently entertain the greatneſs of his felicity;
but hath ſought means to deprive Mardocheus *of his Life, who preſerved mine;*
ſeeking by his fraud and malice to practiſe the ruine of Eſther, *the companion of our Life*
and Kingdom; and by this means ſtriving to diſpoſſeſs me of my moſt faithful friends, he
determined to transfer the Kingdom unto others. Touching my ſelf, in that I know that
the Jews, *who are by this wretch deſtinated to die, are no wicked Men, but ſuch as live*
O *under a ſtrict and holy diſcipline, praying God continually that it would pleaſe him to*
continue the Kingdom in Us, and our Succeſſors; I abſolve them not only from that Penalty,
contained in my former Letters ſent by Haman *(which by theſe preſents I utterly diſannul)*

The year of the World, 3554. before Chriſt's Nativity, 410.

but my pleaſure likewiſe is, that they be had in all Honour. As for him that practiſed A *theſe things againſt them, I have cauſed him and all his Race, to be hanged before the Gates of* Suſan, *according to the juſt Judgment of God inflicted on them for their Offences. My Will and Pleaſure therefore is, That the Copy of this Letter be ſent through all Countries belonging to us, to the intent that the* Jews *be ſuffered to live according to their own Laws, in Peace; and that aſſiſtance may be given them, to the end they may revenge themſelves of thoſe who have offered them outrage in their adverſity. And I command that this be done the thirteenth day of the twelfth month called* Adar, *which is the day that God ordained for their preſervation (when they were appointed to be ſlain) which day I wiſh may be fortunate to thoſe that love us, and a monument of Revenge on thoſe that intend our ruine. My Pleaſure likewiſe is, that all Men, Cities, and Nations, ſhould know, that whoſoever* B *ſhall neglect, through obſtinacy, to fulfil the tenor of this my Mandate, he ſhall be purſued with Fire and Sword: and let theſe Copies be ſet up throughout all our Dominions; and let each Man of the Jews, upon the prefixed day, prepare himſelf to be revenged on his Enemies.*

The *Jews* revenge them on their Enemies.

As ſoon as the Poſts had received theſe Letters, they preſently mounted on horſeback and rode each of them his appointed way; and *Mardocheus* being cloathed in a Royal habit, and adorned with a Crown of Gold on his Head, and a Chain of Gold about his Neck, came forth, and the *Jews* of *Suſan*, ſeeing him thus honoured by the King, ſuppoſed that his good Succeſs was an aſſurance of their own: and when the King's Letters C were publiſhed; the *Jews* lookt upon them as a favourable ray of light which portended their deliverance, and their enemies were in ſo great fear that divers of other Nations circumciſed themſelves, ſuppoſing that in ſo doing they ſhould be in ſecurity. For the thirteenth day of the twelfth month (by the *Hebrews* called *Adar*, and by the *Macedonians*, *Diſtre)* the Poſts that carried the King's Letters certified them that they ſhould exterminate their Enemies on that very day whereon they themſelves were in danger to be exterminated. The Governors likewiſe of the Provinces, the Lords and chief Magiſtrates, did honor to the *Jews*: for the fear they had of *Mardocheus*, and after the King's Letters were publiſhed, it came to paſs that the *Jews* ſlew about five hundred of their Enemies, within the City of *Suſa*, the King declared unto *Eſther* the number D of the dead that periſhed in the City, and ſuſpecting what might happen thorow the whole Country, he asked her if ſhe requeſted any farther matter, promiſing her that he would ſee it executed: ſhe beſought him that it might be lawful for the *Jews* to revenge themſelves yet once more the next day upon their Enemies, and to hang *Haman*'s ten Sons upon the Gibbet; which the King (being loth to contradict *Eſther)* permitted, ſo that on the 14 day of the month *Diſtre*, they ſlew about three hundred more of their Enemies, without taking the ſmalleſt portion of their Goods. Farthermore, the *Jews* ſlew in the Country, and in the Cities, about ſixty five thouſand of their Enemies, whom they diſpatched the thirteenth day of the month, and ſolemnized the day following in Mirth and Feaſting. The *Jews* that were at *Suſan* aſſembled themſelves E likewiſe on the fourteenth day of the month, and banquetted that whole day. Whence it cometh to paſs, that all the *Jews* which are throughout the World, keep and ſolemnize this day for a feſtival, and ſend preſents the one unto the other. *Mardocheus* alſo wrote unto the *Jews*, who lived under the Empire of *Artaxerxes*, commanding them to obſerve thoſe days, and to ſolemnize them; willing them to charge their Succeſſors to to do the like, to the end that this Feaſt might continue for ever. For ſince on that day they ſhould have been deſtroyed by *Haman*, they ſhould do well if after they had eſcaped that danger, and taken revenge on their Enemies, they ſhould obſerve the ſame day to give thanks to God: For this cauſe the *Jews* keep a ſolemn Feaſt on theſe days, F and call it *Purim*, that is to ſay, *Lotts*. But *Mardocheus* was great and powerful with the King, governing the whole Kingdom under him, and had alſo all the power that could be conferred on him by the Queen; and for this cauſe the affairs of the *Jews* had better ſucceſs than was hoped, but there was nothing during the whole Reign of *Artaxerxes* which hapned to be of greater importance than this which we are going to relate.

Eſther 9. v. 2, 5, 10, 13.

C. 10. per totum, *Puræa feſta. Mardocheus's* authority.

H

CHAP. VII.

The year of the World, 3584. before Christ's Nativity, 280.

John *the High-Prieſt kills* Jeſus *his Brother in the Temple.* Manaſſes *the Brother of* Jaddus *the High-Prieſt, eſpouſeth the Daughter of* Sanaballath *Governor of* Samaria.

Hedio & Ruffinus, cap. 7.

The revenge taken on *John* for ſlaying his Brother.

AFter the death of *Eliaſib* the High-Prieſt, *Judas* his Son ſucceeded in the Office. And *Judas* being dead, *John* his Son obtained the Place, and was the cauſe that *Bagoſes*, General of *Artaxerxes*'s Army, polluted the Temple, and made the *Jews* Tributaries; ſo I that before they could offer their ordinary and daily Sacrifices, they were compelled to pay for every Lamb 50 Drachms, which hapned upon this occaſion: *John* had a Brother called *Jeſus*, whom *Bagoſes* favoured, and promiſed to give him the High-Prieſthood. One day theſe two Brethren being in the Temple, they fell out about the Succeſſion; and the Quarrel roſe ſo high, that *John* ſlew his Brother *Jeſus* in that holy place. It was a thing very ſtrange, that *John* being a Prieſt, ſhould commit ſuch an impiety againſt his Brother; and yet far more ſtrange, in that ſo cruel an act, and an offence ſo impious, hath neither hapned amongſt *Greeks* nor *Barbarians*. But God left it not unpuniſhed, in that for the ſame Sin the People loſt their Liberty, and the Temple was polluted by the *Perſians*. When *Bagoſes* had intelligence, that *John* (the High-Prieſt among the K *Jews*) had ſlain his Brother *Jeſus* in the Temple, he came thither in all haſte, and began to break forth into bitter threats againſt the *Jews*: *Have you* (ſaid he) *been ſo bold as to commit murther in your Temple?* And when he attempted to enter, they hindred him. Whereupon he replied, *Am I therefore more polluted than the Body that lieth dead in the Temple.* And having ſpoken thus, he entred thereinto, and for the ſpace of ſeven years, *Bagoſes* being thus incenſed againſt the *Jews*, puniſh'd them for murthering *Jeſus*. After that *John* was deceaſed, *Jaddus* his Son was made High-Prieſt, who had a Brother call'd *Manaſſes*: *Sanaballath* ſent by the late King *Darius* to govern *Samaria* (for he alſo was of the Race of the *Cutheans*, from whom came the *Samaritans*) knowing that *Jeruſalem* was a famous City, and that the Kings thereof wrought L much trouble unto the Inhabitants of *Aſſyria*, and *Cœloſyria*; he willingly marrieth his Daughter *Nicaſis* to this *Manaſſes*, with an intent that this Marriage ſhould be as a pledge of his Good-will to the Nation of the *Jews*.

Jaddus High-Prieſt, whoſe Brother *Manaſſes* marrieth *Sanaballath*'s Daughter.

CHAP. VIII.

Alexander *the Great, King of* Macedonia, *paſſeth out of* Europe *into* Aſia, *deſtroys the Empire of the* Perſians; *and when it was believed that he would have demoliſhed the City of* JERUSALEM, *he pardons the* Jews, *and treats them very favourably.*

Alexander made King after *Philip* his Father King of *Macedon*,

M ABout this time, *Philip* King of *Macedon* died in the City of *Ægea*, being traiterouſly ſlain by *Pauſanius* the Son of *Ceraſtes*, of the Race of *Oreſtes*, and his Son *Alexander* ſucceeded him in the Kingdom; who paſſing over the *Helleſpont*, gave battel unto the huge Army of *Darius* near the River *Granic*, and there obtain'd a famous Victory. And hereupon alſo invading the Country of *Lydia*, (after he had conquer'd *Ionia*, and over-run *Caria*) he fell upon the Quarters of *Pamphilia*, as is declared in another place. But the Elders of *Jeruſalem* were much diſpleaſed, that *Jaddus*'s Brother, who was at that time High-Prieſt, and had married a foreign Woman, ſhould be Companion and Aſſociate with him in the Prieſthood, ſo as they mutinied againſt him. For they ſuppoſed that that Marriage would be but a means to animate thoſe N who had a mind to prophane Marriages, and prove an inducement to others to communicate in Marriage with Strangers; calling to mind, that the cauſe of their Evils and firſt Captivity was, becauſe ſome of them had fallen, and offended, by coupling themſelves with Women of foreign Nations.

Manaſſes under hope of greater Fortunes, retaineth the foreign Wife he had.

They therefore commanded *Manaſſes* either to forſake his Wife, or elſe never more to approach the Altar. The High-Prieſt likewiſe being incenſed againſt his Brother, as well as the People, drave him in like manner from the Sacrifice. For which cauſe, *Manaſſes* (addreſſing himſelf to his Father-in-Law *Sanaballath*) told him, *That although he loved his Daughter* Nicaſis *very intirely, yet would he not condeſcend for her ſake to be deprived of the Prieſthood (which was the greateſt Dignity that could be among their Nation,* O *and which had ever continued in his Race.)* Whereupon *Sanaballath* anſwer'd and promis'd him, *That he would not only continue him in the Prieſthood, but alſo would give him the Power and Dignity of the High-Prieſthood, and make him Governor of all*

The year of the World, 3630. *before Chriſt's Nativity,* 334.

The Apoſtaſie of the Prieſts.

Places that he commanded, provided the Marriage ſolemnized betwixt his Daughter and him, were continued. He farthermore aſſured him, *That he would build a Temple reſembling that in* Jeruſalem, *upon the Mountain of* Garizim, *which was the higheſt in all the Country, permitting him to do the ſame with* Darius*'s conſent.* *Manaſſes* puffed up by theſe Promiſes, remaineth with *Sanaballath*, and grew in hopes that he ſhould obtain the Prieſthood by *Darius*'s means; for *Sanaballath* was very old. Whereas divers others, both Prieſts and Common People, among the *Iſraelites*, were intangled in ſuch Marriages, there aroſe no ſmall Commotion in *Jeruſalem*. For all they of this Condition retired themſelves to *Manaſſes*, whom *Sanaballath* furniſhed with Money, and Lands to till, and Houſes to inhabit, to favour the Ambition of his Son-in-Law.

Hedio & Ruffinus, cap. 8.

Alexander's Victory againſt *Darius*.

At the ſame time *Darius* underſtanding that *Alexander* having paſſed the *Helleſpont*, had overcome thoſe Governors, whom he had placed near unto the River *Granicus*, and that he paſſed farther, ſpoiling his Country; he gathered together his Horſe-men and Foot-men, reſolving to make head againſt the *Macedonians*, before they ſhould gain all *Aſia*: He therefore paſſed *Euphrates*, and Mount *Taurus* in *Cicilia*, to encounter his Enemies. *Sanaballath*, joyful at *Darius*'s approach, incontinently told *Manaſſes*, that he would fulfil his Promiſe, as ſoon as *Darius* ſhould return from the Conqueſt of his Enemies. For not only he, but alſo all the *Aſians* perſuaded themſelves moſt aſſuredly that the *Macedonians* would not abide the Battel againſt the *Perſians*, by reaſon of their great multitude; but it fell out altogether contrary to their expectation: For the *Perſian* encountring with the *Macedonians*, was overcome; and after he had loſt the greater part of his Army, and left his Mother, Wife, and Children, Priſoners, he himſelf fled into *Perſia*. *Alexander* arriving in *Syria*, ſeiz'd on *Damaſcus*, took *Sidon*, and beſieged *Tyre*; and by his Letters ſending unto *Jaddus* the High-Prieſt of the *Jews*, he requir'd him to ſend him ſome Supplies, and to ſell his Army Victuals for their Money; aſſuring him, *That if he deſired the Friendſhip of the* Macedonians, *he would give him that Tribute which he paid to* Darius, *and he ſhould have no cauſe to repent of the choice which he ſhould make.* The High-Prieſt anſwer'd *Alexander*'s Meſſenger, *That he had ſworn unto* Darius *never to bear Arms againſt him, during his life-time; againſt which Oath of his, he could not act.* Which when *Alexander* heard, he was diſpleaſed, but reſolv'd notwithſtanding to continue the Siege at *Tyre*, until ſuch time as it ſhould be taken; yet threatned he, that as ſoon as he had taken it, he would lead forth his Army againſt the High Prieſt, to the end that all Men might know to whom they ought to keep their Faith. For which cauſe, ſparing no labour, he overcame *Tyre*; and after he had given order for the ſettlement thereof, he came unto *Gaza*, and took it with *Babemeſes* the Captain of the Gariſon that held it. But *Sanaballath* finding a fit Opportunity to make himſelf great, forſook *Darius*, and follow'd *Alexander*, leading with him eight thouſand of his Subjects: And coming to him at the beginning of the Siege of *Tyre*, he offered to ſurrender to him all thoſe places wherein he commanded, acknowledging him for his Lord more willingly than he had *Darius*. *Alexander* receiv'd him graciouſly: Whereupon, *Sanaballath* inform'd him of his Condition, and let him underſtand, that *Manaſſes* (who was Brother to *Jaddus* the High-Prieſt of the *Jews*) was his Son-in-Law, who with divers of the ſame Nation, were deſirous to build them a Temple in the Countries under his Dominion, aſſuring the King of much profit thereby; becauſe in ſo doing, the force of the *Jews* would be diſmembred into two parts, and they could not conſpire together to make any new inſurrection or trouble, as in times paſt they had done during the Government of the Kings of *Aſſyria*.

Manaſſes enjoyeth his deſire.

When *Sanaballath* had permiſſion from *Alexander* to build his Temple, with the greateſt ſpeed he might he finiſh'd the ſame, and made *Manaſſes* the High-Prieſt thereof, ſuppoſing that it was the greateſt advantage that might happen to his Daughter's Children. Seven months after the ſurrender of *Tyre*, and two after the taking of *Gaza*, *Sanaballath* died. *Alexander* alſo razed *Gaza*, and prepared himſelf to come ſuddenly upon *Jeruſalem*; which when the High-Prieſt *Jaddus* underſtood, he was much grieved, and afraid, not knowing how to gain the favour of the *Macedonians*: And, on the other ſide, knowing that the King was diſpleaſed with him, (becauſe heretofore he had diſobey'd him) he commanded the people to make their Prayers unto God, and he in his own perſon offered Sacrifice; beſeeching God that it would pleaſe him to be a ſhield of Defence and Succour to their Nation, and to deliver them from thoſe imminent Dangers wherewith they were threatned. But the next night following, whilſt he ſlept, God appeared unto him, and commanded him to be of good Courage, and that as ſoon as he had gone about the Wall, he ſhould open the Gates boldly, and command the reſt of the People to attire themſelves in white; and that accompanied with them, he ſhould march forward in thoſe prieſtly Ornaments which were appointed by the Law, to the end that in

H this Equipage they might go and meet with *Alexander*, without any apprehenſion of future evil, becauſe he would protect them. As ſoon as he awaked from his ſleep, he was very joyful, and related this Revelation from God; and performing that which had been commanded him, he expected in this manner the approach of the King; and when he knew that he was not far off from the City, he marched forth to meet him, accompanied with the Prieſts, and a multitude of other people, giving him a moſt Royal Entertainment, and far different from that of other Nations, near unto a place called *Sapha*, which word ſignifieth a *Watch*, (by reaſon that from that place a Man may diſcover the City and Temple of *Jeruſalem.)* The *Phœnicians* and *Chaldeans* that were in *Alexander*'s Army, grounding their Hopes upon his Diſpleaſure, doubted not I but that he would give them leave to ſack the City, and to hew the High-Prieſt in pieces: But it fell out quite contrary; for *Alexander* eſpying the people from afar in white Raiments, and the Prieſts going before them in their Rochets, and the High-Prieſt attired in a Robe of Purple, broidered with Gold, having his Mitre on his head, and his plate of Gold wherein the Name of God was written, *Alexander* himſelf marched forward before the reſt of his Company, and fell proſtrate on his face before that Name, ſaluting firſt of all the High-Prieſt; and at the ſame inſtant, all the *Jews* together ſaluted the King with one Voice, and encompaſſed him round about. The Kings of *Syria* and the reſt that ſaw that which hapned, were wonderfully aſtoniſhed, and thought that the King was out of his Wits: *Parmenio* only drew near unto him, and K ask'd him, *What he meant to adore the Prieſt of the* Jews, *whereas all other Men adored him?* To whom he anſwer'd, *I do not adore him, but that God whom the Prieſt worſhippeth; for in my ſleep I ſaw him in ſuch a habit, as I ſee him in at this preſent, at ſuch time as I was in* Dio, *a City of* Macedonia: *And whilſt I conſulted with my ſelf by what means I might attain to the Conqueſt of* Aſia, *he counſelled me to make no delay, but to march forward boldly; aſſuring me, That it would be he that would guide both me and mine Army, and would deliver the Empire of the* Perſians *into my hands. Since that time, I have not ſeen any one attired after the ſame manner: And at this preſent beholding this Man, and calling to mind the Viſion and Exhortation that he gave me in my ſleep, I hope that mine Army being conducted by Divine Providence, I ſhall overcome* Da- L rius, *and diſcomfit the* Perſians, *and that my Deſigns ſhall have a happy iſſue.*

The year of the World, 3630. *before Chriſt's Nativity*, 334.

Alexander intending to beſiege *Jeruſalem*, meeteth with the High-Prieſt and people in white, and is honourably received by them, and doth them honour in memory of his Viſion that appeared unto him in the like habit.

When he had thus anſwer'd *Parmenio*, he gave the High-Prieſt his hand, and went with him into the City, being conducted by the Prieſts: After this, when he came into the Temple, he offered Sacrifice according to the High-Prieſt's Direction, whom he honour'd likewiſe with very great Reverence. And when *Jaddus* ſhewed him the Prophecy of *Daniel*, wherein he declar'd that a certain Man of the Nation of the *Greeks*, ſhould deſtroy the Empire of the *Perſians*, and that in his opinion he was the Man; *Alexander* was very joyful, and diſmiſſed the multitude that attended him, for that time. The next day aſſembling the *Jews*, he commanded them to let him know, *what favours they deſired at his hands.* Whereupon the High-Prieſt anſwer'd, *That he de-* M *ſired that they might be permitted to live according to the Laws and Cuſtoms of their Forefathers, and that every ſeventh year they might be exempted from Tributes.* Which was granted them fully. They beſought him likewiſe, *That by his permiſſion, the* Jews *that were in the Countries of* Babylon *and* Media, *might live according to their Laws.* And he promiſed them willingly to do all that which they deſired. He made proclamation alſo among the people, *That if any one of them would bear Arms under him, (and live according to the Cuſtom of their Nation) he was ready to receive them.* Whereupon divers liſted themſelves under him in the Wars.

Alexander's Sacrifice in the Temple, the confirmation of his Conqueſt by *Daniel*'s Prophecy; his bounty to the *Jews*.

After that *Alexander* had thus behaved himſelf at *Jeruſalem*, he marched with his Army againſt the Neighbouring Cities; and whereſoever he went, he was received with N great affection. But the *Samaritans*, whoſe Metropolitan City at that time was *Sichem* (ſituate near unto the Mountain of *Garizim*, in which there dwelt divers *Jews* alſo, that were revolted from their Nation) ſeeing how favourably *Alexander* had received thoſe of *Jeruſalem*, they reſolved to profeſs themſelves to be *Jews*. For ſuch is the nature of the *Samaritans*, (as we have declared heretofore) that when the *Jews* are in affliction, they renounce all alliance with them, (wherein they confeſs the truth:) but when they perceive our Affairs to be in proſperous condition, they endeavour to perſuade the World that we are both ſprung from the ſame Original, and are deſcended of the Race of *Ephraim* and *Manaſſes*, the Sons of *Joſeph*. They came therefore to the King's preſence, and met him near unto *Jeruſalem*, with great magnificence, and demonſtration of ſin- O gular Affection towards him. And after that *Alexander* had entertain'd them, they of *Sichem* approached near unto him, (being accompanied with thoſe Men of War that *Sanaballath* had ſent unto the King) beſeeching him, *That he would viſit their City,*

The *Samaritans* be kinſmen to the *Jews* in proſperity, ſtrangers in adverſity.

The year of the World, 3632. before Chriſt's Nativity, 332.

The Temple on the Mount of *Garizim.*

and honour their Temple with his preſence: Whereupon he promiſed, *That at his re-* A
turn he would viſit them. They required him alſo, *That he would acquit them of the*
Tribute of the ſeventh Year, becauſe they did not ſow in the ſame. He ask'd them,
Who they were that made that Requeſt? They anſwer'd him, *That they were* Hebrews;
but that they were called Sichemites *by the* Sydonians. He ask'd them again, *If they were*
Jews? And they ſaid, *They were not. Well* (ſaid he) *I have made this Grant unto the*
Jews; *when therefore I ſhall return, and be more particularly informed, I ſhall do that*
which ſhall be requiſite. Thus diſmiſſed he the *Sichemites*; but he commanded *Sana-*
ballath's Men of War to follow him into *Egypt*, promiſing in that place to give them
Poſſeſſions by Lot: which afterwards he did, (enjoining them to live in Gariſon in the
City of *Thebais*, to make good that Country.) After *Alexander*'s Death, his Empire B
was divided amongſt his Succeſſors, and the Temple built near unto Mount *Garizim*,
remained entire. And if any one were accuſed in *Jeruſalem* for eating unlawful Meats,
or for breaking the Sabbath, or for any ſuch-like Fault, he fled unto the *Sichemites*,
ſaying, *That he was accuſed unjuſtly.* In that time deceaſed the High-Prieſt *Jaddus*;
and *Onias*, his Son, ſucceeded him. This was the ſtate of the Inhabitants of *Jeruſa-*
lem at that time.

Onias Son of *Jaddus*, High-Prieſt.

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The year of the World, 3643. before Chriſt's Nativity, 321.

H The Twelfth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS.*

The Contents of the Chapters of the Twelfth Book.

1. Ptolomey *the Son of* Lagus, *is made Governor of* Jeruſalem, *and the reſt of* Judæa *by a ſtratagem, and leadeth divers* Jews *with him Priſoners into* Ægypt.
2. I Ptolomey Philadelphus, *Tranſlateth the Laws of the* Jews *into the Greek Tongue, and diſmiſſing divers Captives of that Nation, he dedicateth many Preſents to the Temple of God.*
3. *In what eſtimation the* Jews *were with the Kings of* Aſia, *and how the freedom of thoſe Cities which they built was granted them.*
4. Joſeph *the Son of* Tobias *driveth away the* Jews *imminent Calamity, by reaſon of his friendſhip with* King Ptolomey.
5. *The friendſhip and ſociety between the* Lacædemonians, *and* Onias *the High-Prieſt of the* Jews.
6. *The* Jews *diſtracted by ſeditions, call* Antiochus *to their aſſiſtance.*
7. K *How* Antiochus *leading his Army to* Jeruſalem, *and taking the City, ſpoiled the Temple.*
8. Antiochus *forbiddeth the* Jews *to uſe the Laws of their Forefathers, the Son of* Aſmonæus, *called* Matthias, *contemned the King and put his Captains to flight.*
9. Matthias *being dead*, Judas *his Son ſucceeded him.*
10. Appollonius, *a Captain of* Antiochus, *is overcome in Jewry, and ſlain.*
11. *The overthrow and death of* Lyſias *and* Gorgias *ſent out againſt the* Jews.
12. *How dividing their Armies,* Simon *overcame the Tyrants, and* Ptolomaidans, *and* Judas *the* Ammonites.
13. *The death of* Antiochus Epiphanes *among the* Perſians.
14. Antiochus Eupator *overthrowing the Army of the* Jews, *beſieged* Judas *in the Temple.*
15. L Antiochus *giving over his Siege, plighteth a league of friendſhip with* Judas.
16. Bacchides, *a Captain belonging to* Demetrius, *being ſent with his Army againſt the* Jews, *returneth back to the King without ſucceſs.*
17. Nicanor *elected Captain after* Bacchides, *and ſent out againſt the* Jews, *is ſlain with his whole Army.*
18. Bacchides *ſent out once more againſt the* Jews, *overcometh them.*
19. *How* Judas *being overcome in Battle, is ſlain.*

CHAP. I.

After the Death of Alexander *the great, his Army is divided amongſt his Captains.* Pto-
M lomey, *one of the chief of them, makes himſelf Maſter of* Jeruſalem *by ſurpriſe, ſends ſeveral Colonies of* Jews *into* Ægypt, *and puts great confidence in them; continual Wars betwixt the Inhabitants of* Jeruſalem *and the Samaritans.*

The death of *Alexander*, and the Wars of his Succeſſors. *Jeruſalem* ſurprized by policy, and the *Jews* led away captive.

ALexander, King of *Macedon*, having overcome the *Perſians* and eſtabliſht the ſtate of the *Jews* (according as hath been related) departed this life. Whereupon his Dominions and Kingdoms fell into divers Mens hands; *Antigonus* made himſelf Governor of *Aſia*: *Seleuchus* of *Babylon*, and the bordering Nations: *Lyſimachus* had the *Helleſpont*: *Caſſander*, *Macedon*, and *Ptolomey* the Son of *Lagus* held *Ægypt*. Now when theſe Men were at diſcord amongſt
N themſelves (whilſt each of them affected the Sovereignty, and fought the one againſt the other) they raiſed divers great and bloody Wars, which ruined many Cities, and deſtroyed great numbers of their Inhabitants. *Syria* had ſufficient experience of all theſe miſeries under the Government of *Ptolomey* the Son of *Lagus*, ſurnamed *Soter*, a Title which he little deſerved. He it was that ſeized on *Jeruſalem* by a ſtratagem; for he entred the City upon a Sabbath-day, under pretext to offer Sacrifice; and whilſt the *Jews* ſuſpected nothing; but ſpent the day in eaſe and idleneſs, he ſurprized the City without reſiſtance, and made the Citizens Captives. *Agatharchides* the *Cnidian* (who wrote the Acts of *Alexander*'s Succeſſors, teſtifieth the ſame) reproaching us of Superſtition; as if by that means we loſt our City. He writeth to this effect;
O "There is a certain Nation, which are called *Jews* who inhabit a City which is call'd *Jeruſalem*, both ſtrong and mighty. They ſuffer'd it to fall into *Ptolomey*'s hands, becauſe they would not ſtand upon their Guard; and through their unſeaſonable

" ſuperſtition,

The year of the World, 3634. before Christ's Nativity, 321.

“ ſuperſtition, they permitted themſelves to be ſubdued by a Tyrant Conqueror. See here what *Agatharchides* ſaith in this place of our Nation: But *Ptolomy* leading away with him divers Priſoners from the better quarters of *Judea*, and the places near unto *Jeruſalem*, of *Samaria* and Mount *Garizim*, ſent them into *Ægypt* to inhabit there: and being aſſured that thoſe of *Jeruſalem* were moſt firm in maintaining their Oaths and Promiſes, according as it appeared by their anſwer made to *Alexander*, when after the diſcomfiture of *Darius*, he ſent Ambaſſadors unto them: he put divers of them into his Gariſons, giving them the ſame privileges in the City of *Alexandria*, which the *Macedonians* had. After he had received their Oath, that they ſhould be faithful unto him and his ſucceſſors, in memory of the great Truſt and Favors he had beſtowed on them, many of the other *Jews* likewiſe of their own accord went into *Ægypt*, partly allured thereunto by the plenty of the Country, partly by the liberality of *Ptolomey* towards their Nation. Yet were there continual quarrels betwixt their Poſterity and the *Samaritans*: becauſe they would keep and maintain the Cuſtoms and Ordinances of their Forefathers; whereupon divers Wars aroſe amongſt them. For they of *Jeruſalem* ſaid that their Temple was the true Sanctuary of God, and would have the Offerings and Sacrifices ſent thither; the *Samaritans* on the other ſide commanded them to be brought to the Mount *Garizim*.

Sedition betwixt the *Jews* and *Samaritans* as touching the Temple.

CHAP. II.

Ptolomey Philadelphus *cauſed the Laws of the* Jews *to be tranſlated into the* Greek *Tongue: and diſmiſſing many captive* Jews, *dedicateth many Preſents to the Temple of God.*

Hedio & Ruffinus, cap. 2. The Library of *Ptolomey Philadelphus.*

After the death of *Ptolomeus Soter*, his Son *Ptolomeus Philadelphus* ſucceeded in the Kingdom of *Ægypt*, and held it for nine and thirty years ſpace. He it was that tranſlated the Law into the Greek Tongue, and delivered the *Jews* from that ſervitude wherein they were inthralled in *Ægypt*, to the number of ſixſcore thouſand, upon this occaſion. *Demetrius Phalerius* Maſter of the King's Library, endeavoured to make a collection of all ſorts of Books that were in the World, and brought all which he thought would be agreeable to the King, who was very curious in his collection of Books. The King demanding one day how many thouſands of Volumes he had already gathered, he anſwered him, that he had already got about two hundred thouſand Volumes; but that ſhortly he hoped to have to the number of five hundred thouſand. Beſides he told him, that he had been lately informed that there were divers Volumes among the *Jews*, wherein many things touching their Laws and Polities were written, which were worthy to be known, and deſerved a place in ſo memorable, and famous a Library, but that it would be very difficult to tranſlate them into the Greek Tongue, for their characters ſeem to have ſome relation to the *Syriack*, and their pronounciation likewiſe is not much different from it; notwithſtanding they have their phraſe proper and peculiar unto themſelves. But Neverthleſs he believed it might be done, ſince his Majeſty would not think much of any charge; the King approved of this Propoſal, and wrote unto the High-Prieſt of the *Jews* to help him to theſe Books. In the mean time a certain Man called *Ariſtæus*, who was intirely beloved by the King by reaſon of his Modeſty, and had divers times reſolved with himſelf to ſolicite the King, to diſmiſs all the *Jews*, that were in his Kingdom, ſuppoſing that at that inſtant he had a fit opportunity to make his requeſt, he ſpake unto *Soſibius*, to *Terentin*, and *Andrew* the chief Captain of the King's Guard, beſeeching them to favour him in that which he intended to move to the King. Having found how they ſtood inclined, he addreſſed himſelf unto the King, and ſpake unto him after this manner. *Since your Majeſty hath reſolved not only to tranſcribe, but alſo to tranſlate the Laws of the* Jews, *I ſhould not ſpeak to your Majeſty with that freedom and ſincerity which I ought to uſe, if I ſhould not inform you that I know not how this can be fairly done at the ſame time that you detain, as your Slaves, ſo great a number of* Jews *within your Kingdom of* Ægypt: *You will therefore do a work anſwerable to the Greatneſs of your courage and benignity if you deliver them from their miſery, conſidering that he who gave them their Law is God, who governeth your Kingdom (as by diligent enquiry I have certainly learnt) for both they and we adore one God, Creator of all things, whom we call by the name of* Jupiter, *for as much as he preſerveth our life and the lives of all Men. For that honour therefore which you owe unto God, ſend back theſe People into their Country, and permit them to inhabit it, who amongſt all Men are moſt ſingularly affected to their Religion. Neither hath your Grace occaſion to ſuſpect, that I make this addreſs unto you, becauſe I am either allied or deſcended of any of their Tribes; but only for this reaſon, becauſe I am aſſured that there is but one God, who is the Maker of all Men, and that he taketh pleaſure in thoſe that*

The year of the World, 3684. *before Chriſt's Nativity,* 280.

H *addict themſelves to Beneficence.* When *Ariſteus* had ſpoken thus, the King beholding him with a chearful Countenance, ask'd him, *How many thouſands he thought they were, whoſe liberty he deſired?* *Andrew* (being nigh at hand) anſwer'd, *That there were more than* 120000. Whereupon the King replied, *Is this Demand,* Ariſteus, *a matter of ſmall conſequence, which thou requireſt?* *Soſibius* and *Tarentin* replied, *That he could do nothing more worthy of himſelf, than by ſuch an Action, to acknowledge the great Obligations which God had laid upon him, in raiſing him to the Throne.* The King being well pleaſed to ſee them ſo unanimous in their Requeſt, promiſed that the *Jews* ſhould be ſet at liberty, and that he would pay unto his Soldiers 120 Drachmes for each *Jew* that was his Slave: And touching the Requeſt made by them, he promis'd them to diſpatch his Letters Patents, in I moſt ample manner, to bring an happy iſſue to *Ariſteus*'s ſuit; or rather to ſatisfie the Will of God, which was chiefly to be regarded. Hereupon he ſent out his Proclamation declaring, *That he not only ſet them at liberty, who had been brought thither by his Father, or thoſe of his Army who attended him; but thoſe alſo who heretofore had been in his Kingdom, or lately had been brought thither:* And notwithſtanding it was told him, that the Money that would be required for their Ranſom, would amount to more than 400 Talents, yet ceaſed he not to confirm that which he had promiſed. But that it may more plainly appear how great his Royal Magnificence was, I thought good to inſert in this place the Copy of the Edict, which he ſent abroad to this effect:

The King of Egypt's Proclamation touching the liberty of the *Jews*, ſollicited by *Ariſteus*.

K *Whoſoever of you that in my Father's ſervice (by bearing Arms unto him) have made any inroads into* Syria *and* Phœnicia, *and after the conqueſt of* Judea, *having taken any Priſoners, and brought them into our Cities and Countries, with intent to ſell them: All they alſo, who have heretofore detained any, or at this preſent have any ſuch Captives in their poſſeſſion, they are commanded hereby, to ſet them at liberty that live under their thraldom, receiving for the Ranſom of every Perſon 120 Drachmes; if they are Soldiers, at ſuch time as their Wages ſhall be paid them: As for the reſt, they ſhall receive their Money out of the King's Treaſury. For I am perſuaded, that it was contrary to my Father's intent, and againſt all right, that they have been taken Priſoners; and that their Country hath been haraſſed by the inſolency of the Soldiers, who have thought to make their profit* L *and merchandize by them, by bringing them into* Egypt. *Having therefore an eſpecial regard to Juſtice, and intending to ſhew mercy to thoſe who are wrongfully oppreſſed, I command that all thoſe* Jews *who are detained in ſervitude be diſcharged, and that they who hold them captive, receive the Ranſom promiſed by us, ſo as no deceit or fraud be uſed therein. And to the end that our Ordinance be exactly and fully obſerved, our Will is, That this Edict of ours be publickly proclaimed three days after it ſhall come unto your hands, and that thoſe who hold ſuch Priſoners in their poſſeſſion, declare how many Priſoners they have, Moreover, it ſhall be lawful for any Man that will, to accuſe ſuch as obey not this Edict; and our Pleaſure is, That ſuch as ſhall not obſerve it, ſhall have their Goods confiſcated to the King's uſe.* M

When this Edict of the King's, publiſhed to this effect, was proclaimed abroad, and that only point was omitted, that concerned thoſe that before-time had been, and afterwards the ſecond time were led away Priſoners, in whoſe behalf he had given no direction, he ſhewed himſelf moſt bountiful in like manner towards theſe; and gave order that the Number and Tally ſhould be ſpeedily gathered, and the Money diſtributed to the Commiſſioners and Treaſurers appertaining to him. This was diſpatched in the ſpace of ſeven days, all the King's Ordinance was accompliſhed, and there was laid out for the Ranſoms of them all, to the ſumm of more than 460 Talents: For the Maſters N exacted ſixſcore Drachmes for the Children alſo, grounding themſelves upon the King's Edict, by which it was ordained that for every Perſon they ſhould have that ſumm, extending the ſame even unto Children.

After this extraordinary Munificence, according to the King's Command, he appointed *Demetrius* to make a Decree, touching the Tranſlation of the Books of the *Jews*. For the King did nothing raſhly, but adminiſtred all things with great Wiſdom and Circumſpection; and therefore the Copy of *Demetrius*'s Propoſal, and the Letters ſent to this effect, are regiſtred, and recorded in writing: The number likewiſe of the Preſents that were ſent, and by whom they were offered. So that whoſoever ſhall behold O them, He will judge by the curious Workmanſhip, the great skill of the Workman; and by the excellencies of the Pieces, he will know by whom each of them was faſhioned. The Copy of the advice given by *Demetrius*, is this:

The year of the World, 3684. before Chriſt's Nativity, 280.

Demetrius's exhortatory Letter to *Ptolomy*, touching his Library.

Demetrius to the great King, Health.

Moſt mighty Prince, ſince you have committed the Truſt unto me to find out ſuch Books as are wanting to your Library, and to ſearch for ſuch Volumes as hitherto have been hid from my ſight, to the end that I might gather them together; after that I had uſed herein all the care that was poſſible, I have found, that amongſt others, we want the Books of the Laws of the Jews; *for they being written in Hebrew Characters, we have no notice thereof; nor have we taken the pains to enquire after them, becauſe your Majeſty hath not as yet thought fit to deſire them. But I think it neceſſary that your Majeſty ſhould have them procured, and that they be faithfully tranſlated, becauſe thoſe Laws proceeded from God himſelf; and it is moſt certain that of all other Laws in the World, they are the wiſeſt and incorrupteſt. For which cauſe* Hecateus *the* Abderite *ſaith, That neither Poets nor Hiſtorians have made any mention of them, nor of thoſe that have been governed under the ſame; becauſe in themſelves they are pure, and are not to be publiſhed by the mouth of the prophane. May it therefore pleaſe your Majeſty to write unto the High-Prieſt of the* Jews, *commanding him to ſend you ſix of every Tribe, ſuch as he ſhall know to be moſt expert in their Law, by whom we may clearly apprehend the ſenſe contained in thoſe Books, to the end that having the faithful interpretation of thoſe things that are contained therein, we may collect and gather them together, to the ſatisfaction of your Majeſty.*

The King's liberality towards the *Jews*.

When the King in this manner had been adviſed, he wrote unto *Eleazar* the High-Prieſt of the *Jews*, touching this matter; letting him know what liberty was by him granted unto the *Jews* that were in his Kingdom: He ſent him alſo 50 Talents of Gold to make Cups, Ewers, and Veſſels, with an infinite number of precious Stones, commanding his Cofferers, who had the charge of his Jewels, to ſuffer the Workmen to chooſe what Stones they liked beſt. Farthermore, he appointed that 100 Talents ſhould be given for the Sacrifices and Oblations, and other uſes of the Temple. But after that I have declared what was the Copy of the Letter ſent unto *Eleazar* the High-Prieſt, and the manner how he obtained that Sacerdotal Dignity, I will give an account of the rich Preſents, and their curious Workmanſhip.

After the death of *Onias* the high-Prieſt, his Son *Simon*, ſirnamed the *Juſt*, ſucceeded in his Place, who for that cauſe was ſo called, by reaſon of the Piety which he ſhewed toward God, and good Affection which he bare unto his Country-men. This *Simon* dying, and leaving behind him one only Son, of young and tender years, who was called *Onias*; his Brother (which was this *Eleazar* of whom we ſpeak at this preſent) took upon him the Prieſthood; and to him wrote *Ptolomy*, in ſuch manner as is hereafter expreſſed.

Ptolomy's Epiſtle to *Eleazar*, for Interpreters to tranſlate the Bible.

King *Ptolomy* to the High-Prieſt *Eleazar*, Health.

Whereas divers Jews *dwelt in my Kingdom, whom my Father had honoured, (though during the Reign of the* Perſians, *they were ſent thither as Priſoners) and made ſome of them Captains in his Wars, allowing them honourable Wages and Conditions: To others born in his time in* Egypt, *he hath committed his Forts and Gariſons, which made them much honoured and feared among the* Egyptians. *Since my coming to the Government, I have behaved my ſelf graciouſly towards all Men, and eſpecially towards thoſe of your Nation of whom I have delivered more than* 100000 *out of Captivity, paying their Ranſom out of mine own Coffers: I have likewiſe liſted ſome of thoſe that were of Age in the Companies and Bands of my Men of War: I have received ſome into my Court, whom I took to be faithful and loyal, and in my opinion well worthy of ſuch Preferment; ſuppoſing this to be the moſt acceptable Preſent that I could offer up unto God, for his Providence in advancing me to the Kingdom. And being deſirous not only to gratifie them, but alſo all thoſe* Jews *that are in the whole World, I have determined to cauſe your Law to be tranſlated out of* Hebrew *into* Greek, *that I might put it in my Library. You ſhall therefore do well, if you chuſe out ſix diſcreet and learned Men of every Tribe amongſt you, and ſend them unto me, ſuch as by reaſon of their Age ſhall be well inſtructed in your Laws, and ſufficiently enabled to expound the ſame. And I doubt not but that (the Work ſucceeding as I hope it will) I ſhall thereby gain great Glory. Wherefore I ſend unto you* Andrew *the chiefeſt Captain of my Guard, and* Ariſteus *alſo, (whom we eſpecially honour) to confer with you; by whom I have ſent you* 100 *Talents of Silver, as the Firſt-fruits of thoſe Gifts and Sacrifices which we intend to offer in the Temple. You will do us an eſpecial Favour if you ſignifie your Mind unto us by your Letters.*

As ſoon as *Eleazar* had received the King's Letters, he returned him an anſwer full of reſpect, as followeth.

The year of the World, 3684. before Chriſt's Nativity, 280.

H The High-Prieſt *Eleazar*, to King *Ptolomy*, Health.

Eleazar's Letters in anſwer to *Ptolomy.*

If your ſelf, your Queen Arſinoe, *and your Children be in Health, we do very much rejoice thereat. We have received your Princely Letters with no ſmall Joy, and have read and conſidered the Contents thereof; we have alſo publiſhed them in the preſence of all the People, and have declared unto them your Piety towards God, and have ſhewed them thoſe Veſſels which you ſent us, twenty of Gold, and thirty of Silver; with five Veſſels and a Table, which you have ſent us as Preſents. We have likewiſe ſhewed them thoſe hundred Talents which* Andrew *and* Ariſteus *(vertuous and excellently learned Men, and honoured by you amongſt your deareſt Friends) have brought unto us, to be employed in* I *ſacrifices and other uſes in the Temple. Know therefore, that whatſoever you are pleaſed to command we will readily obſerve, that we may acknowledge the Benefits, which you have divers ways beſtowed upon our Nation. We have therefore daily offered ſacrifice for you, your Queen* Arſinoe, *your Children and Friends: The People likewiſe have prayed that God would ſend you happy Succeſs in whatſoever you deſire, that your Kingdom may be continued in Peace, and that the Tranſlation of our Law may be accompliſhed at your deſire, for our own ſatisfaction. To that intent we have choſen ſix Elders out of every Tribe, whom we ſend unto you, together with the Original of our Law. Our requeſt is, that according to your accuſtomed Piety and Juſtice, you return us both our Laws and theſe Interpreters* K *in ſafety, as ſoon as they have anſwered your expectation. Fare you well.*

This is the anſwer which the High-Prieſt ſent unto him. I have not thought it neceſſary to ſet down the names of the ſeventy two Elders in particular, who were ſent by *Eleazar* together with the Law, although they were all mentioned in the Letter ſent by the High-Prieſt. Yet I think it not amiſs to recite the excellency of thoſe Preſents that were ſent by the King and offered up unto God; to the end that all Men may know how zealous he was towards the Service of God. For in performance thereof, he ſpared no Expence, but continually aſſiſted the Workmen, and examined their workmanſhip; to the end that nothing might be careleſly finiſhed, or negligently performed. I Will L therefore ſet down (as near as I can) the excellency of every Piece (although it may be that the courſe of Hiſtory requireth it not) becauſe my deſire is, by ſo doing, to let the Reader know how great the Liberality and Generoſity of the King hath been. I will begin with the Magnificent Table.

The deſcription of thoſe Preſents which *Ptolomy* dedicated in the Temple of *Jeruſalem.*

The King deſirous to make it ſurpaſs that at *Jeruſalem*, inquired after the Dimenſions of it, to the intent that he might make it far greater. And having certain notice how large it was, and that there was no lett but that he might make his far greater, he ſaid that he would have it five times greater than the other; but that he feared leſt being ſo great it would be unfit to offer Sacrifice thereupon; and his intention was, that the Preſents which he offered, ſhould not only ſerve for ſhew, but that they might alſo be M ſomewhat proper for the uſe and ſervice of the Temple. Wherefore concluding that the firſt was of a ſize large enough, he reſolved his ſhould not exceed the other in greatneſs; but that equalling it in the quantity of Gold, it ſhould exceed it in the variety and beauty of Workmanſhip. For he was very ſkilful in all Arts, very ingenious in all new Inventions, ſo that by his own Judgment he contrived ſuch things as were not before in uſe; and commanded them to make and finiſh them, having always an Eye to the Model, which he had given them to work by. He undertook therefore to make the Table of two Cubits and a half in length, of one in breadth, and of one and a half in height, all of maſſy Gold; about which there was made a Border, of a hand Breadth, enriched with moving Waves, on which there was a Figure graven with admirable Art, ap-N pearing on three ſides: For being triangular, every angle preſented the ſame engraving; ſo that when it was turned, it ſeemed that one and the ſame Figure repreſented it ſelf. Within the inſide of this Border it was inchaſed with divers goodly Figures, but on the out-ſide it was far more excellently beautified and wrought, becauſe in that part it was moſt open to the Eye. For this cauſe the upper part of the Table appeared to be of two parts and of three Angles, (which as we ſaid) were apparent at ſuch time as the Table was turned, each one ſeeming of equal magnitude with the other. Upon the graven bends there were precious Stones inchaſed, diſtant by equal proportion the one from the other, and faſtned by golden Buttons tied by Loops. The ſides of the Borders (which preſented themſelves to the Eye) were beautified with rich Stones, diſpoſed after the manner of an Oval; and there O was a Border of Golden Twigs engraven round about the Table; under the Ovals there was a Crown garniſhed with cluſters of divers ſorts of Fruits, the cluſters of Grapes

The Golden Table.

The year of the World, 3684. *before Chriſt's Nativity,* 218.

hung down, the Ears of Corn ſtood upright, and all was incloſed with Pomegranates, A and the precious Stones were inchaſed in Gold thorow the whole circuit of the Table, to preſent each ſort of Fruit in their native Colours. There was alſo a rank of Ovals under the Crown, not unlike to the former, made of Gold; ſo that on both ſides, both the Variety and Delicacy of the Work appeared, both in the Bends and Borders, as alſo in the Table, in which there appeared not any difference, on whatſoever ſide it was turned; and from the top unto the bottom one and the ſame Workmanſhip appeared. For it had a Plate of Gold, four Fingers broad comprehending the breadth of the Table, on which the Feet of the ſame were ſtaied, which were afterwards faſtned to the Border by Buttons and Claſps of Gold, to the end that the excellent and curious Workmanſhip might the better be ſeen, and on whatſoever ſide it were turned, it might always ſeem B the ſame. They ingraved alſo on the ſame, a Labyrinth, in the midſt whereof there were divers kinds of precious Stones, ſhining like Stars: And amongſt the reſt there were Rubies and Emeralds of moſt Orient brightneſs, as alſo all other ſorts of Stones that either are eſteemed for their Beauty or Price. Near unto this Labyrinth, from the one end unto the other, there were certain Knots engraven, the middle whereof was like to a Rhombus or Loſenge, upon which there were certain pieces of Chryſtal and Amber, inchaſed and placed one by the other in equal diſtance, and proportion; which gave a marvellous ſatisfaction to the beholders. The Corniches of the Feet were made after the Form of a Lily; the leaves whereof bent themſelves under the Table, and the Stalk ſeemed to be ſtretched out ſtrait. The Baſe of the ſame was an hand's breadth C large, adorned with a Carbuncle in every part. The breadth thereof was eight Fingers, on which all the Plate of the Feet was ſtaied; and on every one of them was there engraven by curious Workmanſhip Ivy, and Vine Branches loaden with cluſters of Grapes, ſo made to the life, that they ſeemed to be Grapes indeed. For the whole was ſo ſubtile and delicate, that when the Wind blew, the Workmanſhip waved and was carried up and down; ſo that it ſeem'd that theſe Fruits were rather natural, than counterfeited by Art. The Work was made after a new Faſhion, as if it conſiſted of three Pieces; and notwithſtanding it was ſo well ſhut and cloſed together, that the Seams and Joynts might not any ways be ſeen: The thickneſs of the Table was no leſs than half a Cubit. D

Two golden ſtanding Cups.

Two Silver ſtanding Cups. Thirty Viols. *Ptolomy*'s Charge and Diligence in the finiſhing of his Preſents.

See here what this was, which the King preſented; wherein the price of the Stuff, the diverſity and beauty of the Workmanſhip, and the excellency of the Engraving was very excellent; ſo that the richneſs of the Materials, and the great variety of Ornaments of this Magnificent Preſent made it evident, that though this great Prince could not, for the reaſons before-mentioned, make this Table larger than the former, yet he ſpared no Charges to make it ſurpaſs it in all other reſpects. He gave beſides this, two Veſſels of Gold, ſcaled from the bottom as far as the half part of the Cup; and beſides that, inriched with divers precious Stones curiouſly inchaſed. And in the midſt of them there was a Labyrinth a Cubit high, made of all ſorts of precious Stones, and at the Foot thereof were ingraven Spires, after the manner of Twigs, and faſt by them a certain Fold E like unto a Net, made in oval faſhion, that aſcended even unto the brims. The midſt thereof was filled with little Targets of the bigneſs of four Fingers, made of precious Stones; and round about the edges thereof were Lilies, Ivy Flowers, and Vines with their cluſters of Grapes engraven round about. This was the beauty and Excellency of thoſe two Cups, each of them containing twenty and four Pints. There were alſo others made of Silver, ſo tranſparent as if they had been of the pureſt Chryſtal, thorow which all things that were put into them, were manifeſtly diſcovered, He cauſed alſo thirty Ewers to be made, in which all the Gold that was not covered with precious Stones, was ſhadowed with Ivy Leaves, and Vine Branches moſt curiouſly engraven: And all theſe things were not only curiouſly wrought by the wonderful cunning of the workmen; but F were in like manner ſeconded by an ambitious diligence of the King, who thinking it not enough that without ſparing for any thing, he had undertaken the Charge, did oftentimes (forſaking his moſt ſerious Affairs) viſit the Shops, and examine the Works; and that which more and more increaſed their diligence, was, becauſe they ſaw him ſo intent upon the Work.

The 70 Interpreters coming to *Alexandria*, are Royally entertained.

And theſe were the Preſents which were ſent by this King to be dedicated in the Temple of *Jeruſalem*. All which being conſecrated and laid up in the Temple by the High-Prieſt *Eleazar*, after he had greatly honoured thoſe that brought them thither, and given them certain Preſents to be tendered in his behalf unto the King, he diſmiſſed and ſent them back again. No ſooner were they arrived in *Alexandria*, G but the King (having notice thereof, and how the ſeventy two Elders were come with them)

The Year of the World, 3684. *before Chriſt's Nativity*, 280.

H them) he ſent to ſeek out his Ambaſſadors, *Andrew* and *Ariſtæus*, who came and preſented
him with Letters from the High-Prieſt *Eleazar*, and anſwered him to all which
he demanded of them. And being deſirous to communicate with the Elders that
came from *Jeruſalem* to expound and interpret the Law, he contrary to his ordinary
cuſtom and manner, diſmiſſed all thoſe that came to him about private Buſineſs,
to whom he was accuſtomed to give Audience every fifth day; as he uſed monthly
to Foreign Ambaſſadors. Having therefore for that time diſmiſſed them, he kept thoſe
by him whom *Eleazar* had ſent unto him; who coming to his Preſence (accompanied
with thoſe Preſents which the High-Prieſt had delivered them to preſent unto him,
with the Original wherein the Law was written in golden Letters) he asked them
I where their Books were; and they diſcovering and opening them, ſhewed them unto
him. After the King had ſeen them, he was very much aſtoniſhed to ſee the Parchments
ſo delicate, and to behold the whole form thereof ſo perfectly conjoyned, that
it was impoſſible to diſcover the Seams; and he told them that he gave them Thanks,
that were come unto him, and unto him that had ſent them; but more eſpecially unto
God, who was the Author of theſe Laws. Whereupon the Elders and thoſe that aſſiſted
them, cried out altogether, and wiſhed that all good hap might befal the King;
who through the exceſſive Joy that he conceived, burſt out into Tears; for *naturally, extreme
Joy, as well as Grief, is the cauſe of Tears.* After he had commanded that theſe
Book ſhould be committed to their Truſt who were deputed to that Office, at length he
K ſaluted the Elders, telling them that it was very requiſite after he ſhould have treated
with them concerning the occaſion of their coming to take care of their particular entertainment.
In a word, he confeſſed unto them, that their coming was ſo acceptable unto
him, that he promiſed them ſo long time as he lived, he would every year renew and
honour the Memory of that day, (and by good hap it was the very ſame day wherein he
overcame *Antigonus* by Sea.) His pleaſure was alſo, that they ſhould be his Gueſts, and
he cauſed divers goodly Lodgings to be aſſigned them under the Caſtle.

Nicanor likewiſe, who had the charge to entertain Strangers, commanded *Dorotheus*
(who was ordinarily imployed in the ſame) to prepare for every one of them ſuch
Things as were neceſſary for their Diet and Entertainment. For ſo was it ordained
L by the King, that in every City, there ſhould be a Commiſſary appointed to provide
for Foreigners that ſhould come to that Place, to the intent they might be treated according
to their own Cuſtoms: Intending thereby, that their Entertainment ſhould be
the more agreeable unto them, and that they might be the leſs tired with Foreign Novelties.
This Cuſtom of his was put in practice at this time by *Dorotheus*'s Care and exact
Diligence, who in his own Perſon diſpoſed all that which was neceſſary for that Hoſpitality.
He prepared two Places to Banquet in, in two ſeveral parts (according as the
King had commanded him) ſo that ſome of them might ſit on either ſide of him and
the reſt might be placed near unto his Table, omitting nothing of that which concerned
their honour. When they were in this manner placed, the King commanded *Dorotheus*
M to entertain them as he was wont to do thoſe who repaired unto his Court from *Judæa*.
Hereupon he diſmiſſed the *Egyptian* Prieſt, and others that were wont to make the ordinary
Prayers; which done he commanded that one of the Elders called *Eliſæus* (who
was a Prieſt) ſhould bleſs the Table; whereupon he ſtanding upright in the midſt of
them all, beſought God to bleſs both the King and his Subjects with all happineſs.
Whereupon there aroſe an Applauſe and Acclamation of all Men, which being ceaſed,
they fell to their Banquet, and made good cheer with that which was ſet before them.
When the King had kept ſilence ſo long as he thought convenient, he began at laſt to
play the Philoſopher, asking of every one of them certain Queſtions in Phyſick,
praying them to diſcuſs the ſame; and when each of them in order had very pertinently
N anſwered to the Queſtion that was propounded unto them, the King took great pleaſure
therein, and for twelve days ſpace he continued this Feaſt. Whoſo deſireth to know
the Queſtions that were propoſed unto them in particular, let them read the Book
which *Ariſtæus* hath written to that effect. The King was aſtoniſhed at their Anſwers,
and the Philoſopher *Menedemus* confeſſed that they confirmed him in his Opinion that
all things were adminiſtred by Divine Providence, and that they furniſhed him with reaſons
to maintain his Sentiments. But the King proteſted in their Preſence, that their
Converſation had infinitely contented and inſtructed him, in that by their means he had
obtained the good hap to be informed by them how to govern his Kingdom. Whereupon
he commanded that each of them ſhould have three Talents given him, and that they
O ſhould be conveyed to their Lodgings. Some four days after, *Demetrius* took them with
him, and led them over that Trench of the Sea that containeth ſeven Furlongs, and that
Bridge which joyneth the Iſland to the Continent, and toward the Northern part there-

The Banquet that Ptolomy made for the *Jews*, and their Prayers before Meat.

The Tranſlation of the Bible into the *Greek* tongue.

The Year of the World, 3684. *before Chriſt's Nativity*, 180.

of he aſſigned them a Lodging remote from all noiſe, and fit for Contemplation; to A
which place after he had brought them, he beſought them, that ſince they had all thoſe
things that were neceſſary for the interpretation of their Laws, they would apply themſelves
unto it without any diſcontinuance of the Work, until they had brought it to
Perfection; whereupon they imployed all the diligence that was poſſible, to the end the
Interpretation might be exact, intending only this from the morning until three hours
after noon; after which time they imployed the reſt of the day in their refection; and
to that end they were furniſhed in all abundance with all ſorts of Victuals. Beſides,
Dorotheus preſented them with a part of divers Diſhes which were prepared for the
King; for ſo his Majeſty had commanded it. Thus every morning entred they the
King's Palace, and after they had ſaluted him they retired themſelves to their accuſtomed B
place; and after they had waſhed their Hands in the Sea-Water, and were purified, they
ſate down in that manner to proſecute their Tranſlation. Now when the Law was
fully interpreted, and the Work was finiſhed, in the ſpace of ſeventy and two days, *Demetrius*
aſſembled all the *Jews* in that place where the Law had been tranſlated, and
cauſed it to be read over in the preſence of the Interpreters themſelves. Which done,
the Aſſembly approved the Expoſition of the Interpreters; and praiſed *Demetrius*, by
whoſe ſuggeſtions they enjoyed ſo great a good. They requeſted likewiſe that this Expoſition
ſhould be peruſed and over-read by the Nobles and Governours. After this,
both the Prieſt, the Elders, the Interpreters, and the Magiſtrates of the People required,
that ſince this Tranſlation was ſo happily atchieved, it might remain unaltered; ſo C
that no jot thereof might be changed.

Which reſolution being allowed by all Men, it was ordered, that if any Man perceived
any thing in that Tranſlation, which was either exuberant or deficient, he ſhould conſider
thereupon and give notice thereof, to the end it might be corrected; dealing herein very
diſcreetly, to the end that that which had once been adjudged good, ſhould continue inviolable
for ever. The King therefore was highly contented, ſeeing his endeavours and
purpoſe in that behalf ſo happily and profitably finiſhed; but above all things, he took
pleaſure in reading the Law, admiring at the profound Wiſdom of the Law-maker, and
began to queſtion with *Demetrius*, by what means it came to paſs, that neither any Poet
nor Hiſtoriographer had made mention of that Law, notwithſtanding that in it ſelf it was D
ſo admirable. To whom *Demetrius* gave this anſwer, That no Man was ſo hardy to touch
that Work, by reaſon that it was Divine, and every way Venerable; aſſuring him alſo,
that certain Men who had attempted to ſet their Hands thereto, had been puniſhed by
God; giving him to underſtand, how *Theopompus*, intending to reduce ſome part of that
Law into his Hiſtory, had ran mad for more than thirty days, and that having ſome intermiſſion
of his fit, he appeaſed God by Prayer; thereby eaſily conjecturing what was the
cauſe of his Malady. Moreover, he was certified by a Viſion that appeared unto him in
his ſleep, that this incovenience befel him, becauſe he had too curiouſly ſearched into
ſacred and divine Matters, and had intended to communicate the ſame unto prophane
and wicked Men, from which enterprize when he had deſiſted, he recovered his right wits E
again. He likewiſe inſinuated further, that *Theodeſtes* the Tragick Poet, intending to
make mention in ſome of his Poems of a certain Hiſtory written in the ſacred Scriptures,
was ſtrucken blind; and acknowledging the cauſe hereof to proceed from his audacious
Preſumption, he was reſtored to his ſight after he had appeaſed God's diſpleaſure.

God's Juſtice upon thoſe *Ethnicks* that intermedled with the ſacred Scriptures.

When the King had conſidered on theſe words, according as *Demetrius* had diſcourſed
them unto him, he proſtrated himſelf on the Earth, and commanded that the Books ſhould
be carefully kept, to the end they might continue free from corruption. Furthermore, he
exhorted the Tranſlators to repair oftentimes unto him from *Judea*, aſſuring them that in
ſo doing, the matter would redound both to their honour and profit; telling them that for
that time he thought good to diſmiſs them; but when they ſhould return unto him again, F
of their own motion, they would obtain all that which their Wiſdom deſerved, or Magnificence
could impart unto them. This ſaid, he gave them leave to depart, after he had given
each of them three ſeveral Suits of Apparel, two Talents of Gold, and a Cup that was in value
worth a Talent, and a certain Bed or curious Couch to ſit and banquet upon. This gave
he them for themſelves: But to *Eleazar* the High-Prieſt he ſent, by them, ten Couches,
whoſe Feet were of Silver, and the Furniture anſwerable, and a Veſſel of thirty Talents;
ten purple Robes likewiſe, and a magnificent Crown, and one hundred pieces of fine Linen:
And beſides that, he ſent, by way of Preſent, unto the Temple, Ewers, Baſins, and two golden
Veſſels; beſeeching *Eleazar*, by his Letters, that if any one of his Subjects had an inclination
to come unto him, he would permit him, aſſuring him that he would highly eſteem the G
Converſation of ſo learned Men; and that he had Riches which he would employ with
great pleaſure in ſuch Affairs. Thus did *Ptolomy Philadulphus* eſteem and honour the *Jews*.

The Preſents which the King beſtowed upon the Interpreters, and thoſe he ſent to *Eleazar*.

CHAP. III.

H *Favour received by the* Jews *from the Kings of* Aſia; Antiochus *the great, contracts an Alliance with* Ptolomy *King of* Egypt, *and gives him* Cleopatra *his Daughter in Marriage, with ſeveral Provinces for her Dowry, and amongſt the reſt* Judea. Onias *the Chief Prieſt incenſeth the King of* Egypt *by refuſing to pay the Tributes which was due.*

THe *Jews* received honour likewiſe at the hands of the Kings of *Aſia*, becauſe they had born Arms under them. For *Seleucus* ſirnamed *Nicanor*, highly reſpected them, and permitted them to dwell in thoſe Cities which he built in *Aſia* and lower *Syria*; and in *Antioch*, which was the Metropolitane chief City. Moreover he gave order, that they ſhould be held in as great eſtimation, as either the *Macedonians* or *Greeks* that inhabited I therein, ſo that even unto this day that order is continued (as it appeareth by this) for that the *Jews* refuſing to anoint themſelves with foreign Oil, do receive a certain ſum of Money from the Maſters of the Exerciſes in lieu of the Oil. Which when the People of *Antioch* intended to aboliſh, during the preſent War, *Mutianus* at that time Governour of *Syria*, oppoſed himſelf againſt them. Again, when *Veſpaſian* and his Son *Titus* had conquer'd the World, altho' the *Alexandrians* and *Antiochians* deſired that the Priviledges which the *Jews* enjoyed might continue no longer; yet could they not obtain it. Whereby the humanity and valour of the *Romans* may appear, and eſpecially of *Veſpaſian* and *Titus*, that notwithſtanding they had received ſo great trouble by the Wars of the *Jews*, and were ſo bitterly incenſed againſt them, for that they had not, by laying down their Arms, ſubmitted K themſelves, but had continued War againſt them to the uttermoſt, yet they deprived them not of their Priviledges, but put a ſtop to that diſpleaſure which they had long before conceived againſt them; and in like manner had no regard to the requeſt of two ſo puiſſant Cities, as *Alexandria* and *Antioch*; wherefore they granted nothing in favour of them, nor ordained any thing to the prejudice of thoſe whom they had overcome in War, ſo as to aboliſh one jot of thoſe Priviledges which they had in time paſt; but ſaid that they that had reſiſted them by Arms, and who had been overcome, were ſufficiently puniſhed for their obſtinacy: and as touching thoſe that had not committed any offence, they ſaw no reaſon to deprive them of their Rights and Priviledges. We know likewiſe, that *Marcus Agrippa* was of the ſame opinion touching the *Jews*. For whereas the *Ionians* were ſeditiouſly bent L againſt them, and beſought *Agrippa*, that it might be only lawful for them to make uſe of the Priviledges which *Antiochus Seleucus*'s Nephew (whom the *Greeks* intituled *by the name of God*) had given them; requiring, that if the *Jews* were of their Blood, they might be tied to adore the ſame Gods which the *Ionians* worſhipped: When therefore this matter was referred to the determination of the Judges, the *Jews* had the better, and obtained the liberty to live according to their own Laws and Cuſtoms: and he that at this time pleaded their cauſe, was *Nicholas Damaſcene*. For *Agrippa* pronounced, *That it was unlawful for them to innovate any thing*. And if any Man deſire to have a more exact knowledge hereof, let him read the 123 and 24 Book of the Hiſtories of *Nicholas*. Neither ought this judgment of *Agrippa*'s, to ſeem in any ſort ſtrange; for at that time our Nation had not by any M Wars procured the *Romans* diſpleaſure. But upon juſt occaſion may a Man admire the magnanimity of *Veſpaſian*, and of his Son *Titus*, who behaved themſelves with ſuch moderation after ſo great a War, and ſuch doubtful Battels as they had fought againſt us. But to return to my purpoſe, from whence I have digreſſed: At ſuch time as *Antiochus* the great reigned in *Aſia*, the Country of *Jewry* was much haraſſed, and both the *Jews* and Inhabitants of *Cœloſyria* endured many miſeries. For *Antiochus* making War againſt *Ptolomy*, *Philopater* and his Son, called *Ptolomy the famous*, they were miſerably perplexed. For whether *Antiochus* overcame, or was overcome, they were continually ſpoiled; ſo that betwixt the proſperity and adverſity of *Antiochus*, they fared like a Ship toſſed in a ſtorm. But at length, after *Antiochus* had overcome *Ptolomy*, he conquer'd *Jewry*. After the death of *Philopater*, N his Son ſent a great Army into *Cœloſyria*, under the conduct of *Scopas*, who ſeized a great number of thoſe Cities; and falling upon our Nation alſo, he conquer'd it. Not long after this, *Antiochus* fought with *Scopas*, near unto the River *Jordan*, and obtained the Victory, diſcomfited the greater part of the Enemies Army; at which time *Antiochus* recover'd again thoſe Cities of *Cæloſyria*, which were before taken by *Scopas*. He took *Samaria* alſo; which when the *Jews* perceived, they ſubmitted themſelves of their own accord unto him; and having received him in the City of *Jeruſalem*, they gave both his Army and his Elephants abundance of Proviſion, and willingly aſſiſted him with their Forces, to ſubdue thoſe Gariſons which *Scopas* had placed in the Fortreſſes of the higher City. Whereupon *Antiochus* ſuppoſing it to be for is honour, to acknowledge and remunerate O the affection and forwardneſs which the *Jews* had expreſſed in his ſervice, wrote unto his Captains and Friends, ſignifying unto them how forward the *Jews* had been in his Wars; and to let them know, that he was reſolved to gratifie them for their ſervice.

The Year of the World 3684. *Before Chriſt's Nativity* 280.

Hædia & Ruffinus, cap. 3.

The Immunities and Priviledges granted to the *Jews* by *Seleucus Nicanor*, King of *Syria*.

The Priviledge in *Antioch* continued to the *Jews*.

Antiochus the great, King of *Aſia* and *Syria*, vexeth the *Jews*.

The Year of the World 3790. *Before Chriſt's Nativity* 204.

Ptolomy Epiphanes King of *Egypt* warreth againſt the King of *Syria*.

Hereafter I will inſert the the Copy of his Letters which he wrote in favour of them, after A I have recited that which *Polybius* the *Megalopolitane* writeth, to this purpoſe, which I will recite out of the ſixteenth Book of his Hiſtories. *Scopas* (ſaith he) the General of *Ptolomy*'s Army, marching towards the Mid-land, did in one Winter overcome the whole Nation of the *Jews*. He reciteth alſo in the ſame Book, that after that *Scopas* had been overcome, *Antiochus* ſeized *Bathanæa*, *Samaria*, *Abila*, and *Gadra*; and anon after the *Jews*, which dwelt at *Jeruſalem* where the Temple was, joined themſelves with him: and although we are to ſpeak more amply and particularly of that appartition that hapned near unto the Temple; yet we ſhall defer the recital hereof until another time. This is that which *Polybius* hath written. But to return unto our purpoſe: I will recite in this place the Copy of thoſe Letters which were ſent by the King. B

Polybius the *Megalopolitane* of *Scopas Ptolomy*'s Captain. *Antiochus*'s Epiſtle to *Ptolomy*, as touching the Liberty of the *Jews*.

King *Antiochus* to *Ptolomy*, Health.

Whereas the Jews *have given us moſt apparent Teſtimony of their Affections towards us, ſince the firſt time of our entrance into their Country, and have magnificently entertained at ſuch time as we were in Perſon before their City, by preſenting themſelves before us, with all their Elders; and have alſo furniſhed us largely with all that which was neceſſary for our Soldiers and our Elephants; and have likewiſe taken Arms with us againſt the Ægyptian Garriſon: we have thought fit to afford them ſome ſatisfaction in repairing their City, ruinated by caſualties, to the intent it might be inhabited and peopled again, by gathering together thoſe* Jews C *that are ſcattered abroad in divers places, and planting them again in the ſame. And in eſpecial (to the end that the Service of God may be renewed) we have ſet down a certain ſum of Mony to be imployed in Sacrifices, and in Buying Beaſts for their Offerings, Wine, Oyl, and Incenſe; that is to ſay, twenty thouſand Sicles of Silver, and for fine Flour, according to the Law of the place, one thouſand four hundred and ſixty Meaſures of Wheat, and three hundred ſeventy and five Meaſures of Salt. And my will is, that all theſe things that are abovenamed, be delivered unto them according to the form of our Ordinance. We likewiſe command, that the work of the Temple be finiſhed with the Galleries, and other neceſſary Buildings; and that all the Timber be brought out of* Judea *and other places, and eſpecially out of* Libanus, *without any Tax or Tallege; which exemption alſo ſhall take effect in all other neceſſaries that* D *are requiſite towards the reparation of ſo famous a Temple. My pleaſure likewiſe is, that all they of the ſame Nation govern their State according to their own Laws. Let the ancient Prieſts and Scribes of the Temple alſo, and the ſinging Men be freed from all Taxations, that are payed by the Poll, and the Tributes of the Crown, and all other whatſoever. And to the end that the City may be the ſooner built, I grant unto all them that inhabit the ſame at this preſent, or that hereafter tranſport themſelves thither within the Month of* October, *to inhabit the ſame with exemption from all Charges for three Years ſpace. We forgive them moreover the third part of their Tributes, to the intent they may recover their loſſes. We will alſo that thoſe Citizens that have been forcibly led from thence into ſervitude, be ſet at liberty, both they themſelves, and alſo thoſe that are of their Alliance; commanding their Goods* E *to be reſtored unto them. Farewell.*

The Edict of *Antiochus* the Great in honour of the Temple.

Theſe are the Contents of this Letter. And to yield the more honour unto the Temple, he ſent an Edict thorow all his Kingdom to this effect.

That it ſhould not be lawful for any Stranger, to enter within the incloſure of the Temple without the Jews *permiſſion; except thoſe that ſhould be purified according to the Law and Cuſtom of the place. That no Man ſhould bring into the City any Fleſh of Horſes, Mules, wild or tame Aſſes, Leopards, Foxes, or Hares, or generally of any Cattel prohibited to be eaten by the Laws of the* Jews. *That it ſhould not be lawful likewiſe for any Man to bring their Skins into the City, or to nouriſh any ſuch Beaſts in the ſame, but that it might be only lawful to uſe thoſe Beaſts which might be ſacrificed unto God, according to the Law of their Anceſtors.* F *That whoſoever ſhould not obſerve theſe Laws he ſhould pay three thouſand Drachms of Silver unto the Prieſts. Furthermore, to expreſs his Piety and Fidelity towards us, at ſuch time as he heard of the troubles that happened in* Phrygia *and* Lydia, *he wrote alſo unto* Zeuxis *Governour of one of the higher Provinces, and his intire Friend, commanding him to ſend certain of our Nation from* Babylon *to* Phrygia, *writing unto him unto this effect.*

King *Antiochus* to *Zeuxis* his Father, Health.

The Year of the World 3790. *Before Chriſt's Nativity* 204.

Antiochus's Epiſtle to *Zeuxis*, in which he maketh honourable mention of the *Jews*.

Underſtanding that thoſe of Lydia *and* Phrygia *are newly fallen into Rebellion, I have thought good (according to my Duty) to prevent the ſame; and whilſt I conſulted with my Friends what was to be done, it hath been thought fit that two thouſand Families of the* Jews *ſhould be ſent thither; all which ſhould be drawn out of* Meſopotamia *and* Babylon, *to plant them in Garriſons and Places of Security. For I am perſuaded of their good Affection and Zeal towards us, both in reſpect of their Devotion towards God, as alſo from the Teſtimony which our Predeceſſors have given them, namely, that they are faithful, and ready to execute that wherein they are employed. Moreover, it is our pleaſure, that notwithſtanding all Difficulties, you cauſe them to paſs thither, and permit them to live according to their own Laws. Now when they ſhall arrive in that place, thou ſhalt beſtow on every one of them Ground to build them Houſes on, with ſufficient Lands both for Tillage, and to plant their Vineyards in; for which they ſhall pay no Tribute for ten years ſpace: and during ſuch time as they may gather of their own for their Suſtenance, they ſhall be allowed their proviſion of Corn for themſelves, and their Servants. Our Will is alſo, That they who ſhall be employed on neceſſary Affairs, be ſufficiently provided of that they need, to the intent that being ſo bountifully dealt withal by us, they may ſhew themſelves the more Affectionate in that which concerns us. Thou ſhalt give order alſo to the uttermoſt of thy Power, that this Nation be no ways oppreſſed, or injured by any Man.* Farewell.

Antiochus's Friendſhip and Confederacy with *Ptolomy*.

Hitherto we have ſufficiently declared what Friendſhip *Antiochus* the Great bear unto the *Jews*. After this, *Antiochus* contracted an Alliance and Friendſhip with *Ptolomy*, who gave him his Daughter *Cleopatra* in Marriage, and aſſigned him for her Dowry *Cœloſyria*, *Samaria*, *Judea*, and *Phœnicia*; and becauſe theſe two Kings divided the Tributes between them, the chiefeſt in Authority in every Province, collected from their Country, and paid him the Sum agreed upon to the King's Treaſury.

The *Samaritans* moleſt the *Jews*. *Hedio* & *Ruffinus*, cap. 4. *Onias* the High-Prieſt, provoketh the King of *Egypt* for non-payment of his **Tribute.**

At that time the *Samaritans* puffed up with their Proſperity, vexed the *Jews*, ſpoiling their Country, and leading them away Priſoners by force. This hapned under the High-Prieſt *Onias*. For after the deceaſe of *Eleazar*, *Manaſſes* his Uncle obtained the Prieſthood, and after the death of *Manaſſes*, *Onias* the Son of *Simon*, ſirnam'd the *Juſt*, enjoyed this Dignity. *Simon* was Brother to *Eleazar*, as I have heretofore related. This *Onias* was of no great capacity, and withal was very covetous; by which means he failed to pay the twenty Talents of Silver which his Predeceſſors were wont to pay to the Kings of *Egypt*, of that Tribute which the People paid unto him. Whereupon *Ptolomy Evergetes*, the Father of *Philopater*, was grievouſly incenſed againſt him; ſo as he ſent an Ambaſſador to *Jeruſalem* to accuſe him, becauſe he failed to pay his accuſtomed Tribute, threatning him, that if henceforth he received it not, he would divide the Country amongſt his Soldiers, and ſend them to inhabit it. When the *Jews* heard this they were much troubled; but *Onias* was no whit moved thereby, becauſe he was wholly given over to Covetouſneſs.

The Year of the World 3774. *Before Chriſt's Nativity* 194.

CHAP. IV.

Joſeph, *the Nephew of the High-Prieſt* Onias, *obtains Pardon for his Uncle, of* Ptolomy *King of* Egypt, *gets the Favour of that Prince, and raiſeth a very conſiderable Fortune for himſelf.* Hircanus, *the Son of* Joſeph, *becomes a great Favourite of* Ptolomy. *The Death of* Joſeph.

The Taxation of the High-Prieſt for offending the King.

BUt a certain Man called *Joſeph*, the Son of *Tobias* and of *Onias* Siſter, who was the High-Prieſt, being young in years (but honoured in *Jeruſalem* for his Wiſdom, Foreſight and Juſtice, having certain notice by his Mother of the arrival of this Ambaſſador, came unto the City (for he had been abſent in the Village of *Phicala*, where he was born) and ſharply reproved *Onias* his Uncle on the Mothers ſide, becauſe he did not any ways provide for the ſecurity of his Country, but ſought to draw his Countrymen into a general hazard, in that he retained in his Hands that Mony which was levied for the Tribute, whereby he told him, that he had obtained the Government over the People, and purchaſed the High-Prieſthood. And that if he were ſo bewitched with Mony, that for the love of it, he could have the patience to ſee his Countrymen in hazard, and behold his Citizens ſuffer all that which Cruelty could inflict upon them, he adviſed him to repair to the King, and to require him to beſtow the whole or the half of the Tribute upon him. Hereunto *Onias* anſwer'd, *That he would no more execute the Government; and that if it was poſſible for him, he was ready to give over the Prieſthood, rather than repair unto the King.* Whereupon *Joſeph* asked him, *If he would permit him, in the Peoples behalf, to go Ambaſſador to* Ptolomy. Whereupon *Onias* anſwer'd, *That he gave him leave.* Upon this occaſion *Joſeph* went up into the Temple, and ſummoned the People to a general Aſſembly, exhorting them to be no ways troubled, and to conceive no fear through the negligence of his Uncle *Onias*, wiſhing them to be of good Courage, and promiſing them that he himſelf would go Ambaſſador unto the King, and faithfully plead their Cauſe before him, and perſuade him that they had committed no inſolent neglect or contempt againſt his Majeſty; which when the People underſtood, they gave *Joſeph* hearty thanks. Whereupon he preſently came down from the Temple, and honourably entertained the Ambaſſadors that came from *Ptolomy*, and having preſented them with Gifts of great value, and feaſted them magnificently for many days, he ſent them back to their Prince; aſſuring them, that he would in Perſon follow them. And the rather was he incited to this Jorney, becauſe the Ambaſſador had perſuaded him to come into *Egypt*, under ſuch aſſurance, that he would obtain all his requeſts at *Ptolomy*'s hands; the rather for that he was won with the young Man's free Spirit and noble Entertainment.

The King's Ambaſſador honourably entertained, who reporteth *Joſeph*'s liberality upon his return into his Country.

As ſoon as the Ambaſſador returned into *Egypt*, he certified the King of *Onias*'s Ingratitude, and *Joſeph*'s Humanity; certifying him, that he would come in Perſon to entreat Pardon for the People for that Offence they had committed againſt him; and the rather, for that he was in eſpecial Authority among the People; and he ſo far inlarged himſelf in the Praiſe of *Joſeph*, that both the King and Queen *Cleopatra* had a good Opinion of him, although he was yet abſent. But *Joſeph* ſent unto *Samaria* to his Friends, and borrow'd Mony, making preparation for his Voyage. Having therefore furniſhed himſelf with Apparel, Veſſels and Horſes, and with almoſt twenty thouſand Drachms, he arrived at *Alexandria*.

At that time it hapned, that the Princes and Governors of *Phœnicia* and *Syria* repaired thither to farm their Tributes; for the King was accuſtomed every year to ſell them to the Men of moſt reſpect in every City: Theſe meeting with *Joſeph* on the way, began to mock at his Baſeneſs and Poverty. But when he came to *Alexandria*, and had intelligence that the King was at *Memphis*, he ſet forward, and went out to meet him. When therefore the King, accompanied with the Queen, and *Athenion* his Friend, who had diſcharged the place of Ambaſſador in *Jeruſalem*, came riding in his Chariot; *Athenion* (who had been honourably entertained by *Joſeph*) perceiving him upon the way, certified the King that it was he of whom he had ſpoken upon his return from *Jeruſalem*; proteſting on his behalf, that he was a virtuous and honourable young Man. Whereupon *Ptolomy* received him with more Kindneſs than the reſt, and made him come up into his Chariot; where he was no ſooner ſeated, but the King began to accuſe *Onias* for what he had committed. But *Joſeph* ſaid unto him, *Pardon him, O King, and have reſpect to his old Age. For you know that ordinarily old Men and young Children have one and the ſame underſtanding; but from our ſelves who are young, you ſhall have what you pleaſe to require, without any pretext or cauſe of diſcontent.*

The Year of the World, 3770. *before Chriſt's Nativity,* 194.

H This wiſe Anſwer increaſed the Affection which the King had already conceived for him; whereupon he commanded that he ſhould be lodged in his own Palace, and that daily he ſhould accompany him at his Table.

As ſoon as the King came back to *Alexandria*, the Lords of *Syria* ſeeing *Joſeph* ſitting near unto the King, were diſpleaſed; and the day drawing near wherein they were to know what they ſhould pay for their Tribute, they that were of the greateſt Quality in their Country farmed it; ſo that the Tributes of *Cœloſyria*, *Phœnicia*, *Judæa*, and *Samaria*, amounted together to eight thouſand Talents. Whereupon *Joſeph* ariſing, blamed the Farmers, becauſe they had deſigned amongſt themſelves to beat down the Price of the Tributes, promiſing to give double; and that he would likewiſe return the Forfeitures I that were levied upon the Goods of ſuch as offended; which were farmed together with the Tributes. The King gave ear to this diſcourſe of his with great content, and ſaid, *That he approved the ſale of theſe Tributes unto* Joſeph, *who would hereby ſo conſiderably augment his Revenue.* When therefore he was asked, *Whether he could give Surety?* He made him anſwer with great confidence: *O King* (ſaid he) *I will give thee ſuch Pledges as are both worthy and honourable, and ſuch as you cannot miſtruſt.* When therefore the King deſired him to produce them; *I will* (ſaid he) *O King, preſent thee for Sureties, thy ſelf and the Queen thy Wife, that one of you may be Surety for me to the other.* *Ptolomy* ſmiling hereat, granted him the farm of the Tribute, without farther Surety. This favour of his diſpleaſed thoſe Governours of the Cities that were come into *Egypt*, in that they K ſaw themſelves contemned and conſtrained to return with ſhame unto their Houſes. But *Joſeph* obtained 2000 Footmen from the King, that he might by their aſſiſtance levy the Tribute from thoſe Cities, who were negligent in their Payments: And after he had borrowed five hundred Talents of the King's Friends in *Alexandria*, he departed into *Syria*.

The Tributes of *Cœloſyria* committed to *Joſeph*.

As ſoon as he came to *Aſcalon*, he demanded the Payment of the Tribute at the Citizens hands, which they not only refuſed, but moreover upbraided him with injurious words. Whereupon laying hold on about twenty of the principal among them, he put them to death; and having gathered their Subſtances together, he ſent the King ſome thouſand Talents, certifying him of that which he had done. *Ptolomy* admiring at his L Wiſdom, and approving what he had done, permitted him to diſpoſe of all things at his pleaſure. The *Syrians* when they heard this began to fear the like ſeverity; and perceiving that the *Aſcalonites* were ſlain by *Joſeph*, they opened their Gates, and received him willingly, and payed him their Tributes. Whereas alſo the *Scythopolitanes* contumaciouſly refuſed to lay down, according to order, their accuſtomed Tributes, he ſlew the chiefeſt amongſt them, and ſent the Confiſcation of their Goods unto the King. When therefore he had gathered much Silver, and made great gains of the farming of the Tributes, to the intent he might eſtabliſh and make his Power of longer continuance, he liberally employed his gains, conſidering with himſelf, that it was a part of Wiſdom to ſecure his good Fortune, by thoſe Riches which himſelf had gotten: For he ſent many M Preſents both to the King and Queen, and gave liberally to their Friends and Favourites, and to all thoſe which had any Authority or Credit in the Court, that he might win and bind them nnto him by his Benevolence. And in this Felicity continued he twenty two years; during which time he was the Father of ſeven Children by one Wife; and of another called *Hircanus*, by another Wife, who was the Daughter of his Brother *Solymius*, whom he married upon this occaſion.

The *Aſcalonites* and *Scythopolitanes* puniſhed for their contempt.

Joſeph's Wealth and Children.

Going once to *Alexandria* in the company of his Brother (who carried with him his Daughter already marriageable, intending to beſtow her upon ſome *Jew* of good quality) whil'ſt he ſat at Meat with the King, a fair Damſel coming into the Room danced ſo well that ſhe gained the Heart of *Joſeph*, whereupon, he told his Brother of it, praying N him, ſince by the Laws of their Country it was forbidden to a *Jew* to marry a ſtranger, that he would hide his fault, and be an aſſiſtant unto him, that he might procure her for his Miſtreſs. His Brother promiſed him his aſſiſtance, and in the mean time he dreſs'd up his own Daughter, and brought her, by night, into his Bed; whereupon he lay with her (not knowing who ſhe was, becauſe he had drunk over-much) and had her company. His Love ſtill increaſed, and not knowing how to conquer his Paſſion, he told his Brother that he feared the King would not beſtow this Damſel on him. His Brother told him that he needed not trouble himſelf, promiſing that he ſhould enjoy her whom he loved, and that already ſhe was his Wife; letting him know the whole Contrivance, and how he had rather wrong his own Daughter than to ſuffer his Brother to fall into diſhonour. O After that *Joſeph* had commended the kind and natural Affection of his Brother towards him, he took his Daughter to Wife, who bare him a Son called *Hircanus*, as it hath been ſaid: Who being thirteen years old, gave teſtimony of that natural ſpirit, and dexteri-

Hircanus's off-ſpring and towardneſs.

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The Year of the World, 3770. *before Christ's Nativity,* 199.

ty that was in him; by reaſon whereof his Brethren conceived an hatred againſt him, A and the rather becauſe he excelled them in all things, and thereby inſtead of gaining their love he raiſed their jealouſie and hatred. Whereas *Joſeph* was deſirous to know which of his Children had the ripeſt Judgment, and Underſtanding; he ſent them one after another to thoſe Maſters, who were moſt renowned for Science in that time; but all of them returned back unto him rude and illiterate, becauſe they were negligent and idle. Whereupon he ſent *Hircanus* the youngeſt of them into a deſart place, diſtant from the high-way ſome ſeven days journey, and gave him with him three hundred couple of Oxen, to ſow the Ground in that barren place, concealing from him the Yokes that ſhould couple them together.

When therefore he came unto the place, and perceiving that the Yokes were miſſing, B he asked advice of ſome of the Husbandmen; who counſelled him to ſend ſome one back unto his Father to fetch the Couples. But he ſuppoſing he ought not to loſe ſo much time as would be ſpent in ſending back a Meſſenger, he made uſe of a Contrivance which ſeemed much beyond his years. For he cauſed ten couple of the Oxen to be ſlain, and diſtributed the Fleſh amongſt his workmen, and made them cut the Skins, and faſhion Couples thereof; and having yoked his Oxen, he cauſed the Land to be manured, according to his Father's direction; and afterwards returned home unto him. Whereupon he loved him the more intirely, by reaſon of his Wiſdom and the ſubtlety of his Underſtanding; and eſteemed him as if he had no other Child but him alone, but this increaſed the malice and envy of his Brothers. C

Joſeph ſendeth his Son *Hircanus* to *Ptolomy.*

When news was brought unto *Joſeph*, that about that time King *Ptolomy* was bleſſed with a young Son, and how all the chiefeſt Lords of *Syria*, and the Countries under his obeyſance, repaired to *Alexandria* in great Pomp to celebrate the Birth-day of the King's Son; he being of himſelf unable (by reaſon of his Age) to go thither, he asked his Children, whether any of them would go and compliment the King. When therefore the eldeſt Sons had excuſed themſelves, and refuſed to undertake the Journey, pretending they were unfit to perform the Meſſage, and underſtood not the manner of living at Court, all of them adviſing that their Brother *Hircanus* might be ſent: *Joſeph* wrs well pleaſed thereat, and calling for *Hircanus*, asked him if he would go to King *Ptolomy*; he promiſed to undertake the Journey, and told his Father he needed no great D ſum of Mony to perform it, becauſe he ſhould travel frugally, and content himſelf for the whole expence with ten thouſand Drachms. *Joſeph* was very glad to hear of his Son's Prudence; and after *Hircanus* had kept ſilence for a while he adviſed his Father, that he ſhould not preſent the King with any thing out of *Judæa*, but that he ſhould write unto his Factor in *Alexandria*, commanding him to deliver ſuch ſums of Mony as he thought convenient, to buy that which he found to be moſt Magnificent and of beſt eſteem in the City. *Joſeph* imagining that perhaps he would employ about ten Talents in Preſents, and approving of his Son's Counſel, wrote unto his Factor *Arion* (who had the uſe of almoſt three thouſand Talents of his in *Alexandria.*) For gathering up his Mony in *Syria*, he was wont to ſend it thither; and as oft as the prefixt time came E wherein the King's Tributes were to be paid, he commanded *Arion* to pay them. Having therefore Letters of Credit unto him, he went towards *Alexandria.* Whereupon his Brethren wrote preſently unto all the King's Friends, that by ſome Means they would make him away.

Treaſon intended againſt *Hircanus.*

Hircanus's Apology for his Actions.

As ſoon as he was arrived in *Alexandria*, and had delivered his Father's Letters to *Arion*; *Arion* asked him how many Talents he would have? hoping that he would deſire but ten, or thereabout; but when *Hircanus* had told him ye had need of a thouſand, he waxed wroth, and reproved him for his Prodigality, telling him how his Father had gathered his Goods with much Labour and Frugality, and refuſing to give it him, he prayed him to imitate his Father's Example; and in a word he told him, that he would deliver him F no more than ten Talents; and that for no other uſe, than to buy Preſents for the King. Whereupon *Hircanus* was offended and cauſed *Arion* to be kept in Priſon. Whereof his Wife informed Queen *Cleopatra*, and deſired her that the young Man might be chaſtiſed for his inſolence (for *Arion* was in great eſteem with the Queen, ſo that ſhe acquainted the King with the matter.) Whereupon *Ptolomy* ſent for *Hircanus*, and ſaid unto him; *Thnt he marvelled, that being ſent unto him by his Father, he had not as yet viſited him; and beſides, that he had committed his Father's Agent to Priſon; he therefore commanded him to yield him a reaſon thereof.* Whereunto he anſwered, *That there was a Law among the Jews that no Man ſhould taſte of the Sacrifices that had not firſt of all viſited the Temple, and ſacrificed unto God; and that in that reſpect he had not hitherto viſited his Majeſty, becauſe he expected* G *certain Preſents to preſent unto his Majeſty from his Father, who was his Servant. Furthermore, he alledged that he puniſhed his Father's Servant, becauſe he had diſobeyed his Commandment*

H *ment, which he ought not to do, whether his Maſter were noble or ignoble; and if* (ſaid he) *we chaſtiſe not ſuch Men, as they have deſerved, expect (O King) that you alſo ſhall be neglected by your Subjects.*

The year of the World, 3780. *before Chriſt's Nativity,* 184.

When *Ptolomy* heard theſe words, he roſe well pleaſed, and wondered at the magnanimity of the young Man. *Arion* perceiving that the King roſe ſatisfied, and that he was like to have no aſſiſtance at his hands, delivered *Hircanus* the thouſand Talents, and by this means he was ſet at liberty. Some three days after, *Hircanus* came and ſaluted both the King and Queen; who entertained him graciouſly, and feaſted him, for the kindneſs which they bare unto his Father. He enquiring among the Merchants, bought one hundred young Lads well learned, and in the flower of their Age, paying a Talent for I each one; and the like number of Virgins for ſo many Talents. Being invited to a Banquet by the King, with all the Princes and other Lords, he was placed beneath them all, becauſe that (by reaſon of his youth) they that aſſigned the places, according to every Man's Dignity, made ſmall account of him. The reſt that ſate at Table, after they had eaten their Meat, laid all their Bones before *Hircanus*, ſo that the Table was covered round about him; whereupon a certain Droll, called *Triphon*, (in whoſe railery the King took ſome delight) to divert the Company, ſaid,

Hircanus's Apology for his actions.

See here, Sir, what ſtore of Bones lie before Hircanus, *whereby you may conjecture after what manner his Father hath fleeced all* Syria. The King laughing at *Triphon*'s words, asked *Hircanus*, how he came by ſo many Bones before him? *Not without good reaſon* (ſaid K he) *O King; for Dogs devour the fleſh with the Bones, as theſe do (pointing at thoſe who ſate with him at the Table, becauſe they had no Bones before them;) but Men eat the Fleſh, and caſt the Bones away, as I do, becauſe I am a Man.* The King was ſo well pleaſed with his diſcreet anſwer, that he commanded the reſt not to offer him any affront for the future.

Hircanus's jeſts.

The next day he ſought out all the King's Friends, and the principal Courtiers, and ſaluted them one by one, enquiring of their Servants, what Preſents they would court the King with upon the Birth of his Son? Who told him that ſome of them would give twelve Talents, and others that were in Dignity, would preſent them according to their Ability. Whereupon *Hircanus* ſeemed diſſatisfied, as wanting power to offer ſuch L a Preſent, pretending that he had no more than five Talents. All which theſe Servants preſently reported to their Maſters; who were very joyful thereat, in hopes that the King would not be well pleaſed to receive a ſmall preſent from *Hircanus*. Now when the day of Solemnity was come, and they that pretended to preſent the King moſt magnificently, offered no more than twenty Talents; *Hircanus* preſented the hundred young Lads he had bought to the King, and the Virgins unto *Cleopatra*; for whom he had paid a Talent by the Poll. At this unexpected Magnificence, all Men were amazed: But beſides this, he gave Gifts of divers Talents to the King and Queens Favourites and Servants, and their Attendants; whereby he ſecured himſelf from the danger that might fall upon him by their means. For the Brothers of *Hircanus* had written unto them to M murther him. *Ptolomy* was much pleaſed with the great Magnificence of this young Man, and bid him ask whatſoever he pleaſed at his hands. But he required no other thing, but that it would pleaſe the King to recommend him, by his Letters, to his Father and Brethren. When therefore the King had particularly honoured him, and had given him many rewards, he wrote unto his Father and Brethren, and all his Governors, and Commiſſaries, and in that manner ſent him away. His Brothers hearing how he had in all things highly pleaſed the King, and that he returned with great glory, they went out to meet him, with an intent to murther him, with their Father's knowledge: For he being diſpleaſed with him, by reaſon of his above-mentioned large expence took no care to ſecure him; yet concealed he his diſcontent for fear of the King. But when his Brothers N came and encounter'd him on the way, he ſlew divers of thoſe that accompanied them, and two of his Brethren alſo were left ſlain upon the place, and the reſt fled unto *Jeruſalem* unto their Father. And when upon his coming unto *Jeruſalem*, he perceived that no Man welcomed him, he was afraid, and departed preſently from thence to the other ſide of *Jordan*, where he paſt his life in receiving and gathering the Tributes of the *Barbarians*. In that time *Seleuchus*, ſirnamed *Soter*, the Son of *Antiochus* the Great, reigned in *Aſia*. At that time alſo died *Joſeph*, *Hircanus*'s Father, who was a Man of good Repute and great Courage; who eſtabliſhed the People of the *Jews* in a laſting Peace, and freed them from Poverty and many Diſaſters, and collected the Tributes of *Syria*, *Phœnicia* and *Samaria*, for the ſpace of twenty two years. His Uncle *Onias* died alſo about the ſame O time, leaving the Prieſthood to his Son *Simon*; after whoſe death, his Son *Onias* was made High-Prieſt; to whom *Arius* King of *Lacedæmon*, ſent an Embaſſage and Letters, the Copy whereof hereafter enſueth.

Hircanus ſounding what other Men would give, gave more than the reſt, for which he receiveth another kingly reward.

Hircanus's Brothers aſſailing him on the way, are ſlain and diſcomfited.

Joſeph's death, *Onias*, and after him *Simon* his Son, High-Prieſt. *Hedio & Ruffinus*, cap. 4.

CHAP.

The year of the World, 3780. before Chriſt's Nativity, 144.

CHAP. V.

Arius *King of* Lacedemon *writes to* Onias *the High-Prieſt to contract an Alliance with the* Jews, *pretending that the* Lacedemonians *were deſcended from* Abraham; Hircanus *builds a magnificent Palace, and kills himſelf for fear of falling into the hands of* Antiochus.

The Letter of the King of *Lacedemon*, to the High-Prieſt of the *Jews*. 1 *Mac.* 12.

Arius King of *Lacedemon*, to *Onias*, Health.

We have found out a certain Writing, wherein it is recorded, that the Jews *and* Lacedemonians *are of the ſame Race, and both of them deſcended from* Abraham. *It is therefore requiſite that ſince we are Brethren, you let us know wherein we can ſerve you, that we may have one common Intereſt.* Demoteles *our Meſſenger bringeth you our Letters, written on a ſquare Leaf, the Seal whereof is an Eagle holding a Dragon in her Talons.* Theſe were the contents of the *Lacedemonians* Letters.

Sedition among the People, after *Joſeph's* death.

Hircanus afflicteth the *Arabians* with continual War.

Hircanus buildeth a ſtrong Tower.

After the death of *Joſeph* it came to paſs that the People began to mutiny in the quarrel of his Children; for the elder Brethren made war againſt *Hircanus*, who was the younger, by means whereof the People were divided; the greater part of them followed the elder Faction; and the High-Prieſt *Simon* alſo, by reaſon of his affinity with them, follow'd their Party. Whereupon *Hircanus* reſolved to repair no more unto *Jeruſalem*, but fixing his habitation on the other ſide of *Jordan*, he made continual War againſt the *Arabians*, ſlaying a great number of them, and taking many Priſoners. He built an huge Tower of white Marble from the bottom to the top, and on it he placed the Figures of many living Creatures in Sculpture of great height. About the ſame he cut a deep Trench of Water; and having hewed the front of the Rock that ſtood over againſt the Building, he made divers Caves therein, many Furlongs long. He alſo made divers Chambers therein, both to eat, and ſleep, and dwell in. He drew thither likewiſe Currents of ſpringing Water, in ſo great abundance, that it gave much delight to thoſe that dwelt there, and great Ornament to the whole Building. The mouth of every Cave was ſo little, that but one Man only could enter at once; which he therefore made ſo narrow, becauſe they might the better ſerve for his ſecurity and refuge; that if ſo be he were at any time aſſaulted by his Brethren, he might avoid the danger of ſurpriſal. Moreover, he built within his Caſtle many large Halls which he adorned with great and goodly Gardens: And this place thus built, was called by him *Tyre*, and is ſituate between *Arabia* and *Judea*, on the other ſide of *Jordan*, not far from the Country of *Eſſedon*. He commanded in this Country ſeven years, all that time that *Seleucus* reigned in *Syria*. After whoſe death, his Brother *Antiochus* ſirnamed *Epiphanes*, obtained the Kingdom. *Ptolomy* alſo King of *Egypt* (who was likewiſe called *Epiphanes*) died and left two Children very young behind him, of whom the eldeſt was called *Philometer*, and the younger *Phiſcon*. But when *Hircanus* perceived that *Antiochus* grew very powerful, he feared to be puniſhed by him for his Incurſions made upon the *Arabians*, whereupon he ſlew himſelf with his own hands; and *Antiochus* enjoyed all his Goods.

Antiochus Epiphanes, King of *Syria*.

The Sons of *Ptolomy Epiphanes*, *Philometer* and *Phiſcon*.

Hircanus killeth himſelf *Hedio & Ruffinus*, cap. 6. 1 *Mac.* 1.

CHAP.

H

CHAP. VI.

Onias, *ſirnamed* Menelaus, *ſeeing himſelf excluded from the High-Prieſthood, retires to* Antiochus, *and renounceth the Religion of his Foreſathers*; Antiochus *enters* Egypt, *and being ready to make himſelf Maſter of it, the* Romans *force him to retire.*

The Year of the World, 3790. *before Chriſt's Nativity*, 174.

ONias the High-Prieſt being dead about this time, *Antiochus* gave the Prieſthood to *Jeſus*, ſirnamed *Jaſon*, his Brother: For that Son unto whom *Onias* had left the Succeſſion, was as yet very young (of whom we will ſpeak in convenient time and place. I This *Jeſus* (*Onias*'s Brother) was deprived of the Prieſthood, through the King's Diſpleaſure conceived againſt him, who gave it ſhortly after to his younger Brother called *Onias*: For *Simon* had three Sons, who, as we have declared, ſucceſſively poſſeſſed the Prieſthood: This *Jeſus* cauſed himſelf to be call'd *Jaſon*, as his other Brother cauſed himſelf to be call'd *Menelaus*, whereas his Name was *Onias*. But *Jeſus*, who had firſt of all been eſtabliſhed in the place of the High-Prieſt, aroſe againſt *Menelaus*, who was elected into the place after him. So that the People were divided into Factions, and *Tobias*'s Sons were on *Menelaus*'s ſide; but the greater number of the People follow'd *Jaſon*; ſo that *Menelaus*, and the Sons of *Tobius*, being much troubled by them, retired to *Antiochus* telling him that they intended to forſake the Religion and Ordinances of their Fathers, and to K follow that of the King, and to live after the manner of the *Greeks*; exhorting him to give them licence to erect a place of Exerciſes in *Jeruſalem*. Which when *Antiochus* had granted them, they ſo behaved themſelves, that there appear'd no more ſign of Circumciſion in them; ſo that at ſuch time as they were naked, there was no difference between them and the *Greeks*; and neglecting all the Ordinances and Cuſtoms of their own Country, they conform'd themſelves to the Behaviour and Manners of other Nations. *Antiochus* having all things in his Kingdom according to his Heart's Deſire, reſolv'd to make War upon *Egypt*: He contemned *Ptolomy*'s Sons age (who were not as yet capable to manage their Affairs.) Arriving there near to *Peluſium* with a great Power, he circumvented, by a ſtratagem, the young *Ptolomy Philometor*, and ſubdu'd *Egypt*: For after he had L beſieged *Memphis*, and taken it, he came to *Alexandria*, with an intent to beſiege the City, and to lay hold on the King, who was therein. But he was driven, not only from *Alexandria*, but alſo out of all *Egypt*, by the Summons that were ſent him by the *Romans*, who commanded him to depart, and withdraw his Army out of that Country, as we have heretofore declared in another place. Now will I more largely and particularly diſcourſe the Acts of this King who overcame *Judea*, and ſpoil'd the Temple: For having only made a brief mention of him in my former Works, I think it neceſſary in this place to make a more exact recital of his Hiſtory.

Onias ſirnam'd *Menelaus*, ſubſtituted in his place.

The Wars betwixt *Jaſon* and *Menelaus*.

Apoſtates from the *Jewiſh* Religion.

Antiochus enforced to depart out of *Egypt*.

The Hiſtory of *Antiochus Epiphanes*.

CHAP. VII.

M *King* Antiochus *being received into* Jeruſalem, *utterly ruines it; pillageth the Temple, and builds a Cattadel that commands the Town. He aboliſheth the Worſhip of God; many* Jews *forſake their Religion. The* Samaritans *diſown their Relation to the* Jews, *and conſecrate the Temple at* Samaria *or* Jupiter.

AFter that King *Antiochus* was return'd out of *Egypt*, and for the fear of the *Romans* had forſaken that Country, he led his Army againſt *Jeruſalem*, and encamped before the City, and took it by ſurrender, the Gates of the City being ſet open unto him by thoſe of his Faction; which hapned in the 143 year ſince the beginning of N the Reign of *Seleucus*. When he ſaw himſelf Lord and Maſter of *Jeruſalem*, he ſlew divers of the contrary Faction; and after he had gather'd together many great and rich Spoils, he return'd back to *Antioch*. Two years after, in the 145 year of the Reign of that Family, on the 25th Day of that Month which we call *Chaſleu*, and the *Macedons Apellæus*, the *Romans December*, in the 153 *Olympiad*, he return'd again to *Jeruſalem*; at which time, he ſpared not them who gave him peaceable entrance, and opened the Gates. But his inſatiable Avarice tranſported him ſo far, that he feared not to violate the Temple, and to ſpoil it of all thoſe Riches which he knew to be there laid up; being no leſs inſolent towards his Friend, than to the Offender; he ſpared neither. For having ſeen what quantity of Gold was in the Temple, and how great a number of Preſents and O precious Ornaments were there laid up, he was ſo covetous, that he brake and violated all Covenants and Conditions. After therefore he had ſpoiled the Temple, and carried away the Veſſels dedicated unto God, the golden Candleſtick, the golden Altar, the

Antiochus entering *Jeruſalem*, ſpoileth the Temple.

The Year of the World, 3789. *before Chriſt's Nativity*, 164.

Table of the Shew-bread, the Cenſers, and pulled down the Curtains made of fine Linen and Scarlet. After he had emptied the Treaſures that were hidden, and left behind behind him of any value, to compleat the miſeries of the *Jews*, he forbade them to offer their uſual and daily Sacrifice unto God, according to the order of the Law: And after he had ſpoiled the whole City, he ſlew a great part of the Inhabitants, and carried away the reſt of them into captivity, with their Wives and Children, to the number of 10000. Furthermore, he burnt the faireſt Buildings of the City, and razed the Walls, and raiſed a Fortreſs in the lower City. For the Temple was as it were a high Cittadel, commanding the reſt. For this cauſe, having incloſed it with high Walls and Towers, he placed a Gariſon of *Macedonians* therein, with whom remained the rabble and ſcum of the wicked Apoſtate *Jews*, who were given over to all Impieties, and who alſo afflicted their Fellow-Citizens with many Injuries. The King alſo commanded that an Altar ſhould be erected in the Temple, on which he cauſed Swine to be ſlaughtered, offering Sacrifice contrary to the Religion and Ordinances of the *Jews*. He conſtrained them likewiſe to forſake the Worſhip of the true God, and to adore thoſe Idols whom he reverenced for Gods, building in every City and Borough both Temples and Altars, on which he ordinarily cauſed Swine to be offered. He forbade them likewiſe to circumciſe their Children, threatning to puniſh him whoſoever he were that was found to do the contrary. Moreover, he choſe certain Overſeers that ſhould compel them to obſerve his Command, ſo that a great number of *Jews*, ſome of their own accord, others for fear of puniſhment, conformed to the King's Commands. But thoſe Men who are of upright Hearts, and valiant minds, little regarded theſe menaces: For having more reſpect to their Laws and Cuſtoms, than to the Torments wherewith they were threatned, if they obſerved not the Edict; they were beaten, and expoſed to moſt cruel puniſhments, for many days, amidſt which many times they yielded up the Ghoſt. For after they were whipt, and maim'd in their Bodies, they were crucify'd and tortur'd alive: They ſtrangled the Women alſo with their circumciſed Children, whom, according to the King's Command, they hung about the Necks of their Parents, who were crucify'd: And if in any place they found any part of the ſacred Scripture, they defac'd and burnt it; and they with whom it was found, were put to a moſt cruel Death.

Antiochus abrogating God's Law, through extream tyranny enforceth the *Jews* to Idolatry, and fortifieth the Temple. *Hedio & Ruffinus*, cap. 7.

The Devil ſeeketh to aboliſh the Bible. The variable Wits of the *Samaritans*, which made them ſo odious in the ſight of the *Jews*.

The *Samaritans* ſeeing this affliction of the *Jews*, pretended no further alliance to them, and call'd their Temple of *Garazim* no more the Temple of God, but (as we have heretofore declared) they ſhewed their own corrupt and unconſtant Natures, and derived their deſcent from the *Medes* and *Perſians*, as in effect they were; wherefore they ſent Ambaſſadors to *Antiochus*, with Letters to this effect:

To King *Antiochus* the viſible God, the Requeſt of the *Sidonians* that dwell in *Sichem*.

Our Anceſtors, enforced by the continual Peſtilence that reigned in their Country, and induced by a certain ancient Superſtition, have been accuſtomed to obſerve that Day as a Feſtival, which the Jews *call their* Sabbath; *and having built on the Mount of* Garazim *a Temple, and dedicated it unto a God who hath no Name, they have offer'd up in the ſame divers ſolemn Sacrifices. But ſince that you have inflicted puniſhment on the* Jews, *according as their Wickedneſs deſerveth, the Commiſſaries of the King, ſuppoſing that we were tied to their Cuſtoms, (by reaſon of ſome Alliance between us) joyn us with them, and charge us with the ſame Accuſations; whereas we are born* Sidonians, *as appeareth by our publick Records. We therefore beſeech you, who are our Benefactor and Saviour, to command your Governour* Apollonius, *and your Steward* Nicanor, *not to moleſt us any more, by charging us with thoſe Accuſations which are peculiar to the* Jews; *who neither are tied to us by Alliance, nor agree with us in Cuſtoms; but that our Temple, which hath not hitherto born the Name or Title of any God, may now be called the Temple of* Jupiter *of* Greece: *By which means, we ſhall be deliver'd from all trouble; and being at liberty to attend our affairs, we may the eaſier and more willingly pay you the greater Tributes.* To this Requeſt of the *Samaritans* the King anſwer'd, ſending them back their own Letter:

King *Antiochus* to *Nicanor*, Health.

The Sidonians *of* Sichem *have ſent us this Requeſt, to which we annex unto theſe our Letters: Since they, who were ſent unto us to this intent, have ſufficiently made appear both to us and our Council, that they are utterly ſtrangers unto thoſe Crimes wherewith the* Jews *are charged, and are deſirous to live according to the Laws of the* Grecians, *we abſolve them in as much as concerneth this Cauſe, and their Temple, which hereafter ſhall be called by the Name of* Jupiter *of* Greece: *We have written to the like effect alſo to* Apollonius *their Governour.* Given the 46th Year, and the Eleventh of the Month *Hecatombaeon*, which ſignifieth *Auguſt*.

H

CHAP. VIII.

The Year of the World 3799. Before Chriſt's Nativity 165.

Matthias *and his ſons ſlay thoſe that were ſent by King* Antiochus *to compel them to offer abominable Sacriſices, and after betake themſelves to the Deſart. They are followed by many others, of whom a great number are ſtifled in their Caves, becauſe they would not defend themſelves on the Sabbath-day.* Matthias *aboliſheth that Superſtition, and exhorts his Sons to aſſert their Privileges, and deliver their Country from Bondage.*

AT this time there dwelt a certain Man in *Modin* (a Village of *Jury*) whoſe name was *Matthias*, who was the ſon of *John*, who was the ſon of *Simon*, the ſon of I *Aſmoneus* a Prieſt, of the rank of *Joarib*, born in *Jeruſalem*. This *Matthias* had 5 ſons, *John* call'd *Gaddis*, *Simon* call'd *Matthes*, *Judas* call'd *Macchabeus*, *Eleazer* named *Auran*, *Jonathan* call'd *Aphus*. This *Matthias* oftentimes complain'd unto his ſons, of the deplorable condition to which their Nation was reduc'd, of the ruin of their City, the deſolution of their Temple, and the miſeries of the People, telling them, *That it were better for them to die in the defence of the Laws and Religion of their Forefathers, than to live diſhonourably amidſt ſo many Calamites.* When therefore the Commiſſaries, deputed by the King, came unto *Modin*, to conſtrain the *Jews* to perform that which was enjoin'd them, and to command them to ſacrifice according to the ordinance; requiring *Matthias* (who ſurpaſſed the reſt in Honour and other qualities, but eſpecially in excellency of Deſcent and Nobility) K to begin firſt of all to offer Sacrifice, to the end that the reſt might follow him, and be induc'd by his example; aſſuring him, *That the King would teſtifie his being well pleaſed with his compliance, by the rewards which he would ſuddenly ſend him.* *Matthias* anſwer'd, *That he would by no means commit that Idolatry*; aſſuring them, *That although all other Nations of the World, either for Love or Fear of Puniſhment, ſhould obey the Edicts of* Antiochus; *yet that neither he, nor any of his Children, would be induc'd to forſake their Father's Religion.* As ſoon as he had return'd this anſwer, he held his peace, and a certain *Jew* ſtepped forth to offer ſacrifice according to *Antiochus*'s Ordinance; wherewith *Matthias* was ſo much diſpleas'd, that both he and his ſons fell upon him, and with their ſwords hew'd him in pieces. He ſlew *Apelles* the King's Captain likewiſe, and the Soldiers which he brought with him, to com- L pel the People to commit Impiety. And not content herewith, he overthrew the Altar, crying out with a loud voice, *If* (ſaid he) *any one be affected to the Laws of his Fathers, and the Service of God, let him follow me:* And this ſaid, he preſently retir'd into the Deſart with his Sons, leaving the Borough utterly unpeopled. The reſt, after his example, retir'd alſo into the Deſart, with their Wives and Children, and made their habitation in Caves. The King's Captains having intelligence hereof, gather'd thoſe Forces that were at that time in the Cittadel of *Jeruſalem*, and purſued the *Jews* into the Deſart. And having overtaken them, they labour'd firſt of all to make them ſubmit themſelves, and to make choice of that which was moſt for their advantage, rather then to endanger themſelves, and enforce them to chaſtiſe their diſobedience with Blood. But the *Jews* nothing M mov'd herewith, reſolv'd rather to die, than commit ſuch an Impiety: Whereupon they (who omitted no opportunity) aſſailed the *Jews* on a Sabbath-day, and burnt them within their Caves; who neither reſiſted their Enemies, nor ſo much as cloſed up the mouths of their Caves, forbearing to make any reſiſtance, by reaſon of the day, reſolving with themſelves not to violate the Sabbath-day, (for we are commanded to ceaſe from all labour on that day.) There were therefore about a thouſand ſtifled in their Caves, with their Wives and Children. Yet notwithſtanding divers eſcaped, and joined themſelves with *Matthias*, whom they choſe for their Captain; who declared unto them, *That they ought to fight on the Sabbath-day:* aſſuring them, *That if they did not, but ſcrupulouſly obſerved the Law, they themſelves ſhould be Enemies unto themſelves, if perhaps the Enemy ſhould aſſail them* N *on that day, and they ſhould not ſtand upon their guard: for by that means they ſhould be deſtroyed without reſiſtance.* Hereby he perſuaded them to do as he had ſaid: and until this day, it is a cuſtom among us, that if need require, we make no difficulty to fight on the Sabbath-day. *Matthias* therefore having aſſembled a ſufficient number of Men about him, deſtroyed the Altars, and ſlew thoſe that had forſaken their Religion, as many of them as he could lay hands on. For divers were ſcatter'd here and there among the Nations, for fear; he commanded theſe to circumciſe their Children that were not circumciſed, driving thoſe from every place, whom *Antiochus* had ordain'd to ſee his law executed.

The zeal and piety of *Matthias* and his Sons.

An Apoſtate ſlain by *Matthias*.

Matthias with his Sons flieth into the deſart.

The *Jews* are ſlain on the Sabbath-day, which ſlaughter maketh *Matthias* more weary.

Matthias rooteth out all Idolatry.

After that *Matthias* had govern'd for the ſpace of one year, he fell ſick of a dangerous Diſeaſe; whereupon he called for his Sons, and ſpake unto them after this manner: *My* O *Sons, I muſt now go that way which is deſtined unto all Men; I therefore exhort you to follow my advice, and diligently to obſerve it, remembring the intent of your Father, who hath begot and nouriſh'd you; which is, to maintain the Laws of our Country, and to eſtabliſh our State, which*

Hedio & *Ruffinus*, cap. 8.

The Year of the World, 3799. *before Chriſt's Nativity*, 165.

Matthias exhorteth his Sons to Piety, Fortitude and Concord.

is in danger to be overthrown, and hold no correſpondence with thoſe that would betray it to the Enemy. Let it appear to all the World, that ye are my Children indeed; ſtrengthen your hearts with Courage, to overcome all force of neceſſity: And aſſure your ſelves, that if you act after this manner, God will not forſake you, but taking pleaſure in your virtue, he will not once more eſtabliſh you in your former peace and liberty, and will petmit you to live again after the manner of your Anceſtors. True it is, our Bodies are mortal, and ſubject unto deſtiny, but the memory of our virtuous actions will never periſh: Being therefore ſtirred up with the love thereof, ſtrive and beſtir your ſelves to obtain honour, to the end that projecting mighty things, you make no difficulty to hazard your lives in the execution of the ſame. Above all things, I exhort you unto Concord, to the end that in whatſoever one of you ſhall be found more naturally apt and fitted than another, he may proſecute it without any contradiction of the reſt. I charge you alſo to obſerve B *and obey your brother* Simon *(who is a politick and valiant Man) in whatſoever he ſhall counſel you. And for your Captain, you ſhall chooſe* Machabeus, *becauſe he is both Valiant and Strong; for he ſhall revenge the injuries and outrages which have been done to our Nation, and put our Enemies to flight: And aſſure your ſelves, that there is no Man that hath any love to Virtue and Religion, who will not joyn himſelf unto you in ſo holy an enterprize.* A

CHAP. IX.

The death of Matthias. Judas Machabeus *one of his Sons, takes upon him the management of the publick Affairs. He delivers his Country, and purgeth it from the Abominations which* C *had been committed therein.*

1 *Mat.* 3. *Matthias*'s death. *Judas Machabeus* appointed Governor.

AFter *Matthias* had thus ſpoken unto his Sons, and pray'd God to favour their enterprizes, and to reſtore the People to their ancient policy, and their accuſtomed manner of living, which they had in former times obſerv'd; he died, and was buried in *Modin.* After the People had mourned for him for a certain time, and perform'd publickly ſuch honour at his Funerals, as was agreeable to his quality, his ſon *Judas Machabeus* took upon him the management of the War, in the 146 year; and by the aſſiſtance of his Brethren, and other *Jews*, he drave the Enemies out of the Country, and put thoſe of his own Nation to death, who had forſaken their Religion, and purged the Country of all D abominations which had been committed therein.

CHAP. X.

Apollonius, *General of* Antiochus's *Army, cometh into* Jewry, *and is diſcomfited and ſlain; and alſo* Seron, *Governour of the lower* Syria.

Hedio & *Ruffinus*, cap. 9. *Judas Machabeus* overcometh *Apollonius* in Battel. *Seron*, Governor of *Cœloſyria*, is put to flight in *Judea*

WHen *Apollonius*, who was *Antiochus*'s General in *Samaria*, heard hereof, he gathered his Army together, and invaded *Judea:* againſt whom *Machabeus* made head, and overcame him in a Battel, wherein there died many, and amongſt the reſt *Apollonius*, E whoſe Sword *Machabeus* got as his part in the ſpoil. There were a great number of them alſo wounded, and much Booty was taken in the Enemies Camp: after which Victory, enriched with ſpoils, he retreated. But *Seron*, Governor of *Cœloſyria*, hearing hereof, and underſtanding that divers had joyned themſelves with *Judas*, and that he had already about him a ſufficient power to keep the Field, and give him Battel; he thought that it concern'd him to begin to puniſh thoſe who obey'd not the King's Edicts. Whereupon, after he had aſſembled all the Forces that he had, and beſides them, hired certain Apoſtates, or fugative *Jews*, he marched forth into *Judas*, and came as far as *Bethoron*, a Village in *Jewry*, where he incamped. *Judas* alſo came out to meet with him, reſolving to give him Battel: and ſeeing that his Soldiers would hardly be drawn out to fight, (both by F reaſon of their inequality of number, as alſo becauſe they were faint by faſting a long time) he encourag'd them, ſaying, *That the means to obtain Victory, and to have the upper hand over their Enemies, conſiſted not in the greatneſs of their number, but in their dependance upon God: whereof they had a moſt eminent example in their Forefathers, who had oftentimes defeated with a ſmall number of Men, divers thouſands of their Enemies, becauſe they fought for the defence of their Laws, and for their Children: for the greateſt Power* (ſaid he) *that a Man can have, is to be innocent, and without offence.* By theſe words, perſuaded he his Soldiers, ſo that without any fear of the multitude of their Enemies, they all together ran upon *Seron*, and encountring with him, they diſcomfited the *Syrians*. For their Chieftain being ſlain, all the reſt betook themſelves to flight, in which thing only conſiſted the ſafe- G ty of their lives. *Judas* therefore purſuing them as far as the Campaign, ſlew aboue 800 of them. The reſt ſaved themſelves in thoſe quarters that bounded upon the Sea.

CHAP.

H

CHAP. XI.

The Year of the World, 3799. *before Chriſt's Nativity,* 165.

Judas Machabeus *defeats a great Army which King* Antiochus *ſent againſt the* Jews. Lyſias *the next year returns with a much great power.* Judas *kills five thouſand of his Men, and cauſeth him to retreat. He purified the Temple, and ſetteth it in order. Other great Exploits perform'd by him.*

Antiochus's preparation to invade *Judæa.*

WHen King *Antiochus* heard theſe things, he was much diſpleas'd at that which had hapned; whereupon he muſter'd all his Forces, and hiring divers Strangers and I mercenary Iſlanders, he prepar'd himſelf to invade *Judæa* about the Spring-time. But after the muſter of his Army, when he found that his Treaſure fail'd him, and that he was in great ſcarcity of money, (for his Tributes were not duly paid him, becauſe the Nations were rebellious) being likewiſe in his own Nature, a Man of great and magnificent Spirit, which put him upon great Expences, he reſolv'd firſt of all to go into *Perſia*, to gather his Tributes. He therefore left the charge of his Affairs with *Lyſias*, (a Man very much eſteem'd by him, and one that govern'd all the Country from *Euphrates*, as far as the Borders of *Egypt*, and the lower *Aſia*) giving him likewiſe a part of his Army, and ſome of his Elephants. To him had the King given charge to ſee his Son *Antiochus* carefully train'd up, until his return; commanding him expreſly, *That when he had conquer'd* Judæa, *he* K *ſhould make the Inhabitants thereof his Slaves, and ſell them to thoſe that would give moſt, and deſtroy* Jeruſalem, *and utterly aboliſh that Race.* The King having given this charge to *Lyſias*, led forth his Army towards the Country of *Perſia*, in the 147 year: And after he had paſſed *Euphrates*, he march'd onward toward the upper Provinces

Antiochus committing his Kingdom, Provinces, and Son to *Lyſias's* charge, departeth into *Perſia.*

Lyſias choſe *Ptolomy* the Son of *Dorymenis*, *Nicanor*, and *Gorgias*, (Men of great Power and Authority amongſt the King's Friends) and gave them 40000 Footmen, and 7000 Horſemen, to invade *Jewry*. Who marching as far as the City of *Emaus*, encamp'd in the Plain near unto it, and ſtrengthened their Army with divers Allies out of *Syria*, and the Countries thereabouts, and with divers *Jews* alſo who were Apoſtates. There came alſo L certain Merchants with them, with an intent to buy thoſe that ſhould be taken Priſoners, bringing Gifts with them, to manacle thoſe that ſhould be captivated, and Mony to pay for them.

Hedio & Ruffinus, cap. 10. *Ptolomy*, *Gorgias*, and *Nicanor's* war in *Judæa*.

When *Judas* had view'd the Camp, and numbred the Enemy, he encourag'd the Soldiers, exhorting them to repoſe their confidence and hope of Victory in God, willing them to invocate and call upon him, according to their Law; and that cloathing themſelves in ſackcloth, they ſhould humble themſelves according to their accuſtomed manner in ſuch extreme Dangers, and call upon God with Supplications and Prayers; and that in ſo doing, God would have compaſſion on them, and give them power to ſtand againſt their Enemies, and put them to flight. When therefore he had order'd his Battel according to the Cuſtom of his Country, by thouſands and hundreds, and ſent away thoſe that were newly married, and ſuch as had newly bought Poſſeſſions, leſt the love of their Wives or M Eſtates ſhould abate ſomething of their Courage, he ſtood up in the midſt of them, and exhorted his Soldiers to fight valiantly, in theſe, or ſuch like words:

Judas's Oration to his Soldiers.

My Country-men and Companions, never have we hitherto had any occaſion more neceſſary, wherein we ought to ſhew our Courage, and contemn our Dangers, than at this preſent. For at this time, if you fight couragiouſly, you may recover your liberty; which of it ſelf is ſo acceptable unto you all, and ought the rather to be deſired, becauſe thereby you will enjoy the free exerciſe of your Religion. As therefore you ſhall behave your ſelves at this time, you may obtain the Victory, and enjoy a happy Life, (which conſiſteth in living according to our Laws and ancient Cuſtoms) but if you prove Cowards, you are to expect nothing leſs than the extremeſt Infamy, and the utter N *extermination of all your Race. Think therefore with your ſelves, that if you fight not, you muſt die; and, on the other ſide, aſſure your ſelves, that in fighting for your Liberty, for your Laws, and for Piety, you ſhall obtain immortal Glory. Prepare you ſelves therefore, that to morrow morning you may give your Enemies battel.* Thus ſpeak *Judas* to his Army, to encourage them.

1 *Machab.* 4.

Whilſt he was intent upon the Battel, certain tydings was brought him, that *Gorgias* was ſent with 1000 Horſemen, and 5000 Footmen, to the end that under the conduct of ſome Fugitives, he might by night, and when he leaſt ſuſpected him, ſet upon him: Whereupon he reſolv'd the very ſame night to break into the Enemies Army, eſpecially ſince he knew that their Forces were divided. Having therefore refreſh'd both himſelf and his O Army, and left a number of Fires in his Camp, he marched all that night, and ſought out the Enemy, who was at *Emaus*. *Gorgias* perceiving that the *Jews* had forſaken their Camp, ſuppos'd they were retired for fear into the Mountains to hide themſelves: So

The Year of the World, 3800. *before Chriſt's Nativity,* 164.

Judas overcometh *Lyſias*'s Army.

that he reſolved to proceed, and ſearch for them diligently. But early in the morning, *Judas*, accompanied with 3000 Men, (who were ill arm'd by reaſon of their Poverty) came up unto his Enemies, who were at *Emaus*; and after he had ſeen their warlike Diſcipline, and mighty number, and how Soldier-like they were encamped, he exhorted his Fellowers, telling them, *That they ought to fight, although they were naked; for although they were in that condition, yet God (who took pleaſure in the greatneſs of their Courage) had already given them the Victory againſt a number of armed Soldiers:* And forthwith he commanded the Trumpets to ſound; ſo that ruſhing in upon his Enemies on the ſudden, the ſurprize and aſtoniſhment was ſo great, that he ſlew divers of them who reſiſted, and put the reſt to flight; he purſu'd them as far as *Gadara*, and the Plains of *Idumea*, of *Azor*, and of *Jamnia*. In this Encounter there died about 3000 of the Enemy. Notwithſtanding, *Judas* would not permit his Soldiers as yet to take the benefit of the ſpoil, becauſe they were to fight againſt *Gorgias* and his *Army*, aſſuring them, *That as ſoon as they ſhould have defeated him, they might take their Booty, without fear, becauſe they ſhould have no more Enemies to expect.*

Judas gathering a huge Prey.

Lyſias once more invadeth *Judæa*, and loſeth 5000 of his Soldiers.

Whilſt he thus ſpake unto his Soldiers, they that were with *Gorgias*, perceived from the top of an Hill, that the Army that was left behind them, was put to flight, and that their Camp was on fire: For although they were far off, yet did the ſmoke aſſure them of it. Which when they underſtood, and perceiv'd *Judas* and his Fellows in battel array, expecting their coming, they fear'd, and betook themſelves to flight. When as therefore *Judas* perceiv'd that *Gorgias*'s Troops were diſcomfited, without ſtroke ſtrucken, he went out to gather the Pillage; and after he had gotten together great ſtore of Gold, Silver, Scarlet, and Purple, he returned to his Quarters with joy, praiſing God for their happy ſucceſs: For this Victory did not a little advantage them, towards the attainment of their liberty. But *Lyſias*, to repair the Diſhonour which he had ſuffer'd by this Defeat, raiſed the next Year another Army of almoſt 60000 choſen Men, and 5000 Horſemen, to invade *Judæa*. After he had therefore made his entry by the Mountains, he encamped in *Bethſura*, a Village of *Judæa*.

The Temple of *Jeruſalem*.

The Temple left deſolate for 3 whole years ſpace. *Dan.* 12.

Judas, having notice thereof, came forth againſt him, accompanied with 10000 Men; and diſcovering the number of his Enemies far to exceed his, (after he had beſought God by Prayer, *That it would pleaſe him to aſſiſt him in the battel*) he charged the Vangard of the Enemy with ſo great Courage, that he diſcomfited them, and ſlew about 5000, leaving the reſt in great fear. *Lyſius* knowing the reſolution of the *Jews*, and how they were reſolved to die, except they might enjoy their Liberty; and fearing their deſperation, more than their force, he gather'd together the reſt of his Army, and returned back to *Antioch*, where he ſojourned, hiring many foreign Soldiers, to make a greater Army to invade *Jewry*. After that *Antiochus*'s Captains had been diſcomfited ſo many times, *Judas* aſſembled the People together, and told them, *That after they had obtained ſo many Victories through the mercy of God, it behoved them to go up to* Jeruſalem, *and to purifie the Temple that was left deſolate, and to offer thoſe Sacrifices ordained by the Law.* When he came thither with a multitude of People, he found the Temple like a Deſart, and the Gates thereof burnt, and Graſs growing within it; ſo great a Diſolation drew Sighs from his Heart, and he wept with all thoſe that accompanied him: And having choſen out certain of his beſt Soldiers, he commanded them to aſſault the Gariſon that were in the Fortreſs, whilſt he himſelf purged the Temple. Which Command of his being exactly and reſolutely fulfilled, he ſent for new Veſſels, a Candleſtick, a Table, and Altar of Incenſe, all made of Gold. He put alſo Veils or Hangings to the Doors, accuſtomed to be ſpread abroad, and made Gates to the Temple. And having thrown down the Alter of Burnt-Offerings, which had been prophaned by *Antiochus*, he built a new one of all ſorts of Stones, neither hewn, nor hammer'd, according to art. The 25 Day of the Month of *Chaſluc*, (with us *September*) there were Lights ſet upon the Candleſticks, and Perfumes laid upon the Altar, and Loaves upon the Table, and Sacrifices offered upon the new Altar. All which hapned the ſame Day three Years, wherein the ſacred Religion was changed into prophaneneſs and impiety. For the Temple was ruinated and left deſolate by *Antiochus*, and remained in that ſtate for the ſpace of three whole Years. For this deſolation hapned in the 145th Year, and the 25th Day of the Month called *Apellæus*, or *Auguſt*, in the 153 *Olympiad*; and the Temple was purified the ſame Day, in the Year 148, and the 154 *Olympiad*. This Deſolation of the Temple hapned, according as *Daniel* had foretold, four hundred and eight Years before; for he declared that the *Macedonians* ſhould deſtroy it.

The Feſtival ſolemnized for the re-eſtabliſhment of the Temple.

After that *Judas* had re-eſtabliſh'd the Service of the Temple, both he and his Country-men ſolemniz'd a Feaſt for eight Days, omitting not any kind of lawful Pleaſure, banquetting ſumptuouſly, and honouring God in Hymns and Pſalms. Thus rejoyced they

The Year of the World 3801. *Before Chriſt's Nativity* 163.

H at this re-eſtabliſhment, ſeeing that contrary to all hope, after ſo long time, they had recover'd the Cuſtoms of their Country, and their ancient Religion: So that a Decree was made of thoſe that ſhould come after, whereby it was commanded, *That for the ſpace of eight Days, the rebuilding of the Temple ſhould be ſolemnized, with the Ceremonies and ancient Ordinances.* And ever ſince that time, and until this Day, we celebrate this Feaſt, called the *Feaſt of Lights*, for this Reaſon, in my Opinion, becauſe this ſo great Felicity began to ſhine unto us as a Light, contrary to all hope. He encloſed the City likewiſe with a Wall, and built high Towers thereon, in which he placed Gariſons againſt the incurſions of the Enemies. He fortified the City of *Bethſura* alſo, that it might ſerve as a Fort againſt the Enemy.

Hedio & *Ruffinus*, cap. 13. *Machab.* 5.

Judas maketh continual War with the neighbouring Nations.

I Whilſt theſe things paſſed thus, the Nations round about diſpleaſed with the re-eſtabliſhment and power of the *Jews*, ſlew divers of them, whom they ſurprized by Ambuſhes and Treachery. On thoſe *Judas* made continual War, to hinder their Incurſions, and to make them partakers of thoſe Evils they had inflicted upon the *Jews*. So that invading *Acrabathan*, he ſlew the *Idumæans* that were deſcended from *Eſau*, and brought away a great Prey out of their Country, and ſhut up the Sons of *Baan* their Prince, who lay in wait for the *Jews*; and having beſieged them, he overcame them, ſetting Fire on their Towers, and killing all the Men that were therein. After this, he departed from thence, and made War upon the *Ammonites*, who had a great and mighty Army, under the Conduct of *Timotheus*: Theſe he encounter'd and overcame, and took their City of *Jazor*, K and burnt it, and led away their Wives and Children into Captivity, and afterwards returned into *Judæa*. The Neighbouring Nations hearing of this, aſſembled themſelves together in *Galaad* againſt the *Jews*, who inhabited the Frontiers of *Galaad*; who having retired to the Fort of *Dathema*, ſent Letters unto *Judas*, to let him know, *That* Timotheus *intended to ſurprize the place whereunto they were retreated, and requeſted him to deliver them from this Danger.* And whilſt he was reading of theſe Letters, certain Meſſengers came unto him out of *Galilee*, to inform him, that they were aſſaulted by the Inhabitants of *Ptolomais*, *Tyre*, *Sidon*, and other People thereabouts.

Hedio & *Ruffinus*, cap. 11.

CHAP. XII.

L *The Exploits of* Simon *the Brother of* Judas Machabeus *in* Galilee. Judas, *accompanied with* Jonathan *his Brother, obtaineth a Victory over the* Ammonites. *Some other Performances of* Judas.

Simon overcometh his Enemies in *Galilee*, delivereth the *Jews* that were captive.

Judas and *Jonathan* ſuccour the *Jews* beſieged in *Galaad*.

Boſra taken and burnt.

Judas ſuccoreth the beſieged *Jews*.

J*Udas*, that he might ſend Relief to theſe two Parties that were aſſaulted both at the ſame time, commanded his Brother *Simon* to take 3000 choſen Men with him, and to go and ſuccour thoſe *Jews* that were aſſailed in *Galilee*: And himſelf, accompanied with *Jonathan* his other Brother, and 8000 fighting Men, repaired into the Country of *Galaad*, leaving the Government of the reſt of the Forces in the hands of *Joſeph* the Son of M *Zachary*, and *Azarias*, commanding them to have a careful and diligent eye to *Judæa*, and not to engage with any one until his return. *Simon* coming into *Galilee*, fought againſt his Enemies, and diſcomfited them; and afterwards purſuing them that fled as far as the Gates of *Ptolomais*, he ſlew about 3000: And after he had gather'd the Spoils of ſuch as were ſlain, he ſet many *Jews* at liberty who were Priſoners; and having reſtor'd them to their Goods, he retir'd back again to his Country. But *Judas Machabeus*, and *Jonathan* his Brother, having paſt *Jordan*, and marched on the other ſide thereof for the ſpace of three Days, came at length to the *Nabathæans*, who peaceably came out to meet them; by whom he underſtood the ſtate of thoſe that were in *Galaad*, and how divers of them were in extream want, incloſed and beſieged in Caſtles and Cities of the Country by N their Enemies. Theſe likewiſe beſought him to make haſte, and encounter the Strangers, and to ſeek the means to ſave their Country-men. Hereupon he returned into the Deſart, and firſt of all aſſailed the Inhabitants of *Boſra*, and took their City, and ſet it on fire, killing all the Men that were therein, who were able to bear Arms. Neither was he contented therewith, but when night drew on, he marched towards another Caſtle where the *Jews* were incloſed, and ſhut up by *Timothy* and his Army; and coming up to them about break of Day, he ſurprized the Enemy at ſuch time as they were raiſing their Ladders to ſcale the Walls, and made ready their Engines for Battery: Whereupon he cauſed the Trumpets to ſound, and after he had encouraged his People to fight valiantly and faithfully for their Kinſmen and Friends, being in great danger, and had diſtributed his O Forces into three Battalions, he ſet upon the Enemies rearward. *Timotheus*'s Soldiers perceiving that it was *Machabeus*, whoſe Valour and good Fortune they had already experienced to their great loſs, they, without delay, betook themſelves to flight. But *Judas*, with his

The Year of the World, 3801. *before Chriſt's Nativity*, 163.

Timothy's Soldiers ſlain. *Malla* taken and burnt. *Chaſpoma* and *Boſor* taken. *Timothy* gathereth new Forces, and is overcome by *Judas*.

his Army, follow'd after them, and ſlew about 8000 of them; and marching toward *Malla* (a City of the Enemies) he ſurpriz'd it, and ſlew all the Men therein, and afterwards conſum'd it with Fire. After this, departing thence, he took and deſtroy'd *Chaſpoma*, *Boſor*, and divers other places in *Galaad*.

Shortly after, *Timothy* levy'd another great Army, and drew out with him all his Allies to his ſuccour, and a number of *Arabians*, whom he had hired: With this Army of his paſſed he the River, and encamp'd near unto a Town call'd *Rapha*; exhorting his Soldiers to behave themſelves like valiant Men againſt their Enemies the *Jews*, and to hinder their paſſage, becauſe all their hopes of Victory depended upon the ſecuring of that Paſs. *Judas* underſtanding that *Timotheus* was prepar'd to fight, took with him all his Forces, and march'd haſtily againſt the Enemy; ſo that having paſſed the River, he ſet upon them, killing divers of them that reſiſted; and terifying the reſt, who caſting away their Arms, were conſtrain'd to fly. There were ſome of them who ſav'd themſelves by their ſwiftneſs, and ſome by retreating into a Temple call'd *Carnain*, where they were in hope to be ſecur'd, and ſo to eſcape: But after that *Judas* had taken the City where the Temple was, he ſlew them, and burnt it, and caus'd all his Enemies to periſh either by the Sword, or by Fire. After this overthrow, he led away with him from *Galaad* all the *Jews*, their Wives and Children, and Subſtance, and brought them with him unto *Judæa*. When as therefore he drew near unto the Town of *Ephron*, which was ſituate directly in his way, ſo that it was impoſſible for him to march any other ways in his return home, without going very much about, and putting himſelf to great Inconveniences; he ſent Meſſengers to the Inhabitants, to pray them to open their Gates, and to grant them free paſſage through their City; for they had made Baracado's of Stones to cut off the paſſage. But when therefore the *Ephronites* would give no Ear unto him, he beſieg'd their City for a Day and Night's ſpace, and took and burnt it, and ſlew all the Men that were therein, and afterwards went onward on his way; and ſo great a number was there of thoſe that were ſlain, that he march'd upon the Bodies of dead Men.

The *Jews* are brought out of the Country of *Galaad* into *Judæa*. *Ephron* beſieged & burnt.

An admirable Victory of *Judas Machabeus*, who, in all theſe Conflicts, loſt not one Man.

After they had paſt *Jordan*, they came into a great Plain, wherein the City of *Bethſan* (by the *Greeks* call'd *Scythopolis*) ſtood; from whence they departed; and came into *Judæa* with joy and gladneſs, ſinging and praiſing God, and uſing their accuſtom'd Paſtimes and Songs of Victory. This done, he offer'd up Sacrifices of Thankſgiving for their happy ſucceſs, and the ſafety of his Army; eſpecially ſince in all thoſe Battels and Encounters he had not loſt one *Jew*.

Joſeph and *Zachary* overcome by *Gorgias*, loſe 2000 Soldiers.

In the mean while, two Captains, to wit, *Joſeph* the Son of *Zachary*, and *Azarias*, who were left for the guard of *Judæa*, (whilſt *Simon* went into the Country of *Galilee* againſt thoſe of *Ptolomais*, and *Judas* and *Jonathan* his Brother were in *Galaad* againſt the *Ammonites*) deſirous alſo to obtain the Honour and Reputation of valiant Men by ſome notable Exploit, march'd with the Forces under their command towards *Jamnia*. Againſt theſe came forth *Gorgias*, who was Governour in that place, and charg'd them in that manner, that the *Jews* loſt 2000 Men, and fled as far as the Marches of *Judæa*. This miſchief fell upon them, becauſe they had diſobey'd *Judas*'s Commandment, who had prohibited them to fight with any before his return. And this gives us juſt cauſe more and more to admire the Providence and excellent Conduct of this great Captain of the *Jews*.

Chebron and *Mariſſa* beſieged.

Judas and his Brethren making War againſt the *Idumeans*, give them no reſpite, but continually charging them on every ſide, they took alſo the City of *Chebron*, and deſtroy'd all the Fortifications thereof, and burnt the Towers, ſpoiling all the Country of the Enemies, and razed the City of *Mariſſa* likewiſe. Afterwards coming to *Azor*, they took and ſpoil'd it, and carried away a great quantity of Booty from thence, and return'd back into *Judæa* in ſafety.

The Year of the World 3801. *Before Chriſt's Nativity* 163.

CHAP. XIII.

King Antiochus Epiphanes *being forced ſhameſully to raiſe his Siege from before* Elymais *a Town in* Perſia, *(where he deſigned to pillage a Temple conſecrated to* Diana*) and troubled for the defeat of ſeveral of his Captains which he ſent againſt the* Jews, *dyeth for Grief.*

AT this time *Antiochus* paſſing through the upper Provinces of his Kingdom, underſtood that there was a very wealthy City in *Perſia* called *Elymais*, in which there was a Temple dedicated to *Diana*, full of all ſorts of Preſents: wherein alſo he was inform'd that the Shield and Cuiraſſe of *Alexander* was kept, who was *Philip*, King of *Macedon*'s Son. Hereupon he reſolv'd to make himſelf Maſter of the place, and forthwith beſieg'd it. And the Inhabitants thereof being neither affrighted with his approach, nor terrifi'd with his Siege, made a ſtout reſiſtance, ſo that he failed of his purpoſe. For they drave him from their City; and ſallying out upon him, they purſu'd him ſo hotly, that he fled back to *Babylon*, and loſt a great number of his Men. After this defeat, and fruſtration of his hope, News was brought him of the overthrow of his Captains, whom he had left to War againſt the *Jews*, and how they of *Jewry* were now the ſtronger, and had the upper Hand. This trouble ſeconding his former diſcontent, touched him ſo nearly, that he fell ſick; and his Diſeaſe, aggravated with other accidents, increaſing, he knew well that he ſhould die: And therefore he call'd for his moſt familiar Friends, and told them, *That his Sickneſs was violent and deſperate, and that he deſerv'd this affliction, becauſe he had perſecuted the People of the* Jews, *and deſtroyed their Temple, committed horrid Sacriledge, and contemned that God which they adored:* And whil'ſt he thus ſpake unto them, he gave up the Ghoſt. So that I wonder at *Polybius* the *Megalopolitane*, (who is in other Things a good Hiſtorian) who writeth, That *Antiochus* died, becauſe he would have ſpoiled the Temple of *Diana* in the Country of *Perſia*. For ſince he had only intended to commit Sacriledge, but had not effected it, he merited not to ſuffer puniſhment for it. And it ſeemeth good unto *Polybius*, that *Antiochus* was puniſhed by death upon this occaſion; it is far more likely to be true, that his death befel him for the Sacriledge he had committed in the Temple of *Jeruſalem*. But our purpoſe is not to argue againſt thoſe that maintain that *Polybius*'s Reaſons are of greater Truth and Conſequence than ours are.

Hedio & *Ruffinus*, cap. 13. 1 *Mach*. 6.

Antiochus deſirous to ſpoil *Diana*'s Temple, beſiegeth *Elymais*, and is ſhamefully repulſed to *Babylon*.

Antiochus Epiphanes burden'd with cares falleth ſick.

Polybius Megalopolitane of the cauſe of *Antiochus*'s ſickneſs.

CHAP. XIV.

Antiochus Eupator *ſucceeds his Father* Epiphanes. Judas Machabeus *lays Siege to the Citadel at* Jeruſalem. Antiochus *comes againſt him with a great Army, and beſiegeth* Bethſura; *they both raiſe their Sieges, and come to a pitch'd Battel. The wonderful courage, and the death of* Eleazar, *one of the Brothers of* Judas. Antiochus *takes* Bethſura, *and beſiegeth the Temple of* Jeruſalem; *but when the* Jews *were reduced to the greateſt extremity, he raiſeth the Siege upon the news that was brought him of* Philip'*s having cauſed himſelf to be proclaimed King of* Perſia.

BEfore *Antiochus* gave up the Ghoſt, he called for *Philip*, one of his chief friends, and made him Governor of his Kingdom. And having deliver'd his Diadem into his hands, his Royal Robe, and his Ring and Jewels, he charg'd them to deliver them to his Son *Antiochus*, entreating him to take care of his education, and to ſecure the Kingdom for him, until he came to years of diſcretion. This done, *Antiochus* died the 149 year of the Kingdom of *Syria*. After that *Lyſias* had certifi'd the People of the King's death, he proclaim'd his ſon *Antiochus* (whom at that time he had in his protection) King, ſirnaming him *Eupator*, (according to the inſtructions that were given him.) About that time, the Gariſon and Apoſtates that were in the Fortreſs of *Jeruſalem*, did much miſchief unto the *Jews*. For ſetting upon them that went up to the Temple to worſhip and offer Sacrifice, they ſlew them: for the Fortreſs commanded the Temple. For this cauſe, *Judas* reſolved to cut of theſe Gariſons, and to that intent he aſſembled all the People, and beſieged it. This enterprize was undertook in the year 150, after that *Seleucus* had uſurped the Government of thoſe Countries. Having therefore made him certain Engines, and raiſed divers Platforms, he induſtriouſly continued the Siege: But divers of thoſe Apoſtates that were revolted, and of that Gariſon, came out by night, and aſſembling together ſuch Men as were as malicious as themſelves, they came unto King *Antiochus*, beſeeching

Antiochus appointeth *Philip* Governor of his Kingdom, and committeth his Son *Antiochus* to his charge.

Hedio & *Ruffinus*, cap. 14.

Lyſias createth *Antiochus* the younger King, and ſirnameth him *Eupator*.

The *Macedonians* in the Caſtle of *Jeruſalem*, do much harm to the *Jews*.

Judas Machabeus beſiegeth the Citadel.

The Year of the World 3803. *Before Christ's Nativity,* 161.

The fugitive *Jews* fly out of the Caſtle, and require *Antiochus*'s aſſiſtance.

Antiochus marcheth into *Judæa* with his Army, *Bethſura* Beſieged.

Judas with his Forces encountreth the King at *Beth-zacharia.*

ſeeching him, *That he would not ſuffer them to be abuſed by thoſe of our Nation; nor to be neglected by him, ſince their Sufferings proceeded only from their having devoted themſelves to his Father's Service; for whoſe ſake they had forſaken their own Religion and follow'd his Laws and Ordinances.* Furthermore they told him, *That the Fortreſs was in danger to be ſurprized by* Judas *and his Aſſociates, except ſome preſent ſuccors were ſent unto them.* When *Antiochus* the younger had notice hereof, he was diſpleaſed, and ſent for his Captains and Friends, commanding them to hire Strangers, and to liſt all thoſe in his Kingdom that were of years to bear Arms; ſo that he gather'd in ſhort time an Army of 100000 Foot, and 20000 Horſe, and 32 Elephants; and with this Equipage marched out of *Antioch*, committing his Army to *Lyſias*. As ſoon as he came into *Idumæa*, he went up unto *Bethſura*, a walled City, and very difficult to be taken, which he beſieged; but with ſuch a diſadvantage, that the *Bethſurians* reſiſting him valiantly, and ſallying out upon him, burnt thoſe Engines which he had prepar'd for the Battery of the Town. When therefore a long time was conſumed about the Siege, *Judas* having Intelligence of the King's approach, raiſed his Camp from before the Caſtle of *Jeruſalem*, and marching forward to meet the Enemy, he encamped in a certain ſtreight, in a place call'd *Beth-zacharia*, about 70 furlongs from the Enemy.

Eleazar, Judas's Brother, killeth an Elephant.

Judas returneth to *Jeruſalem* and *Antiochus* followeth him.

The King having notice thereof, raiſed his Siege from *Bethſura*, and marched toward the ſtreight where *Judas*'s Army was encamped, and about the Morning he ſet his Soldiers in Battel array. He firſt of all cauſed his Elephants to march one after another through the ſtreight, for that it was impoſſible for them to march in a ſquare Body. About every Elephant were 1000 Footmen and 500 Horſemen. Theſe Elephants bare high Towers on their Backs, fill'd with Archers. The reſt of his Forces he cauſed to march two ſeveral ways by the Mountains, under the conduct of his moſt truſty Friends, commanding them to charge their Enemies with a great Shout, and to diſcover their golden and brazen Bucklers, to the end the reflection thereof might dazle the eyes of the *Jews*; whereupon the Mountains reſounded with the fearful Cries of *Antiochus*'s Army; yet was not *Judas* any ways diſcourag'd at it. For receiving the Charge with a great Courage, he ſlew almoſt 600 of the Forlorn Hope. But *Eleazar* ſirnam'd *Auran*, *Judas*'s Brother, ſeeing a huge Elephant among the reſt, with trappings ſomewhat extraordinary, and ſuppoſing that the King was mounted thereon, he made towards him with a mighty Courage; and after he had ſlain divers of thoſe that invironed the Elephant, and ſcatter'd the reſt, he thruſt his Sword into the Belly of the Beaſt, and wounded him to death; but the Elephant falling upon *Eleazar*, ſlew him with his weight: And thus honourably died this worthy Man, after that he had ſlain a great number of his Enemies, and ſold his Life at a dear rate. *Judas* ſeeing his Enemies Forces ſo great in number, retir'd back to *Jeruſalem* to continue his Siege: And *Antiochus* ſent part of his Army to *Bethſura* to take it, and with the reſt he himſelf marched toward *Jeruſalem*.

The *Bethſurites* yield up their City.

The Temple of *Jeruſalem* Beſieged.

The *Bethſurites* being afraid of this mighty Army of the King, and ſeeing their neceſſary Proviſions failed, yielded up their City, after they had taken the King's Oath, that he would offer no violence; ſo that when *Antiochus* was Maſter of the City, he offer'd them no Injury; only he thruſt them out diſarmed from the City, and placed a Gariſon therein. He ſpent a long time alſo in beſieging the Temple of *Jeruſalem*, for they who kept it, defended it valiantly. For againſt every Engine the King built and raiſed up againſt them, they erected a contrary Engine. They only wanted Victuals, becauſe their old Proviſion was conſumed, and the Ground had not been Manured that year, becauſe it was the ſeventh; in which, according to the Law, the Country ought not to be Tilled; which was the cauſe that divers of thoſe that were Beſieged, fled away privately for want of Victuals, inſomuch that very few remained for the defence of the Temple. In this condition were they who were Beſieg'd in the Temple.

Antiochus hearing news of *Philip*'s intent to invade *Perſia*, giveth over his ſiege to meet him

But when King *Antiochus* and *Lyſius* the General had received notice, that *Philip* coming out of *Perſia*, intended to make himſelf Lord of the Country; they concluded to give over the Siege for that time, and to march forwards againſt *Philip*, without giving any notice thereof to his Soldiers. He only commanded that *Lyſias* ſhould call a Council of his Captains, and without diſcovering of his deſign againſt *Philip*, to tell them, *That he raiſed the Siege becauſe the place was very ſtrong, and his Army began to want Victuals, and the publick Affairs required his preſence in other parts of his Dominions. Furthermore, he thought it expedient to capitulate with the Beſieged, and contract Friendſhip with all the Nation of the* Jews, *promiſing them the free exerciſe of their Religion, becauſe they rebelled only that they were deprived of it; and he was aſſured, that having the grant thereof, they would live peaceably, and he might ſafely return into his own Country.* When *Lyſias* had declared theſe Reaſons, all the Army and the Captains approved thereof.

CHAP.

The Year of the World, 3803. *before Chriſt's Nativity,* 161.

CHAP. XV.

King Antiochus Eupator *makes Peace with the* Jews, *but, contrary to his Promiſe, he demoliſheth the Wall that encompaſſed the Temple. He cus off the Head of the High-Prieſt* Onias, *ſirnamed* Menelaus, *and confers that Honour upon* Alcim. Onias *the Nephew of* Menelaus *retires into* Egypt, *where the King and Queen* Cleopatra *his Wiſe, permit him to build a Temple at* Heliopolis, *in imitation of that at* Jeruſalem.

IN purſuance of this Reſolution, King *Antiochus* ſent a Herauld to *Judas*, and thoſe that were beſieged with him, promiſing them Peace, with permiſſion to live according to their Religion. Which Conditions they willingly embrac'd; and having taken an Oath of Aſſurance from the King, they ſurrendred up the Temple. Whereupon *Antiochus* entred into it, and ſeeing it to be a Place ſo well fortify'd, he contrary to his Oath, commanded his Army to level the Wall that environ'd it even with the Ground: Which done, he return'd to *Antioch*, leading away with him the High-Prieſt *Onias*, who was call'd *Menelaus*. For *Lyſias* had counſell'd the King to murther *Menelaus*, if he intended that the *Jews* ſhould live in Peace; and the rather, becauſe it was he only who was the Author of all thoſe Evils, by reaſon of the Counſel he had given to *Antiochus* his Father, to inforce the *Jews* to forſake their Religion. The King for that cauſe ſent *Menelaus* unto *Beræa*, a City of *Syria*, where he commanded him to be put to death, after he had enjoy'd the High-Prieſthood ten years. He was a wicked Man, and to raiſe himſelf to that great Honour and Authority, had caus'd ſeveral of our Nation to violate our moſt holy Laws. As ſoon therefore as *Menelaus* was dead, *Alcim* was made High-Prieſt, who was call'd *Jacimus*. Now when *Antiochus* found that *Philip* had already conquer'd a great part of his Country, he fought with him, and taking him Priſoner, he put him to death. But *Onias* the Son of the High-Prieſt, (whom, as we have heretofore declared, was left an Orphan in his Infancy) ſeeing that the King had ſlain his Uncle *Menelaus*, and given the Prieſthood to *Alcim*, who was not of the Race of the Prieſts, and had transferred this Honour into another Family at the perſuaſion of *Lyſias*, he fled unto *Ptolomy* King of *Egypt*, where being honourably entertain'd by the King and his Queen *Cleopatra*, he obtain'd a place at *Heliopolis*, where he built a Temple like unto that which was at *Jeruſalem*, whereof we ſhall hereafter have a more fit opportunity to ſpeak.

Antiochus maketh Peace with *Judas*.

The Wall of the Temple defaced.

Onias, otherways called *Menelaus*, led away Priſoner

Alcim or *Jacimus* made High-Prieſt.

Philip ſlain by *Antiochus*.

Onias the High-Prieſt's Son built a Temple in *Egypt*, reſembling that at *Jeruſalem*.

CHAP. XVI.

Demetrius *the Son of* Seleucus, *eſcapes from* Rome, *comes into* Syria, *and cauſeth himſelf to be crowned King, and puts to death King* Antiochus *and* Lyſias. *He ſends* Bacchides Judea, *to exterminate* Judas *and his Party, and to eſtabliſh* Alcim *in the High-Prieſthood; he proceeds with great Cruelty, but* Judas *compels him to retire to* Demetrius *for freſh Supplies.*

AT that time *Demetrius* the Son of *Seleuchus* fled from *Rome*, and took poſſeſſion of *Tripolis* in *Syria*; and after he had ſet the Diadem upon his own Head, and had levied and hired certain Soldiers, he invaded the Kingdom, where he was received to the general content of all Men, who ſubmitting themſelves unto him, laid hold on the King *Antiochus* and *Lyſias*, and brought them alive unto him; but he forthwith commanded that they ſhould be put to death, after that *Antiochus* had reigned two years. To this new-elected King, divers *Jews* (baniſh'd for their Impiety) and with them the High-Prieſt *Alcim* reſorted; who in general accuſed their own Nation, and principally *Judas* and his Brethren, objecting againſt them, that they had ſlain his Friends, and all ſuch as were on his ſide; and that among all thoſe that were in the Kingdom, and expected his coming, ſome of them were ſlain; and the reſt being driven from their native Country, were baniſh'd into other places: Wherefore he deſired him that he would ſend ſome one of his Friends to take notice of the Outrages committed by *Judas* and his Brethren. *Demetrius* was much moved by theſe Reports, and for that cauſe ſent *Bacchides* (who was in times paſt much eſteem'd by *Antiochus Epiphanes* for his Valour, and to whoſe Government at that time all *Meſopotamia* was committed:) To whom he gave an Army, joining with him the High-Prieſt *Alcim*, with Commiſſion to kill *Judas* and his Confederates. *Bacchides* departing from *Antioch* with his Army, came into *Judea*, and ſent an Herauld unto *Judas* and his Brethren, to treat with him upon certain Articles of Peace, becauſe his intent was to ſurprize them by ſome Treachery. But *Judas* ſuſpecting his Deſign, gave little heed unto him; for in that he came thither with ſo great an Army, he eaſily conjectured that

Hedio & *Ruffinus*, cap. 15. 1 *Machab.* 7.

Demetrius ſeizeth *Tripolis*, and other Cities of *Syria*, and killeth *Antiochus* and *Lyſias*.

Alcim the High-Prieſt, with Apoſtates accuſeth *Judas* before *Demetrius*.

The Year of the World, 3804. *before Chriſt's Nativity*, 160.

Bacchides killeth divers that truſt his Oath.

Bacchides uſeth great tyranny in *Bethzeth.*

Alcim uſeth popularity and familiarity to win the People's Hearts, and killeth all ſuch as were of *Judas*'s Faction.

Judas reſiſteth *Alcim*'s power.

Alcim accuſeth *Judas* to *Demetrius.*

he intended no Peace, but to make War: Notwithſtanding, ſome of the People gave ear A unto the peaceable Proclamation of *Bacchides*; and ſuppoſing that there was no ill Deſign in *Alcim*, who was their Country-man, they ſubmitted themſelves unto his Government. And having receiv'd an Oath from them both, That neither they, or any of their Followers, ſhould any ways be endamaged by them, they committed themſelves to their protection. But *Bacchides* ſetting light by his Oath, ſlew 60 of them; and by this breach of his Faith towards theſe, he cauſed others (who intended to ſubmit themſelves) to forſake and flee from his Government. As ſoon as therefore he had removed his Army from *Jeruſalem*, he came unto the Village of *Bethzeth*, and there apprehending many of thoſe which had fled, and ſome others among the People, he ſlew them all, commanding all thoſe that liv'd in the Country to obey *Alcim*, to whom he left in that place, for the guard B of his Perſon, a part of his Army: And that done, he return'd unto *Antioch* to King *Demetrius*. In the mean while *Alcim* intending to ſecure his Government, and ſuppoſing that it would be ſo much the better confirm'd, if he could obtain the Good-will of the People, he uſed all kind of plauſible and familiar ſpeech unto them; and converſing with every Man pleaſantly and graciouſly, he joyn'd in a ſhort time great Forces to thoſe which he had before: Amongſt whom, there were many Fugitives and ungodly Men, by whoſe help and aſſiſtance he march'd through the Country, killing all thoſe whom he found to be of *Judas*'s Faction. *Judas* perceiving that *Alcim* having gather'd great Forces, had already ſlain divers of the moſt worthy Men, and ſuch as fear'd God, he prepar'd himſelf alſo to over-run the Country, and ſlew as many of *Alcim*'s Party as he could meet with. At C length finding that he alone was unable to ſtand againſt *Judas*, he thought fit to ſeek after the Aſſiſtance of *Demetrius*. For which cauſe, he repair'd to *Antioch*, and incenſed *Demetrius* exceedingly againſt *Judas*, accuſing him for offering many Injuries unto him, proteſting that he ſhould ſuffer many more, except he were prevented and puniſh'd by a good Army ſent out againſt him.

CHAP. XVII.

Demetrius, *at the inſtance of* Alcim, *ſends* Nicanor *with a great Army againſt* Judas Machabeus, *whom he endeavours to ſurprize. They come to a Battel, and* Nicanor *is ſlain. The* D *death of* Alcim, *by a moſt remarkable piece of Divine Vengeance.* Judas *is made High-Prieſt in is place, and enters in an Alliance with the* Romans.

Hedio & Ruffinus, cap. 16.

Demetrius ſendeth *Nicanor* againſt *Judas.*

Nicanor diſſembling with *Judas*, labor'd to ſurprize him.

Nicanor threatneth the People, that except they yield up *Judas*, he will deſtroy the Temple.

Demetrius imagining, that if *Judas* ſhould increaſe his power, it would be ſome prejudice to his ſtate, ſent *Nicanor* his moſt faithful Friend, to make War againſt him; (who was one of them who accompanied him in his flight from *Rome*. And having furniſh'd him with a ſufficient Army, and able to make head againſt *Judas*, he commanded him to ſpare no one of that Nation. When *Nicanor* came to *Jeruſalem*, he would not proclaim an open War againſt *Judas*, but deſign'd to ſurprize him by ſome ſubtilty: To this intent he ſent him a peaceable Meſſage, telling him, *That he knew no reaſon why he ſhould engage* E *himſelf in the Dangers of a tedious War, ſince he was ready to aſſure him with an Oath, that he would offer him no Injury; and that he came thither with his Friends, only to expreſs the good affection of the King* Demetrius *towards him, and his kindneſs to the Nation of the* Jews. *Judas* and his Brethren believ'd this Deluſion of *Nicanor*, and ſuſpecting him no harm, they gave credit to him, and entertained both him and his Army. When therefore *Nicanor* had ſaluted *Judas*, he conferr'd with him, and in the mean while gave a Sign unto his Soldiers to lay hands on him; who perceiving his Treaſon, brake from him, and fled unto his Soldiers. When *Nicanor* ſaw that his Intentions were diſcover'd, he reſolv'd to make open War upon *Judas*, and to give him Battel near unto a Borough call'd *Caphar ſalama*; in which place obtaining the Victory, he conſtrain'd *Judas* to retreat into the Fortreſs at F *Jeruſalem*. On a certain Day when *Nicanor* came down from the Fortreſs, and went towards the Temple at *Jeruſalem*, certain of the Prieſts and Elders went out to meet him, and after they had done their reverence, they ſhew'd him thoſe Sacrifices, which (as they ſaid) they intended to offer unto God for the King's Proſperity and Health. But he Blaſpheming, threatned them, *That if the People did not deliver* Judas *into his hands, he would deſtroy the Temple upon his return.* And with theſe Menaces he departed out of the City. Which, when the Prieſts heard, they wept bitterly, and intreated God, *That it might pleaſe him to defend his ſacred Temple, together with thoſe which called on his Name therein, from the violence and outrage of their Enemies.*

Nicanor departed from *Jeruſalem*, and came unto *Bethoron*, and encamped there, where G he receiv'd great Supplies of Soldiers which came unto him out of *Syria*. Now *Judas* was encamped in another Village call'd *Adas*, about 30 Furlongs diſtant from *Betheron*, having

The Year of the World, 3804. *before Chriſt's Nativity*, 160.

Judas and his followers, put *Nicanor* and his Soldiers to flight.

H having with him at the moſt not above 100 Men. Notwithſtanding he exhorted his Soldiers not to be afraid of the Multitude of their Enemies; nor ſo much to conſider againſt how many they were to fight, as againſt whom, and for what recompence, to the intent they might altogether couragiouſly ſet upon the Enemy, at ſuch time as he ſhould lead them forth to Battel. Whereupon aſſailing *Nicanor*, there aroſe a dangerous Conflict between them, wherein *Judas* had the better; for he ſlew a great number of the Enemy: And finally, *Nicanor* himſelf fighting couragiouſly, was ſlain; and as ſoon as he fell, his Army betook themſelves to flight. For having loſt their Captain, they diſperſed themſelves, and caſt away their Weapons: *Judas* ſpeedily purſuing them, made a great ſlaughter, and by ſound of Trumpet, certified thoſe of the Neighbouring Villages, I *That he had diſcomfited the Enemy.* Whereupon the Inhabitants betook themſelves to their weapons, and meeting with thoſe that fled, they ſlew them, ſo that not one eſcaped from this Battel, although the *Syrian* Army conſiſted of 9000 Men. This Victory hapned on the 13th day of the Month *Adar*, as our Country-men call it, and the *Macedonians Diſtre*: And hereof each year there is a ſolemn Feaſt and Memorial obſerved. From this time forward, the Nation of the *Jews* were in quiet without any Invaſion, and lived in Peace for a little time; but afterwards they were troubled with the like Incurſions. Whereas therefore the High-Prieſt *Alcim* intended to beat down an old Wall of the Sanctuary, which had been built by the holy Prophets, he was ſuddenly ſtrucken by God; ſo that he loſt his Speech, and fell to the ground; and after he had endured many torments, at K laſt he died miſerably, after he had enjoyed the Prieſthood for the ſpace of four years.

Adar, *March*.

Alcim the High-Prieſt dieth.

Hedio & *Ruffinus*, cap. 17. 1 *Machab*. 8. *Judas* covenanteth a Peace with the *Romans*.

After his death, the People with a general conſent, conferred that Office upon *Judas*; who hearing of the great Power of the *Romans*, and how they had conquer'd *Gaule*, *Spain*, *Carthage*, *Greece*, and the Kings *Perſeus* and *Philip*; and beſides all theſe, the great King *Antiochus*, he reſolved to procure their Friendſhip, and to that purpoſe he ſent *Eupolemus* the Son of *John*, and *Jaſon* the Son of *Eleazar*, his two moſt intimate Friends, unto *Rome*, to entreat the *Romans* to be their Allies and Confederates, and to write unto *Demetrius*, *That he ſhould forbear to make War againſt the* Jews. When the Ambaſſadors that were ſent from *Judas* were arrived at *Rome*, the Senate received them; and after they had diſcourſed with them upon the occaſion of their coming, they accepted their Alliance, L and made a Decree, the Copy whereof was then brought into *Judæa*, and the Original reſerved in the Capitol, engraven on a Table of Braſs. Which Decree of the *Romans*, concerning their Alliance with the *Jews*, contained theſe Articles:

The Decree of the *Romans* touching Society and Friendſhip of the *Jews*.

That no Man under the obedience of the Romans, *ſhould maintain War againſt the Nation of the* Jews; *nor ſhould furniſh thoſe with Victuals, Ships, or Money, that ſhould make War againſt them. And if any Enemies ſhould aſſail the* Jews, *the* Romans *ſhould give them Succor to the utmoſt of thier Power: And that likewiſe if any one ſhould make War againſt the* Romans, *the* Jews *ſhould ſuccor them. That if the* Jewiſh *Nation would add or diminiſh any thing of that Aſſociation, it ſhould be done with the common advice of the People of* Rome; *and that that which ſhould be ordained, ſhould remain irrevocable.*

M This Copy was written by *Eupolemus* the Son of *John*, and by *Jaſon* the Son of *Eleazar*, at ſuch time as *Judas* was High-Prieſt, and his Brother *Simon* Generall over the Army. Thus the firſt Amity and Alliance was contracted between the *Romans* and the *Jews*.

CHAP. XVIII.

King Demetrius *ſends* Bacchides *with a new Army againſt* Judas Machabeus, *who reſolves to give him Battel, although he had but* 800 *Men.*

Hedio & *Ruffinus*, cap. 18. 1 *Mach*. 9. *Demetrius* ſendeth *Bacchides* with Forces into *Jury*. *Bacchides* meeteth *Judas* with 20000 Soldiers.

N When *Nicanor*'s death, and the defeat of his Army was told *Demetrius*, he ſent a new Army into *Judæa*, under the Conduct of *Bacchides*; who departing from *Antioch*, and coming to *Judæa*, encamped in *Arbela* a City of *Galilee*; where having taken captive a great number of thoſe that were retir'd into Caves, he departed from thence, and went to *Jeruſalem*. And underſtanding that *Judas* was encamped in the Village of *Berzeth*, he marched out againſt him with 20000 Foot, and 2000 Horſe. *Judas* had not on his ſide in all above 2000 Men, the greater part whereof being afraid of the numerous Army of the *Syrians*, forſook their Camp, and fled away; by which means there remained no more with *Judas*, than 800 Men. He ſeeing himſelf abandoned by ſo many of his Men, and preſſed by his Enemies, who gave him no time to reinforce his Army, he reſolved to engage with thoſe 800 which remained, whom he exhorted to be of good O courage, and to fight valiantly; but they anſwered, That they were not able to make head againſt ſo great an Army, and counſelled him to retire, and ſtand on his guard for that time, until he had gather'd Forces that might be able to face the Enemy. But *Judas* re-

The Year of the World, 3804. before Chriſt's Nativity, 160.

Judas with a ſmall Army, intendeth to aſſail a mighty Hoſt.

plied to this effect: *God forbid* (ſaid he) *that the Sun ſhould ſee me turn my back upon mine Enemies. And if by this means I meet with my death, and that I muſt needs ſpend my laſt Blood in this Battel, I will never ſully ſo many notable Actions ſo worthily atchieved, nor diminiſh that Glory which I have obtained, by one Ignominious flight.* And having in this manner exhorted the ſmall remnant of thoſe Soldiers that were with him, he commanded them that without any apprehenſion of danger, they ſhould make head againſt the Enemy.

CHAP. XIX.

Judas Macchabeus *with* 800 *Men, engageth againſt the whole Army of* Demetrius. *He is ſlain, after he had performed Actions almoſt incredible. His praiſe.*

Bacchides diſpoſeth his Army, and fighteth with *Judas*.

Judas diſperſeth the Enemies Army, killeth ſome, and at laſt is ſlain himſelf.

Judas buried in *Modin*.

B*Acchides* drew out his Army, and ranged them in Battel, placing the Horſemen on both the Wings, his light-armed Soldiers and Archers in the Front of the Army, and after theſe a ſtrong Band, called the *Macedonian Phalanx*; and he himſelf led the right Wing of the Battel. And in this Array he approached *Judas*'s Camp, and cauſed the Trumpets to be ſounded, commanding his Soldiers to give a great ſhout, and to charge their Enemies. *Judas* did the like, and encountred *Bacchides*: ſo that on both ſides there was a moſt cruel Conflict, which continued until the Sun-ſet. And when *Judas* preceiv'd that *Bacchides*, and the flower of his Army fought in the right Wing, he choſe out a certain number of his moſt reſolute Soldiers, and drew towards that Quarter, and ſetting upon them, he brake their Squadron; and afterwards thruſting into the midſt of them, he forced them to fly, and purſu'd them as far as the Mount *Aza*. They of the left Wing perceiving the flight of thoſe in the right, went after *Judas*, and incloſed him behind. So that being unable to fly, and ſeeing himſelf incloſed by his Enemies, he reſolved to fight it out. And after having ſlain a great number of his Enemies, he found himſelf ſo feeble by the Wounds which he had receiv'd, that he fell to the Ground, and crowned all his other great and immortal Actions by a glorious death. His Soldiers ſeeing him dead, and having no Commander of note left amongſt them, after the loſs of ſo valiant a Captain, betook them all to flight. *Simon* and *Jonathan* his Brothers, upon intreaty, recover'd his Body, and carried it to *Modin*, (a place where his Father was buried;) there was he interred by all the People, who wept for him divers days, and honour'd him publickly, according to the Cuſtom of their Country. Such was *Judas*'s end, who was a valiant Man, a great Warriour, and very reſpective of the Commandments of his Father *Matthias*, having done and ſuffer'd all that was poſſible, to recover the liberty of his Country. Being therefore after this manner accompliſhed, he had left behind him a perpetual renown of his worthy Acts, and an honourable Memory of himſelf obtained by the liberty, in which he re-eſtabliſhed his Nation, delivering them from the ſervitute of the *Macedonians*: He died, after he had diſcharged the Office of the High-Prieſt for the ſpace of three years.

THE

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The Year of the World, 3805. before Chriſt's Nativity, 159.

The Thirteenth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS.*

The Contents of the Chapters of the Thirteenth Book.

1. Jonathan, *after his Brother* Juda*'s death, ſucceedeth in the Government.*
2. Jonathan, *having wounded* Bacchides *by War, compelleth him to make a League, and draw off his Army.* I
3. Alexander, *the Son of* Antiochus Epiphanes, *maketh War upon King* Demetrius.
4. Demetrius *ſendeth an Ambaſſador to* Jonathan *with Preſents, perſuading him to be of his Party.*
5. Alexander, *by greater Preſents than* Demetrius, *and by offering the High Prieſthood to* Jonathan, *draweth him over to his Party.*
6. *Of the Temple of God built by* Onias.
7. *How* Alexander, *after the death of* Demetrius, *highly honour'd* Jonathan.
8. Demetrius *the Son of* Demetrius, *overcoming* Alexander, *poſſeſſeth the Kingdom, and maketh an Alliance with* Jonathan.
9. K Triphon Apamenus, *after he had overcome* Demetrius, *reſerved the Kingdom for* Antiochus, Alexander*'s Son, who receiveth* Jonathan *into favour.*
10. Demetrius *being overcome by the* Parthians, Triphon *breaketh his Covenant of Peace, and laying hold on* Jonathan, *traiterouſly killeth him, and afterwards aſſaulteth* Simon *his Brother.*
11. *How the Nation of the* Jews *committed both the Prieſthood and the Government of the Army to* Simon.
12. Simon *driving* Tryphon *into* Dora, *beſieged him, and maketh a League with* Antiochus, *ſirnam'd* Pius.
13. L *A Debate ariſing between* Antiochus *and* Simon, Cendebæus *the King's Captain is driven out of the Country.*
14. *How* Simon *was traiterouſly ſlain at a Banquet, by* Ptolemy *his Father-in-law.*
15. *How* Ptolemy*'s endeavours being made fruſtrate,* Hircanus *obtaineth the Government.*
16. *How* Antiochus, *ſirnamed* the Juſt, *leading an Army againſt* Hircanus, *for* 300 *Talents is reconciled, and entreth into a League.*
17. Hircanus*'s Expedition into* Syria.
18. *How* Antiochus Cyzicenus *aſſiſting the* Samaritans, *is conquered, and enforced to fly.*
19. Ariſtobulus *cauſeth himſelf to be crowned King.*
20. *The acts of* Alexander *the King of the* Jews.
21. M *The Victory of* Ptolemy Lathurus *againſt* Alexander.
22. Demetrius Ucærus *overcometh* Alexander *in Battel.*
23. *The Expedition of* Antiochus Dionyſius *into* Jewry.
24. Alexander *being dead, his Wiſe* Alexandra *ſucceeded him in the Kingdom.*

CHAP. I.

After the death of Judas Machabeus, Jonathan *his Brother is by the* Jews *choſen General of their Arms.* Bacchides, *the Commander of* Demetrius*'s Army, attempts to kill him treacherouſly; but failing, he aſſaults him openly.* N *A great Battel, and a fair Retreat managed by* Jonathan. *The Son of* Amar *kills his Brother* John, *and thereby draws the Divine Vengeance on his Head.* Bacchides *beſiegeth him and* Simon *his Brother in* Bethalaga, *but they force him to raiſe his Siege.*

WE have declar'd in the former Book, how the Nation of the *Jews* (after they had been under the ſubjection of the *Macedonians*) recovered their liberty: We have likewiſe related the great Wars of *Judas* their Captain, and in which he was at laſt ſlain in the defence of their liberty: How likewiſe (after the death of *Judas*) all the wicked Apoſtate *Jews*, who had revolted O from their Religion, took Courage, moleſting and doing many Injuries to the reſt of their Country-men. Finally, how beſides their Malice, the Famine raged in the Country; ſo that divers being unable to ſuſtain theſe two Scourges of Famine and War, were conſtrain'd to ſubmit themſelves unto the *Macedonians*. In the mean while,

The Year of the World 3805. *Before Chriſt's Nativity* 156.

The *Jews* compelled by the Apoſtates, and by Famine, ſubmit themſelves to the *Macedonians*.

Bacchides murthereth thoſe of *Judas*'s Faction.

Jonathan, by the publick inſtigation of the *Jews*, undertaketh the Government.

while, *Bacchides* gathering together the Apoſtates, (who were fallen from the Religion of the *Jews*, with an intent to live after the manner of the Heathen) committeth the government of the Country unto them, who laying hold on *Judas*'s friends and partakers, betrayed and deliver'd them to *Bacchides*; who firſt of all tormented and beat them, and afterwards put them to death. This ſo great affliction (than which, the *Jews* had never endured a worſe, ſince their return from *Babylon*) was the cauſe that thoſe of *Judas*'s Faction, who were yet alive, fearing the total ruine of their Nation, addreſſed themſelves to *Jonathan* his Brother, exhorting him *to imitate his Brother* Judas'*s Virtues, and to have no leſs care of his Country, than him who died in the defence of it*; *beſeeching him, that he would not ſuffer his Nation to periſh for want of a Captain, ſince he himſelf was ſo well qualified to command them.* *Jonathan* anſwer'd them, *That he was ready to die for them*; and being in all things eſteemed no leſs Valiant and Politick than his Brother *Judas*, he was proclaimed General and Captain of the *Jews*.

Bacchides complotteth to betray *Jonathan*, and his Brother.

Bacchides draweth out his Forces againſt *Jonathan*.

John the Brother of *Judas*, is ſlain by *Amar*'s Son.

Bacchides having notice hereof, feared leſt *Jonathan* ſhould be no leſs troubleſome to the King and the *Macedonians*, than his Brother *Judas* before him had been, for which cauſe he ſought means to make him away by Treaſon. But both *Jonathan* and his Brother *Simon* gat intelligence thereof, and having diſcover'd his practice, they took all their Families with them, and fled into the deſart that confin'd upon the City of *Jeruſalem*; and retiring near unto a Water call'd the Lake of *Aſphar*, they remained in that place. When *Bacchides* perceiv'd that they miſtruſted him, and were driven thither; he went out againſt them with all his Forces, and being encamped on the other ſide of *Jordan*, he gathered his Army together. *Jonathan* knowing well that *Bacchides* came out to ſeek him, ſent his Brother *John* (ſirnamed *Goddis*) unto the *Arabians* and *Nabatheans*, to commit the truſt of their Goods into their Hands, until the end of the War betwixt him and *Bacchides*; for the *Arabians* were his Friends. Whil'ſt therefore *John* marched towards the *Nabatheans*, (who were of the City of *Medaba*) the Sons of *Amareus* laid an ambuſh for him; and after they had furiouſly ſet upon him on the way, and laid hold on whatſoever he brought with him, they at length ſlew him, and all his company; for which Fact of theirs, they were ſhortly after puniſhed by his Brethren, as we ſhall relate hereafter.

Bacchides aſſaileth *Jonathan* on the Sabbath-day, and loſeth 2000 of his Men.

When *Bacchides* knew that *Jonathan* was encamped in the Marſhes of *Jordan*, he made choice of the Sabbath-day to ſet upon him, hoping that he would not defend himſelf on that day, becauſe of the prohibition of the Law. But he, contrary to his expectation, encouraged his Soldiers, and declared unto them how it concerned their lives to be Valiant, for that it was impoſſible for them to eſcape, becauſe they were ſhut up in the midſt betwixt the River and the Enemy; for they had the Enemy before them, and the River on their backs. As ſoon therefore as he had made his Prayer unto his God, That it might pleaſe him to grant him the Victory, he ſet upon the Enemy with great reſolution, and ſlew a great number of them; and perceiving how *Bacchides* aſſaulted him with great fierceneſs, he ſtretched out his right Hand to ſtrike him; but he preventing the ſtroke, by ſtepping aſide, *Jonathan* and his Companions lept into the River, and ſo ſaved themſelves, by ſwimming over to the other ſide of *Jordan*, becauſe the Enemy durſt not paſs the Water to purſue them. Whereupon *Bacchides* returned incontinently to the Caſtle of *Jeruſalem* (after he had loſt about 2000 of his Men.) After this, he fortifi'd divers Cities (which were before ruinated) namely, *Jericho*, *Emaus*, *Bethoron*, *Bethella*, *Thamnata*, *Pharathon*, *Techoa*, and *Gazara*, and built in every of them certain Towers, and great and ſtrong Walls, and afterwards he planted Gariſons therein, to ſally out upon the *Jews*, and vex them; but eſpecially he fortifi'd the Cittadel of *Jeruſalem*, in which he kept for Hoſtages the Children of the principal Men of *Judæa*.

The Caſtle of *Jeruſalem* fortified.

Simon revengeth his Brother *John*'s Blood on the Sons of *Amareus*.

About that time there came a certain Man to *Jonathan* and his Brother *Simon*, bringing them news, that the Sons of *Amareus*, would ſolemnize their Nuptials, and were to lead the Bride, which was Daughter to one of the nobleſt amongſt the *Arabians*, from the City of *Gabatha*; and it was intended that ſhe ſhould be conducted with great Magnificence and Pomp. *Jonathan* and his Brother ſuppoſing that a fit opportunity was offer'd them to revenge their Brother's death, and to puniſh the *Medabanes* for the wrongs they had done unto their Brother, they took with them the greateſt Forces that they could, and marched towards *Medaba*, where they lay in Ambuſh under the ſide of a Hill. But when they ſaw them that led the Bride, and accompanied the Bridegroom, and a great Troop of their Friends likewiſe, according to the manner of Marriages, they brake out of their Ambuſh, and put them all to the Sword; and after they had ſeized their Jewels, and all the other Booty of that Company that follow'd them, they retired back again joyfully, having accompliſh'd their deſign: and thus revenged they the death of their Brother *John*, upon the Sons of *Amareus*. For not only theſe alone, but their Friends that accompanied

H panied them, with their Wives and Children, were all of them ſlain, to the number of 400. And in this manner *Simon* and *Jonathan* returned into the Marſhes aforeſaid, and abode there. But *Bacchides* having fortified all the Gariſons of *Judæa*, returned back unto the King. And at that time the ſtate of the *Jews* was in Peace, for the ſpace of nigh two years.

The Year of the World, 3880. *before Chriſt's Nativity*, 156.

But the wicked, and ſuch as were revolted from the Religion of the *Jews*, ſeeing that *Jonathan* and his followers converſed in the Country with great aſſurance, by reaſon of the Peace; they ſent certain Ambaſſadors unto King *Demetrius*; requiring him to ſend them *Bacchides*, who might apprehend *Jonathan*; declaring that it might eaſily be done; and that in one night breaking in upon them, he might murther them all before they I were aware. When *Bacchides*, by the King's commandment, came into *Jewry*, he wrote unto all his Friends, both *Jews*, and alſo his other Allies, requiring them to lay hold on *Jonathan*; but when by no Policy, nor Proweſs of theirs, they were able to apprehend him, (for that *Jonathan* having notice of their Ambuſhes, ſtood upon his guard) *Bacchides* the *Macedonian* was diſpleaſed with the Apoſtates and Fugitives, objecting againſt them, that they had deceived both the King and him; and laying hold on fifty of the principal of them, he put them to death. But *Jonathan* and his Brother, with thoſe of their company, retired themſelves into *Bethalaga*, (a certain Village in the Deſart) for fear of *Bacchides*; in which place he built Towers and Walls to keep his Gariſon in more ſecurity. *Bacchides* having notice of it, took the Army that he had with him, and thoſe K *Jews* that were his Confederates, and marched forward againſt *Jonathan*; and approaching thoſe Fortification that were made by him, he beſieged him for many Days. But *Jonathan*, for all his Siege and Violence, was not a whit terrifi'd, but ſtood out valiantly; and leaving his Brother *Simon* in the City to make head againſt *Bacchides*, he ſecretly ſtole out, and gather'd a great number of Soldiers that favour'd his proceedings, and in the night-time couragiouſly brake into *Bacchides* Camp; and after he had there ſlain a number of his Men, he gave his Brother *Simon* notice of his coming; who, as ſoon as he heard the noiſe in the Enemies Camp, haſtily iſſued forth with his Soldiers, and burnt all the *Macedonians* Engines, and made a great ſlaughter of them. *Bacchides* ſeeing that he was circumvented by his Enemies, and that both before and behind he was preſſed by them, being aſtoniſhed at this ſo unexpected an encounter, was almoſt out of his wits; L ſo much was he troubled at the iſſue of his Siege, that fell out altogether contrary to his expectation; for which cauſe he diſcharged all his Choler upon thoſe Apoſtates, ſuppoſing he was abuſed by them, who had ſent unto the King, and had cauſed him to be ſent thither; ſo that he thought of nothing now, but raiſing the Siege, and returning home with as little diſhonour as he could.

Demetrius, by the ſollicitation of the fugitives, ſendeth *Bacchides* againſt *Jonathan*, with an Army.

Bacchides diſpleaſed with the Apoſtates, for that they could not ſurprize *Jonathan*, killeth 50 of them.

Jonathan and his Brother beſieged in *Bethalaga*.

Jonathan ſtealing out of the City, aſſaileth *Bacchides* by night.

Bacchides revengeth himſelf on the fugitives, and is enforced to Retreat.

CHAP. II.

Jonathan *conſtraineth* Bacchides *to make Peace with the* Jews, *and to depart out of the Country.*

M

WHen *Jonathan* knew his intentions, he ſent an Ambaſſador unto him to conclude a Peace betwixt them, with this condition, *That they ſhould each of them deliver up thoſe Priſoners that were taken on either ſide.* *Bacchides* judging the Propoſal to be honourable, and that a fit occaſion was now offered him, whereupon he might raiſe his Siege without any diſgrace, promiſed *Jonathan* his friendſhip; ſo that both of them ſwore from that time forward, never to make War the one againſt the other, and each of them reſtored their Priſoners. Thus returned *Bacchides* into *Antioch* unto his King, and after that Retreat, he never made War again upon *Judæa*. But *Jonathan* having obtained his N ſecurity, went and dwelt in the Town of *Machmas*; where, during his Governments, he executed ſuch ſevere juſtice on thoſe that were revolted from the Religion of their Country, that he purged the Nation from Apoſtates.

1 *Mac.* 9. *Bacchides* maketh Peace with *Jonathan*. *Jonathan* liveth at *Machmas*, puniſhing the wicked.

O

The Year of the World, 3813. *before Chriſt's Nativity*, 151.

CHAP. III. A

Alexander Ballez, *the Son of King* Antiochus Epiphanes, *enters with an Army into* Syria. *The Gariſon of* Ptolemais *ſet open their Gates to him, by reaſon of their hatred to King* Demetrius, *who prepares himſelf for War.*

Hedio & Ruffinus, cap. 11. *Alexander*, the Son of *Antiochus Epiphanes*, cometh into *Syria*, and ſeizeth *Ptolemais*.

IN the hundred and ſixteenth year, *Alexander*, ſirnamed *Ballez*, the Son of *Antiochus Epiphanes* came into *Syria*, and ſeized the City of *Ptolemais*, by the reaſon of thoſe Soldiers that were therein, who were ill-affected towards *Demetrius*, by reaſon of his arrogancy, which was ſuch, that he granted no Man acceſs unto him; for being locked up B in a Royal Fort, fenced with four Towers, (which himſelf had built near unto *Antioch*, he ſuffered no Man to approach his preſence, but was careleſs, and wholly negligent in his Affairs, living in Pleaſure and Idleneſs; whereby he was much hated by his Subjects, as we have already declared in another place. Now when *Demetrius* knew that *Alexander* had ſeized *Ptolemais*, he gathered all his Forces, and marched forth againſt him.

CHAP. IV.

King Demetrius *deſireth the Alliance of* Jonathan, *who makes uſe of this occaſion, to repair the Fortifications of* Jeruſalem. C

Demetrius's War againſt *Alexander*, 1 *Mac.* 10.

IN the mean time he ſent Ambaſſadors unto *Jonathan*, that might make an Alliance and ratifie a Friendſhip betwixt them; for he determined with himſelf to prevent *Alexander*, for fear leſt he capitulating with him firſt of all, ſhould obtain his aſſiſtance. And this did he eſpecially for the fear he had of *Jonathan*, leſt remembring thoſe Injuries he had before received at his hands, he ſhould oppoſe himſelf againſt him. He therefore ſent unto him, requiring him to aſſemble his Forces, and to make preparations for the War; commanding likewiſe, that thoſe *Jews* ſhould be delivered into his poſſeſſion, whom *Bacchides* had ſhut up for Hoſtages in the Fortreſs of *Jeruſalem*. After that *Demetrius* had demeaned himſelf in this ſort, *Jonathan* came to *Jeruſalem*, and in the preſence D of all the People, and of the Gariſon that was in the Fortreſs, he read the King's Letters; and after the reading thereof, the wicked and revolted *Jews* that were in the Fortreſs were afraid, ſeeing that the King permitted *Jonathan* to levy an Army, and to receive Hoſtages. But he receiving them into his hands, reſtored each of them to their Fathers and Mothers: And by this means remained *Jonathan* in *Jeruſalem*, where he made divers reparations, and built according as he pleaſed. For he built the City Walls of hewen Stone, to make them more durable againſt the aſſaults of War. Which when they perceived who were in the Gariſons throughout all *Judæa*, they forſook them all, and retired back to *Antioch*, except they that were in the City of *Bethſura*, and thoſe in the Fortreſs of *Jeruſalem*; for they conſiſted for the moſt part of thoſe *Jews* that had abandoned their E Religion, who for that reaſon feared to forſake their Gariſons.

The *Macedonians* forſaking their Gariſons, reſort to *Antioch*.

CHAP. V.

King Alexander Ballez *deſireth the Friendſhip of* Jonathan; *and to oblige him, confers on him the Office of High-Prieſt, void by the death of his Brother* Judas Machabeus. *King* Demetrius *on the other ſide, makes fairer Propoſals unto him, and thoſe of his Nation. The two Kings come to a Battel, in which* Demetrius *is ſlain.*

Hedio & Ruffinus, cap. 8.

BUT *Alexander* knowing what promiſes *Demetrius* had made unto *Jonathan*, and being F well aſſured how valiant he was, and how he behaved himſelf againſt the *Macedonians*, and how he was perſecuted by *Demetrius*, and Lieutenant *Bacchides*; he told his Friends that it was impoſſible for him to meet with a better Ally at that time than *Jonathan*, who had approved himſelf a valiant Man againſt his Enemies, and particularly hated *Demetrius*, from whom he had received many injuries, and on whom he had ſeveral times taken revenge: Wherefore if they thought it good to draw him unto their ſide againſt *Demetrius*, the time was very fit to make an Alliance between them; which advice of his being approved by his Favourites, he ſent a Letter unto *Jonathan* to this effect:

King *Alexander* to *Jonathan* his Brother, Health. G

We have long ſince heard of your Valour and Fidelity, which hath cauſed us to ſend our Ambaſ-

H *ſadors unto you, to treat with you of an Alliance and Amity betwixt us; and from this day forward, we elect and ordain you High-Prieſt of the* Jews, *and receive you into the number of our chiefeſt Friends. Moreover, as a Preſent, I ſend you a Purple Robe, and a Crown of Gold, exhorting you, That ſince you are thus honoured by us, you will likewiſe yield us an anſwerable Reſpect and Friendſhip.*

The Year of the World, 3813. before Chriſt's Nativity, 151.

Jonathan having received this Letter, inveſted himſelf in the habit of the High-Prieſt, on the day of the Feaſt of the Tabernacles, which was the fourth year after the death of his Brother *Judas*. (For during all that time there had not been any High-Prieſt.) He aſſembled alſo a great number of Soldiers, and cauſed a great quantity of Arms and I Weapons to be made.

Alexander endeavoureth to draw *Jonathan* to his Party by making him High-Prieſt.

When *Demetrius* heard this, he was much troubled, and accuſed himſelf of Sloth, and too much negligence in his Affairs, becauſe he had not prevented *Alexander*, by drawing *Jonathan* to his Party, but had ſuffered him to take the benefit of this occaſion. Nevertheleſs he forbore not to write to *Jonathan*, and the reſt of the People of the *Jews*, as followeth.

Demetrius ſtudieth by Promiſes, to aſſure himſelf of *Jonathan*'s Friendſhip.

King *Demetrius* to *Jonathan*, and to all the Nation of the *Jews*, Health.

Since you have obſerved the Friendſhip that you bear unto us, and have not engaged your ſelves K *with our Enemies, notwithſtanding their divers Sollicitations, we praiſe your Fidelity, and pray you to perſevere in the ſame eſtate, aſſuring you, that you ſhall receive the like Favors from us, in all Integrity. For I am content to remit the greater part of the Tributes and Taxes that you have uſually paid, either to the Kings my Predeceſſors, or to me; and from this time forward, I acquit you from thoſe Tributes you are to pay hereafter. And, moreover, I releaſe you of the prize of Salt, and of the Gold which you were wont to give unto us for our Crown. We likewiſe acquit you of the thirds of the Fruit of your Lands, and the half of the Fruit of your Trees, which heretofore you have been accuſtomed to pay, that you may enjoy them peaceably from this time forward. I acquit you alſo at this preſent, for ever, of all that which the Inhabitants of* Judea, *and the* L *three Provinces annexed thereunto,* Samaria, Galilee, *and* Pereæ, *are bound to pay me; willing and commanding that the City of* Jeruſalem *be held Sacred, and enjoy the Priviledge of a Sanctuary; and that it ſhall be exempt from the payment of Tythes, and all manner of Impoſitions. And I commit the Fortreſs in the ſame to the hands of* Jonathan *the High-Prieſt, permitting him to place ſuch a Gariſon therein, as he ſhall think fit, and ſuch as will faithfully keep it for his uſe. I will alſo that all the* Jews *who are impriſoned in my Country, be ſet at liberty. Moreover, it is my pleaſure, that no Horſes of the* Jews *be taken up to run Poſt for us: I grant alſo that the Sabbaths, and Feſtival Days; and three days alſo before every one of thoſe Feaſts, be days of Liberty and Freedom. And my will is, that the* Jews, *who inhabit within my Dominions, be likewiſe freed from all Moleſtations. The like Priviledge grant I them that will* M *bear Arms with me, to the number of* 30000; *who, in that place ſoever they ſhall be, ſhall have no worſer entertainment than my own Army; and part of them will I place in my Gariſons, the reſt ſhall be of my Guard; and I will make them Captains in my Court, and will permit them to live according to the Ordinances of their Country, which they ſhall obſerve; and I will alſo that the three Governments annexed to* Judæa, *be made ſubject unto the ſame Laws. My pleaſure is, in like manner, that the High-Prieſt ſhall take order, that no* Jew *ſhall worſhip in any other Temple than that of* Jeruſalem; *and of my own Charge I ſhall give every year an* 150000 *Sicles of Silver, to be employed in Sacrifices; and that which ſhall be over and above thoſe Sacrifices, my pleaſure is, that it ſhall be your profit. Moreover, I acquit the Prieſts and Miniſters of the Temple, of the* 10000 *Drachms of Silver, (which the Kings levied on the Temple) becauſe they appertain unto the Prieſts who ſerve in the Temple, as I have been rightly informed. I grant* N *alſo to all thoſe who ſhall repair unto the Temple of* Jeruſalem *for refuge, and within the Precincts thereof (whether it be for Mony due unto the King, or for any other cauſe, that they be acquit thereof, and receive not any damage in their Goods. I permit alſo, that the Temple be repaired and built at my Charge. My will is alſo, that the Walls of the City be re-edified, and that certain Towers be built about the ſame, at my expence. Furthermore, if there be any places fit to build Fortreſſes and ſtrong Holds in, thorow all the Country of* Judæa, *and to place Gariſons in them, my will is, that all this be done and fortified, at the Charges levied out of mine own Coffers.* Theſe are the Promiſes and Offers that *Demetrius* made unto to the *Jews*.

But King *Alexander* having gather'd great Forces, as well of ſtrange and hired Soldiers, O as of thoſe who in *Syria* had revolted from *Demetrius*, led forth his whole Army againſt the Enemy; and after the Enſigns were diſplayed, and the onſet given, the left Wing of *Demetrius* compelled *Alexander*'s Soldiers that fought againſt it to fly; and his Men

The Year of the World 3813. *Before Chriſt's Nativity* 151.

The Battle between *Alexander* and *Demetrius*, and of *Demetrius*'s death.

Men purſuing them, ſpoiled their Camp. But the Right-Wing, in which the King himſelf was, being forced to retire, was diſcomfited; and as for the reſt, they betook themſelves to flight; but *Demetrius* fighting valiantly, ſlew ſome of his Enemies; and in purſuing others, who could not endure his fierce Aſſault, was in the end, by ſetting ſpurs to his Horſe, carried into a deep and muddy Bog, whereunto by chance his Horſe fell, and being unable to get out, he was ſlain in that place. For being diſcover'd by his Enemies, they turned back upon him; and having incloſed him, they altogether ſhot their Arrows againſt him; ſo that he being on foot, and fighting valiantly, was at length ſlain, after he had received divers wounds, and was no longer able to reſiſt. Thus died *Demetrius*, who departed this Life the eleventh year of his Reign, as we have related in another place.

CHAP. VI.

Onias *the Son of* Onias *the High-Prieſt, builds a Temple in* Egypt, *of the ſame Form with that at* Jeruſalem. *A contention between the* Jews *and the* Samaritans, *before* Ptolemy Philometor, *King of* Egypt, *concerning the Temple of* Jeruſalem, *and that of* Garizim. *The* Samaritans *loſe the cauſe.*

Hedio & *Ruffinus*, cap. 4. *Onias* the Son of *Onias* the High-Prieſt, ſeeketh to build a Temple in *Egypt*.

BUT *Onias* the Son of the High-Prieſt, called alſo *Onias*, (who flying out of his Country, lived in *Alexandria*, with *Ptolemy Philometor*, as we have heretofore declared) ſeeing all *Judæa* deſtroyed by the *Macedonians*, and their Kings; and intending to acquire immortal Praiſe, determined to beſeech the King *Ptolemy*, and the Queen *Cleopatra*, by Letters, That it might be lawful for him to build a Temple in *Egypt*, reſembling in all things that at *Jeruſalem*; and that he might have liberty to place Levites and Prieſts in it of his own Kindred: And hereunto was he eſpecially moved, by a certain Prophecy of *Iſaiah*, who more than 600 years before, had foretold that a Temple ſhould be aſſuredly built in *Egypt*, in honour of Almighty God, by a *Jew*. Being therefore encouraged by this Prediction, he wrote a Letter to *Ptolemy* and *Cleopatra*, to this effect.

During the time that I was employed in your Wars, and by God's favourable aſſiſtance have done you many ſervices, I have viſited Cœloſyria *and* Phœnicia, *and have been in the City of* Leontopolis *(which is in the Territories of* Heliopolis *) I have alſo viſited divers other places, wherein the* Jews *have built Temples, without obſerving thoſe Rules that are neceſſary upon ſuch an occaſion, which is the cauſe that they agree not among themſelves: As alſo the like hath hapned among the* Egyptians, *through the multitude of Temples, and the great diverſity of Religions. And having found out a very covenient place near a Caſtle called* Bubaſtis *in the Plain, where there is ſtore of all ſorts of Materials for Building, and Cattel fit for Sacrifice; I beſeech you that it may be lawful for me to purifie the Temple that is ruinated in that place, and dedicated to no ſacred power: And that in ſtead thereof, to erect a Temple in honour to Almighty God, according to the form and dimenſions of that Temple which is at* Jeruſalem, *where we ſhall pray for the Preſervation and Proſperity both of your ſelf, your Queen, and Children. And this will certainly unite all the* Jews *within the Kingdom of* Egypt, *for they will all in this place aſſemble to celebrate the Praiſes of God, according as it hath been foretold by the Prophet* Iſaias, There ſhall be *(ſaith he)* a Temple for our Lord God in *Egypt*. *Many other things alſo hath he foretold touching this place.*

This is the ſubſtance of that which *Onias* wrote unto King *Ptolemy*. And by his anſwer which he made hereunto, a Man may eaſily conjecture what Piety was both in him, and *Cleopatra* his Siſter, and Wife. For they have returned the ſin and tranſgreſſion of the Law, which through this means fell upon *Onias*'s by this anſwer that enſueth.

King *Ptolemy* and Queen *Cleopatra*, to *Onias* the High-Prieſt, Health.

We have peruſed your Letters, by which you deſire us to give you leave to cleanſe the Temple that is defaced at Leontopolis, *in the Seignory of* Heliopolis, *in the place called* Bubaſtis *in the Plain. We marvel very much, that a Temple built in a place ſo unclean, and full of execrable Beaſts, ſhould be acceptable unto God; but ſince that you inform us, that the Prophet* Iſaiah *did long ſince propheſie the ſame, we give you liberty, if it may be done according to the Law, and with this condition, that we commit not any ſin againſt God.*

Upon this anſwer, *Onias* (taking poſſeſſion of the place) built therein a Temple, and erected an Altar unto God, according to the Model of the Temple of *Jeruſalem*; but

far

The Year of the World 3813. *Before Chriſt's Nativity* 151.

H far leſs, and leſs rich. I think it no ways requiſite to declare the Dimenſions thereof, nor
the Veſſels belonging to it, becauſe I deſcribe them particularly in my ſeventh Book of
the Wars, and Captivity of the *Jews*, neither wanted there ſome Levites and Prieſts,
who being of the ſame opinion with *Onias*, officiated at the Celebration of Divine Service.
But let this ſuffice for the preſent, touching the Temple.

But it came to paſs, that the *Jews* of *Alexandria*, and the *Samaritans* that brought in
the Service and Worſhip of the Temple upon the Mount *Garizim*, under *Alexander* the
Great, diſſented from one another, and debated their Differences before *Ptolemy*. For
the *Jews* ſaid, That the Temple in *Jeruſalem* built according to *Moſes* Laws and Ordinances,
was the lawful Temple; but the *Samaritans* maintained, That that which was
built on Mount *Garizim*, was the true Temple. They therefore beſought the King, That
I it would pleaſe him to ſit in Judgment, with the aſſiſtance of his Friends, to hear their
Allegations in this behalf, and to condemn the Party unto death, who ſhould be found
faulty in his Proceſs. Now the Advocates which pleaded for the *Samaritans*, were *Sabbeus*
and *Theodoſius*; and *Andronicus*, the Son of *Meſſalem*, defended the Cauſe of thoſe of
Jeruſalem, and the other *Jews*. And both of them ſwore both by God and the King, That
they would bring their Proofs according to the Law, beſeeching *Ptolemy* to adjudge him
to death, whom he ſhould find to have falſifi'd his Oath. The King therefore ſat down
with his Friends, to hear the Cauſe, and determine their Differences. But the *Jews* of
Alexandria were much diſpleaſed with them that had drawn the preheminence of the
Temple at *Jeruſalem* into queſtion, and were highly diſcontent, that a Temple ſo ancient
K and famous, and ſo eſteemed and honoured through the whole World, ſhould be ſo diſparaged.
When therefore the day of Audience was come, *Sabbeus* and *Theodoſius* ſuffered
Andronichus to ſpeak firſt; who began to prove the Lawfulneſs, Holineſs, and Religion
of the Temple in *Jeruſalem* out of the Law; and by the ſucceſſive Government of the
High Prieſts, who from Father to Son, and from Hand to Hand, had received this honour;
therein alledging, That all the Kings of *Aſia* had honoured the Majeſty of that place
with Preſents and rich Oblations; whereas neither in the record of Men, nor courſe of
Antiquity, the Temple of *Garizim* had been in any eſtimation. Hereunto he added,
ſuch other Reaſons, as perſuaded the King, that the Temple of *Jeruſalem* was built according
to the Ordinance of *Moſes*, and cauſed him to adjudge *Sabbeus* and *Theodoſius* to death.
L This may ſuffice to have ſpoken concerning the Differences of the *Jews* of *Alexandria*,
and ſuch Things as befel them during *Ptolemy Philometor*'s time.

A Temple built in *Egypt* by *Ptolemy*'s conſent.

The Wars of the *Jews*, lib. 7. cap. 37.

Sedition betwixt the *Jews* and *Samaritans*, as touching their Temple.

CHAP. VII.

Alexander Ballez *finding himſelf, by the death of* Demetrius, *in the peaceable poſſeſſion of the Realm of* Syria, *eſpouſeth the Daughter of* Ptolemy Philometor, *King of* Egypt. *Great Honour is done by* Alexander *to* Jonathan *the High-Prieſt.*

M After that *Demetrius* was ſlain in the Field (as we have already related) *Alexander*
made himſelf King of *Syria*, and wrote to *Ptolemy Philometor*, deſiring his Daughter,
the Princeſs *Cleopatra*, in Marriage, telling him, *That it was not below his Dignity, to*
contract Affinity with him, ſince he had obtained his Father's Empire by the Favour of God, and
had overcome Demetrius. *Ptolemy* yielding a willing Ear to his requeſt, wrote back, *That*
he was very glad that he had recover'd his Father's Kingdom, promiſing him to give him his
Daughter in Marriage; aſſuring him, that he would meet him at Ptolomais, *and bring his*
Daughter unto him to that place, and there celebrate the Nuptials. After he had written theſe
Letters, *Ptolemy* made haſte to *Ptolemais*, and led him with his Daughter *Cleopatra*, where
meeting with *Alexander* (according to their appointment) he deliver'd him his Daughter,
N and gave her a Dowry, worthy of ſo great a King. Unto the ſolemnizing of his
Marriage, *Alexander*, by Letters, invited the High-Prieſt *Jonathan*, commanding him to
come to him to *Ptolomais*. He went thither, and preſented magnificent Preſents to both
the Kings; he was highly honour'd by both, inſomuch as *Alexander* conſtrained him to
put off his ordinary Garments, and to put on a Purple Robe, and after that to ſit upon
a Royal Throne, commanding his Captains to march before him through the City, and
to command by publick Edict, *That no Man ſhould dare to ſpeak any thing againſt him,*
nor offer him any cauſe of diſcontent. All which the Captains performed; ſo that they,
who purpoſely and maliciouſly came thither to accuſe him, ſeeing the Honour that was
done unto him by the King, fled away, leſt the Miſchief which they deſigned for him,
O ſhould fall upon their own Heads. This King *Alexander* loved *Jonathan* ſo intirely, that
he afforded him the chief Place among his deareſt Friends.

Hedio & Ruffinus, cap. 5.

1 Mach. 11. 1.

Alexander, King of *Syria*, marrieth *Cleopatra*, *Ptolemy*'s Daughter.

CHAP.

CHAP. VIII.

The Year of the World, 3818. before Chriſt's Nativity, 146.

Demetrius Nicanor, *the Son of King* Demetrius, *entreth into* Cilicia *with an Army. King* Alexander Ballez *gives the command of his to* Apollonius, *who, with very ill ſucceſs, ſets upon* Jonathan *the High-Prieſt, who defeats him, takes* Azot, *and burns the Temple of* Dagon. Ptolemy Philometor, *King of* Egypt, *comes to the relief of King* Alexander *his Son-in-law, who appoints* Apollonius *to lay an ambuſh to ſurprize him.* Ptolemy *takes away his Daughter, and marrieth her to* Demetrius, *whom he cauſeth to be received by the Inhabitants of* Antioch, *from whence he had driven* Alexander, *but he returns with a great Army.* Ptolemy *and* Demetrius *unite their Forces, and overcome him in a pitch'd Battel; but* Ptolemy *died of his Wounds which he received, after he had ſeen the Head of* Alexander *ſent to him by an* Arabian *Prince.* Jonathan *beſiegeth the Cittadel at* Jeruſalem, *and by Preſents appeaſeth King* Demetrius, *who granteth new Favours to the* Jews. *This Prince ſeeing himſelf at Peace, diſbandeth his old Soldiers.*

Hedio & Ruffinus, cap. 6. *Demetrius* the Son of *Demetrius*, paſſeth out of *Greece* into *Cilicia* and ſeeketh to make himſelf Lord of *Syria.*

A Man confident in Battel.

Apollonius fighteth with *Jonathan*, and is put to flight.

Jonathan purſueth the Enemy as far as *Azot*, and burneth *Dagon*'s Temple, and killeth 8000 Men.

IN the 165th year (of the Reign of the *Greeks*) *Demetrius*, the Son of *Demetrius*, (accompanied with divers hired Soldiers, whom *Laſthenes*, who was of *Crete*, furniſh'd him with) departed out of *Candia*, and came into *Cilicia*. Which news, as ſoon as *Alexander* heard, he was much troubled; whereupon he inſtantly poſted from *Phœnicia* to *Antioch*, with intent to ſecure the Affairs of his Kingdom in thoſe parts, before the arrival of *Demetrius*. He left behind him for his Governour in *Cæloſyria*, *Apollonius Danus*; who coming unto *Jamnia* with a great Army, ſent a Meſſenger unto the High-Prieſt *Jonathan*, to let him know, *That it was very ſtrange, that he only ſhould live at his own eaſe, and in quiet, without ſubmitting himſelf unto the King; who would not long paſs by unpuniſhed that affront which he offered him, in not ſubmitting to his Obedience. Wherefore* (ſaid he) *deceive not thy ſelf, neither hope thou by ſculking in the Mountains, or depending on thy Forces, to continue thy Greatneſs; but if thou truſteſt to thy Power, come down into the Field, and engage with me and my Army in the Plain, to the end that the iſſue of the Victory may ſhew which of us is moſt valiant. Knoweſt thou not, that the chief Nobility of every City bear Arms under one, who hath always overcome thy Predeceſſors? Wherefore I challenge thee to meet me in that place where we may uſe our Swords, and no Stones; and where the vanquiſhed ſhall have no advantage by his flight. Jonathan* provoked by this Bravado, choſe out 10000 of his beſt Soldiers, and departed from *Jeruſalem*, accompanied with his Brother *Simon*, and came unto *Joppa*, and encamped without the City, (becauſe the Citizens had ſhut the Gates againſt him) for they had a Gariſon placed in that place by *Apollonius*. But as ſoon as he prepared to batter the City, the Inhabitants were afraid, leſt he ſhould ſurprize it by force, and therefore they opened the Gates. *Apollonius* underſtanding that *Joppa* was taken by *Jonathan*, he took 3000 Horſemen, and 8000 Footmen with him, and came into *Azot*; whence he departed, leading out his Army with an eaſie march; and arriving at *Joppa*, he retired back to draw *Jonathan* into the Field, putting great confidence in his Horſemen, and grounding his hope of Victory upon them. But *Jonathan* coming forth boldly, purſued *Apollonius* as far as *Azot*; who finding himſelf in the open Country, turned back upon him, and charged him. *Jonathan* was not at all ſurprized to ſee the thouſand Horſemen that *Apollonius* had laid in ambuſh near unto a certain River, to the end they might charge the *Jews* behind, but diſpoſed his Army after ſuch a manner, that his Soldiers on every ſide turned their Faces upon the Enemy; commanding his Men to defend themſelves on both ſides, fighting with thoſe that aſſailed them either in the Van or the Rear. After that the Battel had continued until evening, *Jonathan* gave his Brother *Simon* a part of his Forces, charging him to ſet upon the Enemies Battel; as for himſelf, he drew his Soldiers into the form of a Battalion reſembling a Tortoiſe, to the end that being covered with their Bucklers, joyned the one with the other, they might defend themſelves againſt the Horſemens Arrows; to which all of them were obedient. The Enemies Horſemen ſhooting all their Arrows againſt them, did them no harm; for they pierced not as far as the Fleſh, but lighting upon the Bucklers (encloſed and faſtned the one within the other) they were eaſily beaten back, and born off, and fell down, being ſhot all in vain. But when the Enemies were wearied with ſhooting all the day long, and that *Simon* perceiv'd they could charge no further, he ſet upon their Infantry ſo couragiouſly, that he put them all to flight. The Horſe of *Apollonius* perceiving that the Foot were diſordered, grew heartleſs likewiſe; and having loſt the hope they had in their Foot, they betook themſelves to flight in great diſorder and confuſion; ſo that they brake their Ranks of themſelves, and were ſcattered through all the Plain. *Jonathan* alſo purſued them as far as *Azot*, and taken the City by aſſault, he ſlew divers of them, conſtraining the reſt that were in diſpair, to fly into the Temple of *Dagon*, which is in *Azot*; and taking the City by Aſſault, he burnt it, with the Villages

round

H round about, and ſpared not the Temple of *Dagon*, but burnt it, and all thoſe that were therein. The number as well of thoſe that were ſlain in the Battel, as of thoſe that were conſumed by fire in the Temple, was 8000 Men. Having, after this manner, diſcomfited this Army, he departed from *Azot*, and marched toward *Aſcolon*; and as he was encamped without the City, the *Aſcalonites* came out unto him, and offered him Preſents; which he received, and departed from thence, and marched towards *Jeruſalem*, laden with great Spoils.

The Year of the World 3818. *Before Chriſt's Nativity*, 146.

As ſoon as *Alexander* heard that *Apollonius* the General of his Army was defeated, and forced to fly, he made a ſhew that he was glad thereof, pretending that it was without his knowledge that *Jonathan* had been aſſaulted, who was both his Friend and his Allie. I Whereupon he ſent an Ambaſſador unto him, to let him know how much he rejoyced at his Victory, offering him Preſents and Honours, with a Chain of Gold, ſuch as the Kings were accuſtomed to give to thoſe of their Kindred: He likewiſe gave him *Accaron*, and the Country thereabout, to him and his Heirs for ever.

Alexander ſendeth Preſents to *Jonathan*.

About the ſame time, King *Ptolomy Philometor* ſet out an Army by Sea, and another by Land, to go into *Syria*, and to ſuccour his Son-in-law *Alexander*; and in his way all the Cities received him with great Joy, according as *Alexander* had commanded them, and conducted him as far as the City of *Azot*; but that place made great Complaints unto him, and demanded Juſtice at his hand becauſe the Temple of *Dagon* was burnt and deſtroyed, accuſing *Jonathan* for the firing thereof, and the ſlaughter of many People therein. K But *Ptolomy* hearing theſe Accuſations, anſwered not a word: But when *Jonathan* came to meet him at *Joppa*, he courted him with Royal Preſents, and all the Honour that was poſſible; and after he had conducted him as far as the River called *Elutherus*, he diſmiſſed him, and ſent him back to *Jeruſalem*. When *Ptolomy* was come to *Ptolomais*, he hardly eſcaped death, and that contrary to all expectation, by the contrivance of *Alexander*, and his Friend *Ammonius*; which Treachery being diſcover'd, *Ptolomy* wrote unto *Alexander*, requiring him, *That* Ammonius *might be puniſhed for his Treaſon and Conſpiracies practiſed againſt him, according to the heinouſneſs of the offence.* But ſeeing that *Alexander* delivered him not up into his hands, he conjectured and concluded, that he him- L ſelf was the Author thereof, and conceived a great diſpleaſure againſt this perfidious Prince, who had heretofore very much diſobliged the Inhabitants of *Antioch*, by protecting the ſame *Ammonius*, from whom they had received a great deal of miſchief; but in the end *Ammonius* was puniſht for theſe his Outrages, and diſgracefully ſlain like a Woman, whil'ſt in a Womans Attire he ſought to hide himſelf, as we have related in another place.

Hedio & Ruffinus, cap. 7. *Ptolomy Philometor* repaireth unto *Syria* with an Army, to aſſiſt his Son-in-law *Alexander*. *Jonathan* meeteth with *Ptolomy*, and is honourably entertained by him. Treaſon intended againſt *Ptolomy*, and diſcovered; for which Cauſe he taketh away his Daughter from *Alexander*, and giveth her to *Demetrius* for his Wife.

At that time *Ptolomy* began to repent of beſtowing his Daughter in Marriage on *Alexander*, and for refuſing *Demetrius* to be his Friend and Confederate; ſo that he broke off the Affinity that he had with him; and after he had withdrawn his Daughter from him, he preſently ſent Ambaſſadors unto *Demetrius*, to confirm a League of Peace and Amity with him, promiſing him to beſtow his Daughter upon him in Marriage, and to eſtabliſh M him in his Father's Kingdom. *Demetrius* very joyful to hear of this Ambaſſage, accepted both of the League and the Marriage. There only remained one difficulty for *Ptolomy* to ſurmount, which was, how he might perſuade the *Antiochians* to admit *Demetrius*, againſt whom they were ſo much incenſed, for the Indignities which his Father *Demetrius* had offered them; but this difficulty he overcame by this means. The *Antiochians* hated *Alexander*, becauſe of *Ammonius* (as we have related before) and by that means were the more eaſily drawn to drive him out of the City. He perceiving himſelf to be thruſt out of *Antioch*, came into *Cilicia*. Whereupon *Ptolomy* came unto *Antioch*, and was both by the Citizens and Soldiers therein proclaimed King, and was conſtrained to take two Diadems, the one as King of *Aſia*, the other as King of *Egypt*. But he being a Man natu- N rally very Juſt, Prudent, Moderate, and not at all Ambitious, and unwilling to diſpleaſe the *Romans*, he call'd together the Inhabitants of *Antioch*, and prevailed ſo far with them, that at laſt he perſuaded them to accept of *Demetrius* for their King; aſſuring them, *That if he ſhould receive that kindneſs at their hands, he would no more keep in memory thoſe things that had fallen out betwixt them and his Father; proteſting, for his own part, that he would inſtruct him both how to order the courſe of his Life honeſtly, and to manage his publick Affairs with Juſtice; and promiſing them, that if he attempted to do any thing that ſhould be unworthy of a good Prince, he himſelf would be the moſt ready to chaſtiſe him; for his own part, he would content himſelf to be King of* Egypt. And by this means the *Antiochians* were induced to receive *Demetrius*.

Ptolomy perſuaded the *Antiochians* to accept *Demetrius* for their King, and refuſed the Diadem of *Aſia*.

O But when *Alexander* was departed out of *Cilicia*, with a great Army, and was come into *Syria*, and had burnt and ſpoiled the Country of *Antioch*, *Ptolomy*, accompanied with

The Year of the World, 3814. *before Chriſt's Nativity*, 146.

Alexander being overcome, fleth into *Arabia*, and is ſlain in that place.

Ptolemy's Death.

with his Son *Demetrius*, (for he had already married his Daughter unto him) came forth A with their Armies, and obtained a compleat Victory, by overcoming *Alexander*, who was conſtrained to fly into *Arabia*. It came to paſs in that Battel, that *Ptolomy*'s Horſe hearing the noiſe of an Elephant, was troubled, and ſtumbled in ſuch a manner, that he threw his Maſter on the Ground; which when his Enemies perceiv'd, they ran all together upon him, and gave him divers Wounds on the Dead, whereby he was in danger to have been ſlain, unleſs his Guard had reſcu'd him; notwithſtanding he was ſo dangerouſly wounded, that for four days he remained without any ſenſe; on the fifth day, when he began to come to himſelf, *Zabel* the Prince of *Arabia*, who had beheaded *Alexander*, ſent his Head unto *Ptolemy*; wherewithal he was well-pleaſed; but this Joy laſted not long, for ſome few days after he died himſelf. This *Alexander*, ſirnamed *Balles*, reigned for the B ſpace of five Years, as we have elſewhere related.

Demetrius, ſirnam'd *Nicanor*, having obtained the Kingdom, quickly diſcover'd his ill nature, and treated *Ptolemy*'s Army very unworthily, forgetting both the Confederacy and Affinity that he had contracted with him, by *Cleopatra* his Wife, who was *Ptolemy*'s Daughter. But the Men of War hating his Ingratitude, fled into *Alexandria* for their own ſecurity, notwithſtanding they left the Elephants in his power and poſſeſſion.

Jonathan appeaſeth *Demetrius* by Preſents.

But the High-Prieſt *Jonathan* having aſſembled an Army of all the Country of *Judæa*, began to beſiege the Caſtle of *Jeruſalem*, where there was a Gariſon of the *Macedonians*, and a great number of wicked Apoſtates that were fallen from the Jewiſh Religion, who, in the beginning, ſlighted the Engines that *Jonathan* had raiſed to take that C place, in the ſtrength whereof, they repoſed too much confidence: But, in the end, ſome of them breaking out by night, came unto *Demetrius*, and told him of the Siege; at which he was diſpleaſed, and taking a ſtrong Army with him, he departed from *Antioch*, to make a War upon *Jonathan*. When he came to *Ptolomais*, he wrote to *Jonathan*, and commanded him to come unto him: Notwithſtanding *Jonathan* gave not over the Siege, but took the Elders and Prieſts with him, with Gold and Silver Robes, and a great quantity of Preſents, intended for *Demetrius*; and when he had deliver'd them to him, he appeaſed his wrath; and after he had received many honours at his hands, he obtained the Confirmation of his Prieſthood, in as ample manner as he enjoyed it during the time of his Predeceſſors; and although the wicked *Jews* accuſed him, yet did not D *Demetrius* giving any credit to them. Moreover, *Jonathan* requiring, that for the whole Country of *Jewry*, and for the three Governments of *Samaria*, *Joppa*, and *Galilee*, he might pay no more than 300 Talents for Tribute, he granted him a full exemption, and wrote his Letters Patents in theſe Terms:

Demetrius's Letters to *Laſthenes*, in which he beſtoweth many Priviledges on the *Jews*.

King *Demetrius* to *Jonathan* his Brother, and to all the Nations of the *Jews*, Peace and Joy.

We have ſent you the Copy of the Letter that we have written to Laſthenes, *our Father, to the end you may know the Contents thereof, which is this :* E

King *Demetrius* to *Laſthenes*, his Father, Joy and Peace.

Becauſe the People of the Jews *are our Confederates, and obſerve our Ordinances, my intent is to requite their good Affection, and to aſſign them the three Governments of* Apheremia, Lydia, *and* Ramatha, *with their appurtenances, which have been taken from* Samaria, *and annexed to* Judæa. *Secondly, we remit all that which our Predeceſſors received of them that ſacrificed in* Jeruſalem; *and other Tributes likewiſe, which were gathered for the Fruits of the Earth, and the Trees; the Tribute of the Salt likewiſe, and the Gold that was levied for the Crown; ſo that it is our pleaſure, that henceforward nothing hereof be exacted at their hands. See you* F *therefore give order, that the Copy of theſe our preſent Letters be ſent and deliver'd to* Jonathan, *to be affixed in ſome open and conſpicuous Place in the ſacred Temple.*

Demetrius incurreth the hatred of his Soldiers, by abridging their Pay in time of Peace.

Demetrius perceiving that the Country was in Peace, and that he lived without fear of any War, he diſmiſſed his Army, and disbanded his Soldiers, hiring only certain Strangers (who were muſtered out of *Candy*, and other Iſles;) whereby it came to paſs, that his own Soldiers conceived an hatred againſt him, in that he gave them no Wages; whereas his Predeceſſors maintained them as well in Peace as in War, to the end that they might be the more affectionate towards them; and that if need required to employ them, they might ſhew themſelves more ready and courageous to fight for them. G

The Year of the World, 3820. *before Chriſt's Nativity*, 144.

H

CHAP. IX.

Tryphon *undertakes to eſtabliſh* Antiochus *the Son of* Allexander Ballez, *in the Kingdom of* Syria. Jonathan *beſiegeth the Cittadel at* Jeruſalem, *and ſends ſupplies to King* Demetrius Nicanor, *who, by their aſſiſtance, ſubdues the Inhabitants of* Antioch *that had beſieged him in his Palace. His Ingratitude to* Jonathan. *He is vanquiſhed by young* Antiochus, *and flies into* Cilicia. *Great Honours are by* Antiochus *confer'd on* Jonathan, *who aſſiſts him againſt* Demetrius. *A renowned Victory is obtained by* Jonathan *againſt the Army of* Demetrius. *He renews the Alliance with the* Romans *and* Lacedemonians. *The ſeveral* I *Sects of the* Phariſees, Sadduces, *and* Eſſenes. *A new Army is raiſed by* Demetrius, *which dareth not encounter with* Jonathan. Jonathan *undertakes to Fortifie* Jeruſalem. Demetrius *vanquiſhed, and taken Priſoners by* Arſaces, *King of the* Parthians.

WHen *Diodorus*, ſirnamed *Tryphon*, (an *Apamean* by Nation, and General of *Alexander*'s Army) heard of the Mutiny amongſt *Demetrius*'s Soldiers, he came to *Malchus* the *Arabian*, who had the care of the education of *Antiochus*, *Alexander*'s Son, and endeavoured to prevail with him to commit *Antiochus* to his Truſt, to the intent he might make him King, and eſtabliſh him in the Government which belonged to his Father. And although upon the firſt motion he could hardly be drawn to believe it; yet, at laſt, K by the continual inſtance of *Tryphon*, he ſuffered himſelf to be overcome by his intreaties. See here what this Man pretended at that time. But *Jonathan* the High-Prieſt deſiring that they within the Cittadel of *Jeruſalem*, and thoſe wicked and apoſtate *Jews*, and in general all thoſe that were in Gariſons throughout all the Country, might be removed; he ſent Ambaſſadors with rich Preſents unto *Demetrius*, beſeeching him to diſmiſs thoſe that were in Gariſons in the Fortreſſes of *Judæa*: He not only granted this, but promiſed things of far greater moment, after that War which he had then in hand, ſhould be ended. For the preſent Troubles at that time gave him no opportunity to do what he intended: He therefore prayed, at preſent, to ſend him ſome of his Forces, becauſe his own Army was Revolted. Whereupon *Jonathan* choſe out 3000 fighting Men, and ſent L them unto him. But the *Antiochians* hated *Demetrius*, both becauſe of the Injuries they had endur'd under him, as alſo for the hatred they had conceiv'd againſt his Father, who had, in like manner, done them much wrong; ſo that they only expected an opportunity to caſt him off. Underſtanding therefore that the ſuccors that *Jonathan* ſent unto *Demetrius* were at hand, and foreſeeing that in a ſhort time he would gather a great Army, if he were not timely prevented; they betook themſelves to their Arms, and beſet the King's Palace, after the manner of a Siege, and ſecured all the Gates, with an intent to lay hold on the King. Who ſeeing himſelf beſet by the armed multitude of the *Antiochians*, took thoſe hired Soldiers (with thoſe whom *Jonathan* had ſent him) and charged them; but he was forced to retire, being over-powered by the number of the Inhabitants. M Whereupon the *Jews* perceiving that the *Antiochians* had the upper-hand, they mounted upon the battlements of the Palace, and from thence ſhot againſt them, without any danger to themſelves (by reaſon of the diſtance and height of the place where they were) yet they much annoyed the Inhabitants, inſomuch that they drove them from the Houſes near adjoining, which they incontinently ſet on fire, whereby the flame was ſpread thro' the whole City; ſo that the Houſes that were cloſe built the one by the other, and for the moſt part framed of Wood, were burnt down to the ground. The Inhabitants perceiving that they could not put out the fire, betook themſelves to flight, and the *Jews* chaced them from Houſe to Houſe. When the King perceived that the Citizens of *Antioch* ran here and there to ſave their Wives and Children, and had given over the Battle, he N ſet upon them in divers places at once, whereby divers of them were ſlain, and all at laſt enforced to caſt down their Arms, and to yield themſelves to *Demetrius*'s Mercy, who pardoning their Rebellion, appeaſed the Sedition. After this, he rewards the *Jews* with part of the Pillage, thanking them as the only Authors of his Victory. Whereupon he ſent them back to *Jonathan*, with no ſmall acknowledgement and teſtimony of their Proweſs and Virtue. But afterwards he diſcover'd his evil nature towards him, and broke his promiſes, threatning him to make War upon him, unleſs he paid him thoſe Tributes which the People of the *Jews* ought, and were wont to pay unto the King's Anceſtors heretofore. And that he had certainly done, had not *Tryphon* hindred him: for he was forced to turn thoſe Forces that he had prepar'd againſt *Jonathan*, to make War upon *Tryphon*: O who returning from *Arabia* into *Syria*, with the younger *Antiochus*, (who at that time was under Age) he ſet the Diadem upon his Head. All the Army likewiſe that had abandon'd *Demetrius*, for contracting their Pay, came, and follow'd him, and made open War

Hedio & *Ruffinus*, cap. 8. 1 *Mach.*

Diodorus called *Tryphon*.

Apamenus requireth *Malchus* to commit *Antiochus*, *Alexander*'s Son to his Charge.

Jonathan ſendeth Ambaſſadors with Preſents to *Demetrius*, to requeſt him to caſhier the Forces in the Caſtle of *Jeruſalem* and the Fortreſſes thereabout.

The rebellion of the Citizens of *Antioch*, and the revenge taken on them by *Demetrius*.

Demetrius thruſt out of *Antioch*.

The Year of the World 3820. *Before Christ's Nativity*, 144.

Jonathan, for the favors and benefits he received at *Tryphon*'s and *Antiochus*'s hands, offereth and performeth his beſt endeavors againſt *Demetrius*.

againſt their Maſter, and under *Antiochus* and *Tryphon* fought with him, and overcame him, ſeized his Elephants, and made themſelves Maſters of the City of *Antioch*. Whereupon *Demetrius* being wholly diſcomfited, fled into *Cilicia*: But the younger *Antiochus* ſent Ambaſſadors and Letters to *Jonathan*, calling him his Allie and Friend, confirming the Prieſthood unto him, and aſſigned him the four Governments annexed to *Judæa*; and beſides theſe, he gave him Veſſels of Gold, a Robe of Purple, with permiſſion to wear the ſame: he gave him alſo a Pendant of Gold, and aſſured him, that he eſteemed of him as one of his friends, and created his Brother *Simon* General of his Army, from the marches of *Tyre* as far as *Ægypt*. *Jonathan* finding ſuch honours as theſe heaped upon him, ſent Ambaſſadors both unto him and *Tryphon*, proteſting, *That it was their Friend and Allie, and that he would fight on his ſide againſt* Demetrius, *of whom he had ſo great reaſon to complain, in that he had made no other return but ingratitude, for all the ſervices which he had done him.*

Simon, Jonathan's Brother taketh in *Bethſura*.

But after that *Antiochus* had granted him leave to levy a great Army out of *Syria* and *Phœnicia*, to fight againſt *Demetrius*, he went into the neighbouring Cities, and was by them very kindly received; yet did they not afford him any Men of War. Coming from thence unto *Aſcalon*, the Citizens in honourable array came out to meet him with Preſents; whom together with the Cities of *Cœloſyria*, he exhorted to forſake *Demetrius*'s part, and to follow *Antiochus*, to the end, that joyning themſelves with him, they might all of them combine their Forces againſt *Demetrius*, and take vengeance of thoſe miſchiefs which they had oftentimes endur'd by his means: and which if they prudently examin'd, they had many reaſons to proſecute their revenge. After he had perſwaded theſe Cities to enter into Confederation againſt *Demetrius*, he came to *Gaza* to induce them likewiſe, and reconcile them to *Antiochus*. But he found the *Gazeans* to be of a far contrary diſpoſition than that which he expected, for they flatly reſiſted him: and although they were intended to forſake *Demetrius*, yet would they not joyn their Forces, or ſubmit the City to his Government. For which cauſe, *Jonathan* beſieged their City, and ſpoiled their Country: for with the one half of his Army he begirt *Gaza*, and with the other half he over-ran the Country, ſpoiling and burning the ſame. The *Gazeans* ſeeing theſe miſeries which they were conſtrain'd to endure, and perceiving that no ſuccors came unto them from *Demetrius*, but that their own overthrow was at hand, and their aſſiſtance far off: and that which was worſe, moſt uncertain; they thought it to be the wiſeſt part for them, to forſake the one, and follow the other. Whereupon they ſent meſſengers unto *Jonathan*, *proteſting, That they would be both his Friends and Confederates. For Men do unwillingly take knowledge of their Profit, before they have brought it to their ſorrow; and that which they neglected at firſt, and was moſt expedient for them to perform before they were afflicted, that do they earneſtly hunt after, at ſuch time as they have been chaſtiſed.* Upon this ſubmiſſion of theirs, *Jonathan* receiv'd them into favour, and took pledges of them, and ſent them to *Jeruſalem*, and from thence marched he along the Country as far as *Damaſco*. And whereas a huge Hoſt ſent by *Demetrius*, came out againſt him as far as the City *Cedaſa*, near unto *Tyre* and *Galilee*, making their reckoning to divert *Jonathan* from *Syria*, ſuccouring and relieving thoſe of *Galilee*, who were their Confederates: *Jonathan* went out ſpeedily to meet with them, recommending the ſtate of *Judæa* to the charge of his Brother *Simon*. Who aſſembling all the power that was poſſible to be gathered throughout all the Country, encamped before *Bethſura*, a ſtrong Fort in *Judæa*, and beſieg'd it (for *Demetrius* being before-time ſeized thereof, kept Gariſon therein, as before this we have declar'd. When as therefore *Simon* raiſed his Bulwarks, and fitted his Engines to aſſault the City, and imploy'd all his ſtudy to ſurprize the ſame, they that were beſieged waxed afraid, leſt if he ſhould take the Town by force, they ſhould loſe their Lives. For which cauſe they ſent an Herald unto *Simon*, requeſting him, *That he would permit them to depart out of* Bethſura, *with the ſafety of their Lives and Goods, and go unto* Demetrius; who ſatisfying their demands, they preſently departed out of the City, and he planted a Gariſon therein of their own Men, in place of the *Macedonians*. In the mean while *Jonathan*, who was in *Galilee*, cauſed his Army to diſlodge from a place called the Waters of *Genezareth*, where he was encamped, and marched towards the Plain of *Azot*, without any ſuſpition that his Enemies had been planted thereabouts: When as therefore *Demetrius*'s Soldiers had intelligence the day before, that *Jonathan* ſhould march forward againſt them, they laid an ambuſh for them, which they placed near the Mountains, preparing the reſt of their Forces to bid him Battel in the Plain. As ſoon as *Jonathan* perceiv'd their preparation to the Battle, he arranged his Army as conveniently as was poſſible; but when they that lay in ambuſh aroſe, and charged the *Jews* upon their backs, they fearing to be encloſed, and conſequently eaſily ſlain, began to flee, ſo that all of them abandoned *Jonathan*, except ſome few, to the number of 50, with *Matthias* the ſon of *Abſalon*, and *Judas* the ſon of *Chapſæus*, Lieutenant-Generals of *Jonathan*; who boldly entred, H entred, and, like deſperate Men, charged the Enemy in the Vanguard with ſuch Fury, that they made them amazed at their Valour, and compelled them to truſt to their Heels. Which, when they that had abandoned *Jonathan* perceiv'd, they rallied, and purſu'd them as far as *Cedaſa*, where the Enemies were encamped.

The Year of the World, 3820. *before Chriſt's Nativity*, 144.

When *Jonathan* had obtained this glorious Victory, wherein there fell about 2000 of the Enemy, he returned to *Jeruſalem*, and (ſeeing that all things fell out according as he deſir'd) he ſent Ambaſſadors unto *Rome*, to renew the ancient League that was made betwixt the *Romans* and the People of the *Jews*; commanding his Ambaſſadors upon their return from *Rome*, to go likewiſe to *Sparta*, and renew their alliance with that City. As ſoon as they were come to *Rome*, and had preſented themſelves before the Senate, I they declar'd how they were ſent from the High-Prieſt *Jonathan*, who deſir'd to renew their Alliance. Whereupon the Senate granted all which they demanded, and gave them their Letters of Recommendation to all the Governors of *Aſia* and *Europe*, and to thoſe of each particular City, commanding them to grant them free paſſage to return into their Country; in their return they went to *Lacedæmon*, and deliver'd thoſe Letters which *Jonathan* had written to that State, which were to this effect:

Jonathan putteth *Demetrius*'s Soldiers to flight.

Jonathan reneweth his friendſhip and confederacy with the *Romans* and *Lacedemonians*.

Jonathan the High-Prieſt of the Senate and People of the *Jews*;
To the *Ephores*, Senate and People of *Sparta*, Health.

K *Foraſmuch as heretofore we have received a Letter by the Hands of* Demotheles, *written from* Arius *your King, to* Onias *our High-Prieſt, making mention of that alliance which is between you and us (the Copy whereof we have here-under inſerted) we received thoſe Letters with great joy, and teſtified the ſame both to* Demotheles *and* Arius *(notwithſtanding we were not ignorant of this conſanguinity long before, becauſe we were informed thereof by our ſacred Scriptures:) And whereas we have not firſt of all acknowledged our Alliance, it was for no other Reaſon, but that we might give you the opportunity of preventing us. Since which time wherein we have contracted Friendſhip with you, we have on our holy and ſolemn days ſacrificed unto our God, beſeeching him to continue and keep you in proſperity; and foraſmuch as we have* L *been environed with many Wars, cauſed by the inordinate deſire of our Neighbours, we have not thought it meet to be troubleſome unto you, or to any other of our Allies. But ſince we have obtained an happy iſſue of all theſe troubles, we have ſent* Numenius, *the Son of* Antimachus, *and* Antipater, *the Son of* Jaſon, *Men honourable among our Counſellors, both to the* Romans, *and to you alſo; to whom we have given our Letters to be preſented unto you, in our behalf, to the end they might renew the amity which is between you and us: You ſhall therefore do well if you write back unto us, and certifie us wherein we may ſerve you, there being no good Office which we are not ready to perform.*

Theſe Ambaſſadors were kindly entertained by the *Lacedæmonians*, who made a publick Ordinance touching their aſſociation and amity with the *Jews*, which they deliver- M ed unto them.

At this time there were three Sects among the *Jews*, who had different and contrary Opinions touching humane Affairs: The firſt was that of the *Phariſees*, the ſecond of the *Sadduces*, and the third of the *Eſſenians*. The *Phariſees* affirm, *That ſome things are directed by Deſtiny, and others are left to our liberty.* The *Eſſenians* ſaid, *That Deſtiny govern'd all Things; and that nothing happened among Men, that was not diſpoſed thereby.* The *Sadduces* avow, *That there is no Deſtiny, and that humane affairs cannot be governed and diſpoſed thereby, but that all things depend upon our ſelves; ſo that we are the Authors of all the good or evil that happeneth unto us, according as we follow good or evil Counſels.* But hereof have I treated more exactly in my ſecond Book of the Wars of the *Jews*.

Three Sects of the *Jews*.
The *Phariſees*.
The *Eſſenians*.
The *Sadduces*.

The Wars of the *Jews*. l. 2. 12.

N *Demetrius*'s Captains being deſirous to wipe off the diſhonour of their defeat, and recover the loſs that had lately befallen them, gathered together a greater Power than the former, and went out againſt *Jonathan*; who having intelligence of their coming, marched ſpeedily to encounter them near unto the Plain of *Amath*; for he reſolved to prevent their Incurſions into *Judea*. Whereupon he encamped about 50 Furlongs from the Enemy, and ſent out Spies to diſcover of what force they were, and how they were encamped. Who, when they had by a moſt diligent view known all that poſſibly they could, returning, took certain Priſoners, and brought them away by night with them: by whoſe confeſſion, the deſign of the Enemies was diſcover'd to *Jonathan*; which was, O to ſet upon him on the ſuddain. But *Jonathan* with a provident care, ſpeedily fortifi'd his Camp, placed his Out-guards, and prepared all things neceſſary for defence, keeping his Soldiers up in Arms all the Night, and exhorted them to be Valiant, and ready, if there ſhould be a neceſſity of Fighting by Night, to prevent the ſurpriſal of their Enemies.

The Year of the World, 3821. *before Christ's Nativity,* 143.

Demetrius's Captains once more make War upon *Jonathan*, and ſeeing their Purpoſes diſcovered, fly by night.

Jonathan marcheth to *Arabia*, and ſpoileth the *Nabatheans.*

Simon his Brother taketh *Joppa.*

Jonathan and *Simon* repair the City of *Jeruſalem*, and the Fortreſſes of *Jewry.*

Demetrius maketh War upon *Arſaces*, King of the *Parthians*, and is taken Priſoner.

mies, But when the Captains of *Demetrius* underſtood that their Deſign was diſcover'd unto *Jonathan*, and knew that they were not ſtrong enough to give him battle in the open field, they decamped in the Night, and left a great number of Fires burning, that they might the better conceal their retreat. On the Morrow, when *Jonathan* came to attack them in their Camp, and ſaw it abandoned, and conjectured thereby that they were fled, he follow'd after them; but he could not overtake them, becauſe they had already paſt the River *Eleutherus*, and were retired into their ſtrong holds and places of ſecurity. Returning therefore from thence into *Arabia*, and making War on the *Nabatheans*, he ſpoiled their Country, took great Booties, and led away many Priſoners: and from thence came to *Demaſcus*, and there ſold all that he had taken. About this time, *Simon* (his Brother) marching throughout all *Judea* and *Paleſtine*, as far as *Aſcalon*, placed his Gariſons in ſuch places as he thought for his purpoſe; and fortify'd them both with Men and Munition, and at length came to *Joppa*, which he took by force, and planted a great Gariſon therein, becauſe he was advertiſed, that they of *Joppa* intended to ſurrender the City to *Demetrius*'s Forces. When *Simon* and *Jonathan* had ſignalized themſelves by ſo many great actions, they returned to *Jeruſalem*, and aſſembled the People together in the Temple, and perſwaded them to repair the Walls of the City, and to rebuild that of the Temple that was ruinated, adviſing them to fortifie the ſame with ſtrong Towers: and beſides all this, he cauſed another Wall to be built in the midſt of the City, to ſecure it againſt the Gariſon of the Cittadel, to the intent that by that means they might cut off and ſtop up the paſſages to victual the Fort. He adviſed them likewiſe to build far ſtronger Fortreſſes throughout the Country, than thoſe that were already firniſh'd. All that he propoſed was well approved of; whereupon he took care of the City himſelf, and committed the Country to his Brother *Simon*. But *Demetrius* paſſing the River, came into *Meſopotamia*, with a deſign to make himſelf Maſter of *Babylon*, intending to make that the Seat of the Empire, when he ſhould have ſubdu'd the other Provinces. For the *Greeks* and *Macedonians* who inhabited that Country, had ſolicited him often by Ambaſſadors to come unto them, promiſing him to ſubmit to his Authority, and to ſerve him in the War againſt *Arſaces* King of the *Parthians*. *Demetrius* flattering himſelf with thoſe hopes, marched towards them with great ſpeed, preſuming that if he could overcome the *Parthians*, he might eaſily vanquiſh *Tryphon*, and drive him out of the Kingdom of *Syria*. Being therefore entertain'd by thoſe of the Country with great joy, he levied a great Army, and made War againſt *Arſaces*, but he loſt the day, and was himſelf taken Priſoner, as we have elſewhere declar'd.

CHAP. X.

Tryphon *ſeeing* Demetrius *ruined, contrives how he might quit himſelf of* Antiochus, *that he might Reign in his ſtead, and likewiſe how he may deſtroy* Jonathan. *He deceives him, cauſed a thouſand of his Men to be put to death at* Ptolomais, *and keepeth him Priſoner.*

Hedio & Ruffinus, cap. 9. 2 *Mach.* 11.13.

Tryphon labouring to transfer *Antiochus*'s kingdom to his own hands and fearing *Jonathan*'s oppoſition, traiterouſly complotteth his death.

WHen *Tryphon* underſtood that *Demetrius* was utterly ruined, he forſook *Antiochus*, and contrived how he might kill him, and make himſelf King. But the fear that he had of *Jonathan Antiochus*'s friend, hindred his deſign; whereupon he reſolv'd firſt of all to deliver himſelf of *Jonathan*, and afterwards to kill the young King *Antiochus*. Having therefore reſolv'd to kill *Jonathan* by ſome Treaſon, he came from *Antioch* to *Bethſan*, (which the *Greeks* call *Scythopolis*) whither *Jonathan* came to meet him with 40000 choſen Men, ſuppoſing that *Tryphon* came thither to make War upon him. But he knowing that *Jonathan* came thither with ſo great a ſtrength, and imagining that he could not prevail upon him by force, he had recourſe to Fraud, he made him rich Preſents, and accompanied them with a great deal of civility; and that he might free him from all diſtruſt, and ruin him when he ſhould leaſt ſuſpect it, he commanded the Officers of his Army to obey him in all things. After this, he invited *Jonathan* to come to *Ptolomais*, and to bring with him ſome few of his Soldiers, promiſing to deliver the City into his Hands, and reſign all the Fortreſſes that were in the Country into his poſſeſſion; aſſuring him, That he came into that Country to no other purpoſe. *Jonathan* ſuſpecting no ſiniſter dealing, and believing that *Tryphon* ſpake what he intended, diſbanded his Forces, and took only 3000 Men with him, whereof he left two in *Galilee*, and with 1000 he came to *Tryphon* at *Ptolomais*. But the Inhabitants of the City ſhutting the Gates as ſoon as he was entred (according as *Tryphon* had commanded them) took *Jonathan* Priſoner, and ſlew all thoſe that attended upon him. Hereupon *Tryphon* preſently ſent part of his Army unto the 2000 that were left in *Galilee*, to the intent to put them all to the Sword; but they having notice of that which had befallen their Chieftain, took up their

H Arms, and departed out of *Galilee*, without any loſs. And although the Soldiers of *Tryphon* exceeded them far in the number, yet were they not ſo hardy to attack them; becauſe they knew that the *Jews* were ready to expoſe themſelves to all Dangers, to defend their Lives: And ſo they returned back to him that ſent them, without doing any thing.

The Year of the World 3822. Before Christ's Nativity 124.

CHAP. XI.

The Jews *make choice of* Simon Machabeus *for their General, in the place of* Jonathan *his Brother, who was kept Priſoner by* Tryphon; *who, after he had received an hundred and two Ta-*
I *lents of his Children for his ranſom, breaks his Promiſe, and puts him to death.* Simon *erects a ſtately Monument for his Father, and his other Brethren. He is created Prince and High-Prieſt of the* Jews. *His admirable Conduct; he delivers his Nation from the* Macedonian *Yoke; takes by ſtorm the Fortreſs of* Jeruſalem, *and defaceth it, levelling both the Cittadel and the Hill whereon it ſtood, even with the ground.*

WHen the Inhabitans of *Jeruſalem* heard of the ſurprizal of *Jonathan*, and the loſs of his Soldiers, they were much troubled, that ſo great a man was taken from them, for they feared, (and that not without cauſe) that being depriv'd of his Valour and Conduct, the neighbouring Nations would invade them with all man-
K ner of Hoſtility, which till then they durſt not attempt, ſtanding ſo much in awe of *Jonathan*. Neither did their Expectation deceive them: For they underſtanding *Jonathan*'s Death, began preſently to invade the *Jews* on all ſides, as thoſe who had no longer any Captain under whoſe Conduct they might make War, and ſhew their Valour. And *Tryphon* having likewiſe gather'd Forces, was reſolv'd to march into *Judæa*, to make War againſt the Inhabitants thereof. *Simon* perceiving that the Citizens of *Jeruſalem* were allarm'd with the fear which they apprehended of thoſe Rumours and new Tumults of War; and being deſirous to animate them againſt all Incurſions and Attempts intended by *Tryphon*, aſſembled the People in the Temple, and began to exhort them after this manner:

2 Machab. 14. *Jonathan*'s want lamented by all Men. The neighbouring Nation and *Tryphon* invade *Judæa*.

L

You are not ignorant (Men and Brethren) how both I, my Father, and Brethren, have voluntarily expoſed our ſelves to all Dangers for your Liberty. Since therefore I have abundance of ſuch-like Examples, and that it is the ordinary courſe of our Family to die for our Law and Religion, there is no fear ſo great as to hinder me to prefer my Honour and Duty to my Life. Wherefore ſince you have a Commander who diſpiſeth all danger, to procure and maintain your ſafety you ought to follow me couragiouſly to what place ſoever I ſhall conduct you. For I am of no better account than my Brethren, to value my Life more than others; neither am I leſs than they, to be backward and cowardly to follow their footſteps, but I ſhall rather glory to imitate them in dying for the defence of our Country, Laws, and Religion. I will make manifeſt therefore by all
M *the Teſtimonies that I can, that I am their true and lawful Brother; for I truſt in God, that he will give me power to take Vengeance of our Enemies; and deliver not only all of you, but your Wives and Chidren from the Injury which they intended againſt you: And, by the Grace of God, I will preſerve the Holy Temple, that it may not be ruinated by their prophane hands: For I already perceive, that the prophane Nations deſpiſe us, and contemn you, as if you had no Leader; and I know already that they are marching forward to fight you.*

Simon, *Jonathan*'s Brother, aſſembleth the People, and animateth them.

By theſe Words *Simon* heartned the People, who were diſtracted with fear, ſo that they revived their Spirits, and conceived better hope. Whereupon all of them cried with a loud voice, *That* Simon *was their General, and that he was to ſucceed his two valiant Brethren,*
N Judas *and* Jonathan, *in the Government, and that as touching themſelves, they would be obedient in all things that he ſhould command them.* He therefore aſſembled in one inſtant all the Men at Arms in that Country, and haſtened to repair the City-Walls, fortifying them with high and ſtrong Towers, and ſent a certain Friend of his, called *Jonathan* the Son of *Abſalon*, with an Army to *Joppa*, commanding him to turn out the Inhabitants of that City from thence, fearing they would ſubmit themſelves to *Tryphon*: As for himſelf, he remained in *Jeruſalem* to ſecure the ſame.

Simon ſucceedeth his Brothers, *Judas* and *Jonathan*. *Simon* ſendeth *Jonathan*, *Abſalon*'s Son, to *Joppa*, to expulſe the Inhabitants thereof.

Tryphon departed from *Ptolomais* with a great Army, and came into *Judæa*, leading his Priſoner *Jonathan* with him. Whereupon *Simon* and his Army, went out againſt him as far as *Addida*, (a City ſituate upon a Mountain, at the foot whereof beginneth the Champion
O Country of *Judæa*.) *Tryphon* knowing that *Simon* was made Governour of the *Jews*, ſent Meſſengers unto him, intending to circumvent him by Treaſon and Policy, giving him to underſtand, *That if he were deſirous of his Brothers enlargement, he ſhould ſend him one*

Tryphon by fradulent Promiſes, under certain conditions, perſuadeth *Simon*, that his Brother ſhould be ſet at liberty.

The Year of the World, 3821. *before Chriſt's Nativity,* 143.

hundred Talents of Silver, and two of Jonathan'*s Children for Hoſtages, to aſſure him, That being* A *ſet at liberty, he ſhould not withdraw* Judæa *from the Obedience of the King.* (For, till that preſent, he was held and kept Priſoner, by reaſon of the money which he ow'd the King.) *Simon* was no ways ignorant of this cunning intent of *Tryphon*'s, but knew well enough that he ſhould both loſe his money, if he ſhould deliver the ſame; and that his Brother ſhould not be enlarged, no, though his Children were deliver'd for Hoſtages: On the other ſide, he feared, leſt the People ſhould judge ſiniſterly of him, as if he had been the cauſe of his Brother's Death, both by not delivering the Money, neither yet the Children. Having therefore aſſembled the Army he declared unto them what *Tryphon* demanded, telling them, *That the whole ſcope of his Actions where nothing elſe but treacherous Stratagems and Subtilties:* Yet notwithſtanding he told them, *That he had rather ſend both the Money and the* B *Children to* Tryphon, *than by refuſing his Conditions and Demands, to be accuſed to have neglected the life of his Brother.* *Simon* ſent therefore both the Money and Children of *Jonathan*; but *Tryphon* having receiv'd both, kept not his Promiſe, but detain'd *Jonathan*; and leading his Army thorow the Country, intended to paſs by *Idumæa* to repair to *Jeruſalem.* He came therefore to *Dora*, a City in *Idumæa*; and thitherward marched *Simon* to encounter with him, encamping always right over-againſt him. They that were in the Caſtle of *Jeruſalem*, hearing news hereof, ſent *Tryphon* word that he ſhould haſten and come unto them, and ſent them munition: Whereupon he addreſſed his Horſemen, pretending that very night to ride unto *Jeruſalem*; but the Snow in that time fell in ſuch abundance, that it covered the way in ſuch ſort, and was ſo thick, as the Horſes could not C travel, which hindred his repair to *Jeruſalem.* For which cauſe he departed from thence, and came into *Cœloſyria*, and ſpeedily invading the Country of *Galaad*, he put *Jonathan* to death in that place; and after he had buried him there, he returned to *Antioch.* But *Simon* ſent unto *Baſca*, and tranſported his Brother's Bones, and interred them in his Country *Modin*, in his Father's Sepulchre, and all the People mourned and lamented for him many Days. *Simon* alſo built a great Monument of white and poliſhed Marble for his Father and Brethren, and raiſed it to a great height, and garniſh'd it round about with Galleries and Pillars all of one piece, which was an admirable Work to behold. Beſides that, he erected ſeven Pyramids for his Father, Mother, and Brethren, for each of them one, ſo great and ſo fair, as they cauſed admiration in thoſe that beheld them, and are as D yet to be ſeen at this preſent Day. So great was *Simon*'s care, that *Jonathan* and the reſt of his Family ſhould be honour'd with ſo magnificent a Sepulchre; which *Jonathan* died, after he had exerciſed the place of High-Prieſt, and poſſeſſed the Government for four years. Thus much as touching his Death.

Jonathan is ſlain by *Tryphon.*

Jonathan's Monument.

The *Jews* diſcharged of Tributes.

Simon's authority.

As ſoon as *Simon* had taken poſſeſſion of the High-Prieſthood, by the election of the People; the very firſt year of his Government, he acquitted the People of the Tribute which they were wont to pay to the *Macedonians.* This liberty and exemption from Tribute, hapned amongſt the *Jews*, one hundred and ſeventy years ſince the time that *Seleucus*, ſirnamed *Nicanor*, obtain'd the Kingdom of *Syria.* And in ſo great Honour was *Simon* amongſt the People, that in their private Contracts and publick Letters, the Date began, E *From the Firſt Year of* Simon *the Benefactor and Governour of the Jewiſh Nation.* For they proſpered greatly under his Government, and had the Victory of all their Neighbouring Enemies round about them. For he deſtroy'd the Cities of *Gaza*, *Joppa*, and *Jamnia*: He demoliſhed or ſlighted alſo the Cittadel of *Jeruſalem*, and levell'd it with the ground, to the intent the Enemies might never ſeize on it any more, nor retreat thither to endamage the City, as they had done before. Which when he had brought to paſs, he thought it not amiſs, but very profitable, to level the Hill whereon the Caſtle ſtood, to the intent the Temple might be the eminenteſt place. All this he perſuaded the People to do in a common Aſſembly, repreſenting to them how much they had ſuffer'd by the Garriſons, and how much they were like to ſuffer hereafter, if a Stranger ſhould once more be Maſter F of the Kingdom, and built a Cittadel in that place. By theſe Exhortations he perſuaded the People to finiſh theſe Works, and all of them began to work without intermiſſion both day and night, ſo that in the ſpace of three years, they levelled the Mountain; and from that time forward, there was nothing but the Temple that commanded the City. See here what *Simon* perform'd hitherto.

Simon razeth the Caſtle of *Jeruſalem.*

CHAP. G

H

CHAP. XII.

The Year of the World 3824. *Before Chriſt's Nativity* 146.

Tryphon *cauſed* Antiochus, Alexander Ballez*'s Son, to be put to death, and is made King; his Vices rendred him ſo odious to his Soldieis, that they offered themſelves up to* Cleopatra, Demetrius*'s Relict. She married* Antiochus Sother, Demetrius*'s Brother, and made him be crowned King; he overcame* Tryphon, *who fled to* Dora, *and from thence to* Apamea, *where he was taken by force, and killed.* Antiochus *took a great liking to* Simon *the great Sacrificer or High-Prieſt.*

I N*Ot long after the Captivity of *Demetrius*, *Tryphon* killed *Antiochus* the Son of *Alexander*, ſirnam'd *Good*, notwithſtanding he had the care and charge of his Education for four years that he reigned; and ſpreading abroad a certain report, *That the young King in exerciſing himſelf, fortuned to die*; he ſent his Friends and Familiars to the Soldiers, promiſing them, *That if they would chuſe him King, he would give them a great Sum of Mony*; *giving them to underſtand, that* Demetrius *was a Priſoner among the* Parthians; *and that if* Antiochus *his Brother ſhould obtain the Kingdom, he would puniſh them divers ways, and revenge the Revolt and Rebellion which they were guilty of by forſaking him.* The Army hoping that if they beſtow'd the Kingdom on *Tryphon*, it would redound highly to their profit, they proclaim'd him King. But after he had attained the fulneſs of his Deſires, he ſhewed K how malicious and wicked his Nature was: For when he was a private Man, he flatter'd the People, and made a ſhew of moderation; and, by ſuch Allurements, he drew them to do what he pleaſed: But after he had taken poſſeſſion of the Kingdom, he diſcover'd his Hypocriſie, and ſhew'd plainly, that he was not unaptly call'd *Tryphon*, that is to ſay, *Trifler*, or *Mocker*. By which means he loſt the Hearts of the better ſort; and as for his Army, it became ſo averſe from him, that it ſubmitted it ſelf to *Cleopatra*, *Demetrius*'s Wife, who had, at that time, confin'd both her ſelf and her Children in *Seleucia*. And whereas *Antiochus*, ſirnam'd *the Devout*, and Brother to *Demetrius*, was driven from place to place, and had not any City that would entertain him, for fear of *Tryphon*; *Cleopatra* ſent unto him, inviting him both to be her Husbaud, and to take poſſeſſion of the Kingdom. And hereunto did ſhe the rather draw him, partly for that ſhe was thereunto per- L ſuaded by her Friends, and partly for the fear ſhe had, leſt ſome one of *Seleucia* ſhould betray the City to *Tryphon*. As ſoon as *Antiochus* was arriv'd in *Seleucia*, and that from Day to Day his Forces encreaſed, he marched forth into the Field, and fought with *Tryphon*, and overcame him in Battel, and drove him out of the higher *Syria*, and purſu'd him as far as *Phœnicia*; where after he had retired himſelf into *Dora*, a ſtrong and impregnible Caſtle, he beſieged him therein, and ſent Ambaſſadors to *Simon* the High-Prieſt of the *Jews*, to confirm a Friendſhip and Confederacy with him. *Simon* very courteouſly accepted his Demands, and preſently ſent *Antiochus* both Mony and Victuals, ſufficient to furniſh his Army at the Siege of *Dora*; ſo that in ſhort ſpace he was accepted among the number of his M entire Friends. *Tryphon* flying from *Dora* to *Apamea*, was in that place beſieged, taken, and ſlain, after he had reigned three years.

Hedio & *Ruffinus*, cap. 10. 1 *Mac.* 15.

Tryphon murthering *Alexander*, obtaineth the Kingdom.

Tryphon having obtained dominion, diſcovereth his corrupt nature.

Tryphon's Army ſubmit to *Cleopatra Demetrius*'s Wife, who married *Antiochus Soter*, and committed the authority to his hands.

Hedio & *Ruffinus*, cap. 11.

Antiochus having driven *Tryphon* out of *Syria*, beſieged him in *Dora*.

Tryphon's death.

CHAP. XIII.

Antiochus Sother*'s Ingratitude to* Simon Machabeus. *They come to make War;* Simon *gets always the better, and renews his alliance with the* Romans.

B*Ut the innate Avarice that was in *Antiochus*, and the malignity of his Nature, made him forgetful of thoſe Offices and Services that *Simon* had done him; ſo that he ſent N *Sedebans*, his great Friend, with a mighty Army to invade *Jewry*, and to ſurprize *Simon*. But he having ſome privy Intelligence of *Antiochus*'s Treachery, notwithſtanding that at this time he was very old, was ſo provoked with the Injuries that *Antiochus* had done him, that animated with Courage more than became his Age, he went himſelf to the War, as if as yet he had been but youthful: He therefore cauſed his Son to march before, with the beſt Soldiers of his Army; and having left a number of his Soldiers in ambuſh, in the hollow retreats of the Mountrins, he executed all his Deſigns, without failing in any one of them: So that after he had every way obtained the upper hand of his Enemies, he ever after enjoyed his Government in Peace, during the remainder of his Life, and renewed likewiſe the Confederacy with the *Romans*.

Hedio & *Ruffinus*, cap. 12.

Simon and his Son expelleth *Sedebans* out of *Jewry*.

O

CHAP.

The Year of the World, 3830. *before Christ's Nativity,* 134.

Hedio & Ruffinus, cap. 15. 1 *Mac.* 6. No faith nor truſt, no not in Sons-in-Law.

CHAP. XIV.

Simon Machabeus, *Prince of the* Jews, *and High-Prieſt, is betrayed and killed by his Son-in Law* Ptolomy, *who, at the ſame time, makes his Relict and his two Sons Priſoners.*

HE governed *Judæa* for the ſpace of eight years, and was at laſt ſlain at a Banquet, by the Treachery of *Ptolomy* his Son-in-Law; who ſeizing on *Simon*'s Wife, and his two Children; and detaining them in Priſon, ſent out certain of his Train beſides, to kill *John* the third Son, ſirnamed *Hircanus* of *Jeruſalem.* But the young Man having ſome inkling of their drift, retired himſelf ſpeedily into the City, and avoided the danger that they complotted againſt him, aſſuring himſelf of the Good-will of the People, in conſideration of the Benefits they had received at his Father's hands, and the Hatred that they bare unto *Ptolomy*; who intending to enter the City-Gates, was ſharply repulſed by the Citizens, for they had already entertained *Hircanus.*

CHAP. XV.

Hircanus, Simon'*s Son, beſiegeth* Ptolomy *in* Dagon-*Caſtle; but his great Love towards his Mother and his Brothers (whom* Ptolomy *threatens to put to death, if he ſtorm'd the Caſtle) made him forbear to aſſault it, and raiſed the Siege; after which* Ptolomy *nevertheleſs put them to death.*

Hedio & Ruffinus, cap. 14. *Ptolomy* beſieged by *Hircanus,* knowing the power of natural affection, keepeth his Mother and Brethren Priſoners, whippeth them on the Walls, and threatneth them to threw them down.

The end of the Hiſtory of the Bible.

WHereupon *Ptolomy* retired into a certain Caſtle, ſituate beyond *Jericho,* call'd *Dagon*; but *Hircanus* was made High-Prieſt in his Father's ſtead; who, after he had recommended himſelf to God, by the firſtling Sacrifices that he offered, marched out againſt *Ptolomy* his Brother-in-Law, to make War upon him. Now when he was fully reſolved to beſiege the place whither *Ptolomy* was retired, he had the advantage in all other things; but only by the Affection that he bare unto his Mother and his Brethren, he was overcome. For *Ptolomy* having taken them, and whipt them upon the Walls in all Men's preſence, threatned *Hircanus, That unleſs he levied his Siege, he would caſt them down headlong from the top of the Caſtle.* Now whereas one way *Hircanus* had a great deſire to force and ſurprize the place, ſo alſo on the other ſide he was wholly diſheartned, through the deſire that he had to redeem thoſe whom he loved, from the Enemies Tyranny. True it is, That his Mother ſtretching out her Hands, beſought him, *That for her ſake he would not give over valiantly to aſſault the place, but that he ſhould be the more encouraged to ſurprize the Fortreſs, and to lay hold upon his Enemy, and to be revenged of the wrong that was offered to his deareſt Friends; alledging, That ſhe thought it better to die in the midſt of a thouſand Torments, than that the Entmy ſhould eſcape unpuniſhed, who had been ſo manifeſt an occaſion of their miſery.* When *Hircanus* heard his Mother ſpeak thus, he was more furiouſly incenſed to give the Aſſault; but as ſoon as he ſaw his Mother ſo beaten and ſore wounded, his Heart melted within him; and the fervent Deſire which he before had to batter and beat down the City, was preſently allayed and cooled: And ſo the pitiful Compaſſion of his Mother, ſurmounted and overcame his wrathful Deſire of Revenge. Whilſt thus the Siege was continued and prolonged, the year of Repoſe celebrated among the *Jews* was come: For they obſerved the ſeventh year, as the ſeventh Day is obſerved in the Week; ſo that by this occaſion, *Ptolomy* was deliver'd of this Siege, who afterwards ſlew both *Hircanus*'s Mother and Brethren; which done, he fled unto *Zeno,* ſirnam'd *Cotyla,* who at that time tyrannized in the City of the *Philadelphians.*

H

The Year of the World 3831. *Before Chriſt's Nativity* 133.

CHAP. XVI.

King Antiochus Sother *beſiegeth* Hircanus *in the Caſtle of* Jeruſalem, *and raiſeth the Siege after a Treaty.* Hircanus *accompanieth him in the War againſt the* Parthians, *where* Antiochus *is killed; and his Brother* Demetrius *(whom* Arſaces *King of the* Parthians *had ſet at liberty) taketh poſſeſſion of the Kingdom of* Syria.

ANtiochus calling to mind the manifold Loſſes he had receiv'd by *Simon*'s means, invaded Jewry in the fourth year of his Reign, and in the firſt of *Hircanus*'s Government, I which was in the 162 *Olympiad.* And after he had ſpoilt all the Country, he blockt up *Hircanus* within the City of *Jeruſalem*, which he had beſieg'd with ſeven Camps; yet with no advantage at all, both in regard of the ſtrength of the Walls, and the Valour of the Citizens, beſides the want of Water which he had in his Camp; which was notwithſtanding remedied by a great fall of Rain, which fell about the ſetting of the *Pleiades* in the beginning of *Arril.* On the North-ſide alſo where there is a great Plain, *Antiochus* cauſed 100 Towers to be erected, every one three Stories high, on which he planted certain Companies of Armed Soldiers, who daily fought with the Beſieged, and who, by the means of a double and deep Trench, depriv'd them of all Conveniences. They on the other ſide made often Sallies, and if they chanced at any time to charge the Enemy K on a ſudden, they made a great Slaughter: But if they were diſcover'd, they marched back in order. But *Hircanus* conſidering the great number of People that were in the City, who rather conſumed Soldiers Victuals, than performed any Service, he divided thoſe that were unfit for War, and ſent them out of the City, retaining only thoſe with him who were Valiant and Warlike. But *Antiochus* permitted them not to have free liberty to depart; ſo that wandring here and there between the Walls and the Camp, they were conſumed with Famine, and died miſerably. When as therefore the Feaſt of Tabernacles was to be celebrated during theſe Affairs, they that were therein, had compaſſion of their Country-men, and drew them within the Walls, and entertain'd them within the City. At this time *Hircanus* ſent a Meſſenger to beſeech *Antiochus* to grant him Truce L for ſeven days, by reaſon of the ſolemnity of the Feaſt; which he granted, for the honour, which he bare unto God. Furthermore, he ſent a magnificent Sacrifice into *Jeruſalem* of Bulls with gilded Horns, and Veſſels full of divers Perfumes, with other Veſſels of Gold and Silver. Thoſe that had the charge of the Gates, received the Sacrifices at their hands that brought the ſame, and offer'd them in the Temple. *Antiochus* himſelf alſo gave the Soldiers certain Meats to grace their Feſtival, ſhewing himſelf herein to be of a far better diſpoſition than *Antiochus Epiphanes*, who, after he had taken the City, cauſed Swines fleſh to be ſacrificed upon the Altar, and beſprinkled the Temple with the Hogs Blood, making a confuſion of the Ordinances of the Law of God, which was the cauſe that this Nation rebelled, and conceived a deadly hatred againſt him: But *Antiochus*, of whom M we ſpeak at this preſent, was by all Men call'd *Devout*, becauſe of the incredible affection that he had to the ſervice of God. *Hircanus* acknowledging the bounty and affection he had towards God and his Sacrifices, ſent Ambaſſadors unto him, requiring him, *That he would permit them to live according to the ancient Laws and Cuſtoms of their Forefathers.* Whereupon the good King rejected their Counſel who adviſ'd him to deſtroy the *Jewiſh* Nation, for being contrary to the Cuſtoms of all other People. And underſtanding that all the converſation of the *Jews* was conformable unto Piety, he anſwer'd the Ambaſſadors, *That if the beſieged would yield up their Arms, and pay the Tributes of* Joppa, *and the other Cities that were out of* Judæa, *and would receive a Garriſon, ſuch as he ſhould appoint, he would diſcharge them of this War.* They accepted all other his Conditions, but they con- N ſented not to receive a Gariſon, leſt they ſhould be forced to entertain ſuch with whom they could not converſe; but inſtead of the Gariſon they gave Pledges, and paid 500 Talents of Silver, of which the King received 300 in hand, with the Pledges; amongſt which, was *Hircanus*'s Brother: and after he had beaten down the Copes and Panes of the Walls, with the other Fortifications, he raiſ'd the Siege, and departed. But *Hircanus* opening *David*'s Monument (who ſurpaſſed all other Kings in Riches, during his time) drew 3000 Talents out of the ſame, whereby he took occaſion firſt of all among the *Jews* to entertain a Foreign Army. There was alſo a Friendſhip and Alliance betwixt him and *Antiochus*, whom he entertain'd in the City with all his Army, and furniſh'd him largely and magnificently with all that which was neceſſary for the ſame; and that which is O more, *Antiochus* having undertaken an Expedition againſt the *Parthians*, *Hircanus* marched alſo in his company. *Nicholas Damaſcene* beareth witneſs hereof, writing after this manner in his Hiſtory: Antiochus *erected a Pageant near the flood* Lycus, *after he had overcome* In-

Hedio & Ruffinus, cap. 15.

Hircanus is driven into the City by *Antiochus.*

Pleiades the ſeven Stars.

The weaker ſort are thruſt out of the City.

Antiochus affordeth ſeven days truce to celebrate the feaſt of Tabernacles.

Hircanus maketh Peace with *Antiochus*, and the Siege is given over.

Hircanus taketh a huge ſum of Mony out of King *David*'s tomb.

Nicholas Damaſcene.

dates

The Year of the World 3838. *Before Chriſt's Nativity,* 126.

Antiochus ſlain in the conflict againſt the *Parthians.*

dates *General of the Army of the* Parthians, *and abode there two days, at* Hircanus *the* Jews *requeſt, by reaſon of a ſolemn Feaſt at that time, in which it was not lawful for the* Jews *to Travel, wherein he is no ways miſtaken. For the Feaſt of* Pentecoſt *was at that preſent the next day after the Sabbath, and it is not lawful for us neither in our Sabbaths nor Feaſts, to journey any ways.* Antiochus *fighting againſt* Arſaces *King of the* Parthians, *loſt the greater part of his Army, and was himſelf Slain. His brother* Demetrius *ſucceeded him in the Kingdom of* Syria, *whom* Arſaces *had ſet at liberty, at ſuch time as* Antiochus *came into the Kingdom of the* Parthians, *as we have declared heretofore in another place.*

CHAP. XVII.

Hircanus, *after King* Antiochus's *death, took back again many places in* Syria, *and reneweth his Alliance with the* Romans. *King* Demetrius *is overcome by* Alexander Zebinus, *who was deſended of King* Seleucus; *is taken afterwards in* Tyre, *and dieth miſerably.* Antiochus Gripus, *being his Son, overcometh* Alexander, *who is killed in the Battel.* Antiochus Syzichus, *who was his Brother on the Mother's ſide, being* Antiochus Sother's *Son, maketh War againſt him, and* Hircanus *in the mean time reigns peaceably in* Judæa.

Hedio & *Ruffinus*, cap. 16.

Hircanus ſurpriſeth divers Cities of *Syria* and layeth deſolate the Temple that was built on the Hill *Garizin.*

The *Idumæans* conquered by *Hircanus*, admit Circumciſion, and the Laws of the *Jews.*

Hircanus maketh a League with the *Romans.*

H*Ircanus* hearing news of *Antiochus*'s death, led forth his Army with all expedition againſt the Cities of *Syria*, hoping to ſind them unprovided both of Gariſons and means of Defence, as in effect it came to paſs. He therefore took the City of *Medaba* at the end of ſix Months, after that his Army had ſuffer'd many Calamities. Afterwards he ſeized *Samega*, and the Cities thereabout; the Cities of *Sichim*, and *Garizim* alſo, where the *Cutheans* dwelt, who had a Temple there made according to the model of the Temple of *Jeruſalem* (which *Alexander the Great* permitted *Sanaballath* to build, in favour of his Son-in-law *Manaſſes*, brother to the High-Prieſt *Jaddus*, as we have heretoſore declar'd) which Temple was laid deſolate 200 years after it was built. *Hircanus* alſo took certain Fortreſſes and Cities of *Idumæa*, as *Adora* and *Mariſſa*; and after he had ſubdu'd all the *Idumæans*, he permitted them to inhabit the Country, under this condition, *That they ſhould conſent to be Circumciſed, and to live according to the Laws and Religion of the* Jews. They, through the deſire they had to live in the place where they were born, ſubmitted themſelves to be Circumcis'd, and to live according to the Cuſtoms and Ordinances of the *Jews*; and from that day forward they were comprehended within the number of the *Jews*. Whilſt thus *Hircanus* was High-Prieſt, he thought good to renew the amity betwixt the *Jews* and the *Romans*, and to this effect he ſent an Ambaſſage with Letters unto the Senate. As ſoon as the Senate had receiv'd his Letters, they made alliance with him, to this effect enſuing. Fanius M. F. Pr. *aſſembled the Senate in the field of* Mars *the eight day of* February, *in the preſence of* L. Manlius, L. F. Mentina, *and* C. Sempronius, C. F. Falerna; *concerning that which* Simon *the Son of* Doſitheus, Apollonius *the Son of* Alexander, Diodorus *the Son of* Jaſon, *Men of good reputation and honour, and ſent Ambaſſadors by the People of the* Jews, *have propoſed; who have dealt with us as touching the confederation and amity that this Nation had with the* Romans, *and have likewiſe conferred as touching the affairs of State, namely, that* Joppa *and the Ports thereof,* Gazara *and the Fountains thereunto belonging, and thoſe other Cities of the Country, which* Antiochus *took from them, contrary to the Decree of the Senate, ſhould be reſtored unto them; and that it may not be lawful for the King's Soldiers to paſs through their Country, neither any of thoſe Provinces that are under their Government: And that thoſe things which were attempted by* Antiochus *during this War, contrary to the erreſt and decree of the Senate, ſhould be declar'd void, to the end that the Ambaſſadors ſet in the Senates behalf, may provide for the reſtitution of thoſe things which* Antiochus *had ſpoilt them of, and may rate and ſet down the damages which the Country hath receiv'd by this War.* Item, *That Letters of recommendation ſhould be written in the behalf of the* Jewiſh *Ambaſſadors, to the Kings and free People, for their ſecure and ſafe return into their Country. It hath been held convenient, to make and ratifie this Ordinance, to the end to renew friendſhip and alliance with Men of ſo good reſpect, ſent unto them by a Nation ſo good and faithful towards them.* And as touching the Letters, the anſwer was, *That they ſhould be written at ſuch time as the affairs of the Senate would permit them any leiſure; and that from this time forward they would have care that no injury ſhould be offer'd them. And the Prætor* Fanius *was commanded alſo to deliver the Ambaſſadors Money out of the common Purſe, to bear their charges home into their Country.* And thus did *Fanius* diſmiſs the Ambaſſadors of the *Jews*, after he had given them Money out of the common Treaſury, with the Decree of the Senate addreſſed to thoſe that ſhould conduct them, and give them a ſure convoy, or ſafeguard to return into their Country. And this was the ſtate of the affairs during *Hircanus*'s Prieſthood.

But

H But King *Demetrius* being ſharply whetted to make War againſt *Hircanus*, could have
neither time nor opportunity to fulfil his deſire, by reaſon that both the *Syrians* and his
Soldiers were become his Enemies, becauſe of his wickedneſs of Life. For they ſent Ambaſſadors
to *Ptolomey*, ſirnam'd *Phyſcon*, to require him to ſend ſome one of *Seleucus*'s
Race unto them, to be eſtabliſh'd King. Whereupon *Ptolomey* ſent them *Alexander*, ſirnamed
Zebina, accompanied with an Army; who giving Battle to *Demetrius*, worſted him,
and conſtrain'd him to fly to his Wife *Cleopatra*, to *Ptolomais*; who neither accepting,
nor entertaining him, he was conſtrain'd to retire from thence unto *Tyre*, where he was taken:
And after he had ſuffer'd many miſeries by the hands of his Enemies, he finally died.
Alexander having by this means obtained the Kingdom, made a League of Amity with
I *Hircanus*. And whereas it fell out, that *Antiochus*, ſirnam'd *Gryphus*, the Son of *Demetrius*,
made War againſt him, he was overcome and ſlain in the Battel. When *Antiochus* had
taken poſſeſſion of the Kingdom of *Syria*, he forbear to make War againſt the *Jews*, for
that he had intelligence that his Brother, by the Mother's ſide (who was in like ſort named
Antiochus) aſſembled an Army againſt him at *Cyzicus*. Remaining therefore in his
Country, he reſolved to make preparation againſt his Brother's coming, who was called
Cyzicenus, becauſe he was brought up in that City, and was the Son of *Antiochus*, called
the *Conſerver*, who died in the Country of the *Parthians*, and who was brother to *Demetrius*,
the Father of *Gryphus*; and it fell out, that both theſe Brothers were married to
one and the ſame *Cleopatra*, as we have heretofore expreſs'd. When *Antiochus* the *Cyzicenian*
K was arrived in *Syria*, he made War againſt his Brother, which continued many years:
during all which time, *Hircanus* lived in peace, (for preſently after *Antiochus*'s death, he
revolted from the ſubjection of the *Macedonians*) and from that time forward gave them
no ſuccors, neither as Subject or Friend; but his Fortunes both augumented and flouriſhed
greatly, during the time of *Alexander Zebina*; and principally during the Reign of theſe
two Brothers. For the War, wherein they conſum'd one another, gave *Hircanus* an opportunity
to levy all the Revenues of *Judæa*, without any contradiction, ſo that by the
ſame means he gathered infinite ſums of Money. For whilſt the *Cyzicenian* deſtroy'd his
Brother's Country, *Hircanus* alſo made known his inclination and diſpoſition; and ſeeing
likewiſe that *Antiochus* was diſtitute of thoſe Succors he expected out of *Ægypt*, and that
L both himſelf and his Brother alſo (through their natural diſcords) weakened one anothers
Eſtates, he diſpiſed them both.

The Year of the World 3841. *Before Chriſt's Nativity* 120.

Demetrius being overcome by *Alexander*, is ſlain.

Hedio & Ruffinus, cap. 17.

Alexander ſlain in the conflict, betwixt him and *Antiochus Gryphus*.

Hircanus, whileſt the Brothers weaken themſelves by Civil Wars, liveth in Peace.

CHAP. XVIII.

Hircanus *taketh* Samaria *and ruines it totally. How much this High-Prieſt was in God Almighties favour. He leaveth the* Phariſees, *and betakes him to the* Sadduces. *His happy Death.*

Hircanus ſeeing himſelf ſo powerful, reſolv'd to beſiege *Samaria*, (which was a ſtrong
City) and is at this day called *Sebaſta*, becauſe it was re-edifi'd by *Herod*, as we
M will make manifeſt in time and place convenient. He therefore began to beſiege and batter
the ſame with all diligence; animated thereunto, becauſe of the extream hatred he
bare the *Samaritans*, who, on purpoſe, to pleaſe the King of *Syria*, had offer'd many
grievous affronts to the *Mariſſens*, who were deſcended from, and allied with the *Jews*.
He therefore made a Trench round about the City, with a double Wall of 80 Furlongs,
and committed the general Command of this Siege to his Sons, *Antigonus* and *Ariſtobulus*,
who ſo diligently and valiantly behaved themſelves, that the *Samaritans* being over-preſſed
with extreme Famine, were conſtrained to eat ſuch things as were unuſual and unaccuſtomed
amongſt Men, and to call *Antiochus* the *Cyzicenian* to their aid: who readily repaired
N thither, but was repulſed by *Ariſtobulus*'s Soldiers; and being purſu'd by the two
Brethren as far as *Scythopolis*, he hardly eſcaped; and they returning to their Siege, freſhly
aſſaulted and beſieged the *Samaritans* within their own Walls: ſo that once more
they were conſtrained to ſend Ambaſſadors to *Antioch* for aid, who was their Ally; who
ſent unto *Ptolomey Lathyrus*, for about ſome 6000 Men, who furniſh'd him with them, contrary
to his Mother's mind, who therefore had almoſt thruſt him out of his Dominion. As
ſoon as he had receiv'd them, he made a road into *Hircanus*'s Country, and ſpoilt and
forag'd the ſame as far as *Ægypt*. For he durſt not give him Battel hand to hand, becauſe
he had not competent Forces; but thought, that in ſpoiling the Country, he might cauſe
them to raiſe the Siege, and forſake *Samaria*: but after he had loſt a great number of his
O Men by divers ſnares of his Enemies, he went unto *Trypoly*, committing the general charge
of that War to *Callimander* and *Epicrates*, two of his Captains. *Callimander*, more raſhly
than wiſely, attempting to ſet upon the Enemy, was himſelf ſlain, and his Soldiers
routed.

Hircanus beſiegeth *Samaria*.

Antiochus ſeeking to relieve the *Samaritans*, is overcome and put to flight by *Ariſtobulus*.

The Year of the World, 3854. *before Chriſt's Nativity*, 110.

Epicrates corrupted with Mony, ſelleth *Scythopolis*, and other places to the *Jews*.

Hircanus taketh *Samaria*.

Hircanus is foretold by a Voice in the Temple of his Sons victory.

routed. And *Epicrates* given over to Covetouſneſs, did openly yield up *Scythopolis*, and A other Cities, into the hands of the *Jews*: So that it was impoſſible for either of them to raiſe the Siege. At laſt, after that *Hircanus* had continued his Siege before the City for the ſpace of one whole year, he became Maſter of it: and not contenting himſelf with the taking hereof, he utterly deſtroy'd it, enforcing the Rivers through the midſt thereof; yea, he ruined the ſame in ſuch ſort, that the Mud and Soil both of the Water and Earth took away all the appearance of the City, ſo that it ſeemed as if it had never been. Of this *Hircanus*, there is a certain incredible Matter committed to Memory; namely, how during his High-Prieſthood, God had conference with him. For it is reported, That the very ſame day wherein his Sons fought againſt *Antiochus* the *Cyzicenian*, whilſt being himſelf alone, he offer'd Incenſe in the Temple, he heard a Voice, ſaying, *That his two* B *Sons had at that preſent overcome* Antiochus: All which he incontinently ſignify'd unto the People at the Gate of the Temple; and according as he had ſaid, ſo it came to paſs. See here what Occurrences hapned in *Hircanus*'s Time.

Chelcias and *Ananias*, Captains of *Cleopatra*'s Army.

Strabo of *Capadocia*, his report of the Loyalty of the *Jews*.

Hircanus groweth in diſcontent with the *Phariſees*.

About this very inſtant likewiſe, the Affairs of the *Jews* proſpered not only in *Jeruſalem* and *Judæa*, but alſo among the Inhabitants of *Alexandria*; and finally, in *Ægypt* and *Cyprus*: For Queen *Cleopatra* rebelling againſt her Son *Ptolomey Lathyrus*, appointed *Chelcias* and *Ananias*, the Sons of that *Onias* who had built the Temple in *Heliopolis* (according to the Pattern of that in *Jeruſalem*) her Generals. And having committed her Army unto their Hands, ſhe acted nothing without their Advice, according as *Strabo* the C *Capadocian* witneſſeth, ſpeaketh after this manner: *Divers of thoſe who came with us, and of thoſe who had been ſent into* Cyprus *from* Cleopatra, *ſuddenly revolteth to* Ptolomey: *Only the* Jews, *that were of* Onias's *Faction, remained conſtant in ther duty, becauſe the Queen made great account and reckoning of* Chelcias *and* Ananias *their Country-men.* Thus far *Strabo*. This great felicity and proſperity of *Hircanus*, moved the *Jews* to conceive a Hatred againſt him, and eſpecially the *Phariſees* oppoſed themſelves againſt him. Theſe *Phariſees* were one of the Sects of the *Jews* (whereof we have heretofore Treated) which Sect was ſo great in credit with the common People, that when they diſperſed any thing, were it againſt the King, or the Prieſt, they were preſently believed. *Hircanus* had been one of their Diſciples, and therefore was eaſily believed. He invited them to a Feaſt, and entertained them with all Humanity; and ſeeing them in a merry Vein, he began to tell them, D *That they knew his mind, how that he deſired nothing more than to be juſt, and to ſquare all his actions according to God's will and direction, according as they themſelves taught. He therefore requir'd them, that if they perceiv'd that he miſtook himſelf in any thing, or that he wandred from the right way, they would by admonition redreſs the ſame.* Whereupon all of them gave Teſtimony of his perfect Virtue, wherewith he was highly contented. But one of the Company, called *Eleazar*, a Man of a malicious Nature, and ſuch a one as delighted in Mutiny, ſaid unto him, *Since you deſire to hear the Truth, if ſo be, you affect the eſtimation of a good Man, give over the place of Prieſthood, and content your ſelf with the Government of the People.* *Hircanus* demanded of him the cauſe, wherefore he ſhould forſake the Prieſthood? *Becauſe* (ſaith he) *that we have heard ſay by our Anceſtors, that your Mother was a* E *Captive during the Reign of* Antiochus *the famous* (*which notwithſtanding was a falſe Report.*) *Hircanus* hearing this, was ſore moved againſt him, and alſo all other of the *Phariſees*, who were preſent. Among the reſt there was a certain Man called *Jonathan*, of the Order of the *Sadduces* (who maintain a contrary Opinion againſt the *Phariſees*) who was an intimate and dear Friend to *Hircanus*, with whom he communicated the injurious Speeches that *Eleazar* had ſpoken by him, who told him, *That* (*as he thought*) Eleazar *had ſpoken theſe words by the publick conſent of the* Phariſees; *and that he might diſcover the ſame moſt manifeſtly, if he enquired of them what puniſhment* Eleazar *had deſerved for ſpeaking after this ſort.* *Hircanus* therefore talked with the *Phariſees* concerning his Puniſhment, telling them, *That he ſhould very well perceive, that this injury had not been pronounced* F *by the common conſent of them all, if they condemned the Offender to ſuffer a Puniſhment proportionable to his Offence.* Whereupon they decreed, *That he ought to be puniſhed by Impriſonment and Scourging*; *for* (ſaid they) *an injury done in word, required no capital Puniſhment*: And, to ſpeak uprightly, they in their thinking cenſured ſeverely enough of this fault, for that the *Phariſees* are naturally inclin'd to Mercy in matter of Puniſhment. But *Hircanus* was ſore offended with their Anſwer, and imagined that this *Eleazar* had ſpoken after this manner, by the common inſtigation of the reſt. This diſpleaſure, and conceived diſlike of his, *Jonathan* aggravated to the uttermoſt, and handled the matter in ſuch ſort, that he drew *Hircanus* to forſake the *Phariſees*, and to ſubſcribe to the Opinions G of the *Sadduces*, aboliſhing their Ordinances, and cauſing them to be ſharply puniſht that obſerve the ſame. Theſe Practices of *Hircanus* incenſed the People againſt him and his Sons; but we will treat of this in another place. At preſent I will declare how the

Eleazar the *Phariſee*, upbraideth *Hircanus*, that his Mother was a Slave.

The *Sadduce* *Jonathan*, incenſeth *Hircanus* againſt the *Phariſees*.

Hircanus forſaketh the *Phariſees*, and followeth the *Sadduces*.

H *Phariſees* have made many Ordinances among the People, according to the Tradition of their Fathers, whereof there is nothing written in the Laws of *Moſes*: For which cauſe, the Sect of the *Sadduces* rejecteth them, affirming, *That they ought to keep the written Ordinances, and to obſerve thoſe that are grounded upon the Tradition of the Fathers.* And great diſpute and diſſentions have been raiſed among them upon this occaſion, becauſe the richer ſort only, and not the baſer ſort of People, adhered to the *Sadduces*; but the *Phariſees* had the Commonalty on their ſides. But of theſe two ſorts, and of the *Eſſeans*, I have more exactly treated in my Second Book of the Wars of the *Jews*. But *Hircanus* finally appeaſed this mutiny, and lived afterwards in much peace and happineſs; and after he had moſt diſcreetly govern'd his Princedom for the ſpace of 31 years, he died, leaving I five Sons behind him. This Man was honoured by God with three great Gifts; the Gift of Government, the Gift of Prieſthood, and the Gift of Prophecy. For God ſpeak unto him divers times by Oracles and Revelations, and gave him the knowledge of things to come; which he in ſuch ſort fore-told, *That he declared that his two eldeſt Sons ſhould not poſſeſs the Principality any long time*: Whoſe end it ſhall not be amiſs to ſet down in what manner it was, to the intent that the Prophecy of their Father may be the better known.

The Year of the World, 3854. *before Chriſt's Nativity,* 110.

The conſtitutions of the *Phariſees.*

Hircanus's death.

Hircanus's Prophecy of his Sons.

CHAP. XIX.

K Ariſtobulus, *eldeſt Son of* Hircanus, *Prince of the* Jews, *makes himſelf be crown'd King; maketh his Brother* Antigonus, *his aſſociate of the Crown: He impriſoneth the reſt, and his Mother alſo, whom he cauſed to die for hunger. He becometh jealous of* Antigonus; *he maketh him be killed, and he himſelf afterwards dieth for Grief.*

A*Riſtobulus*, *Hircanus*'s eldeſt Son, reſolv'd after his Father's Death, to exchange the Principality into an abſolute Kingdom; and the better to attain thereunto, he firſt of all ſet the Crown upon his Head, 481 years and three months after the People of the *Jews* were delivered from the Bondage of *Babylon*, and led again unto their Country. And for that *Ariſtobulus*, amongſt all his other Brethren, loved *Antigonus* beſt of all, who was the neareſt unto him in Age, he accepted him as a Companion in the Government of L the Kingdom; but as for the reſt, he ſhut them up in Priſon. He locked up his Mother likewiſe, who had contended with him concerning the Government, (for that *Hircanus* had committed all things to her Diſpoſition) and ſo far extended his Cruelty, that he famiſh'd her to Death in Priſon. After he had thus uſed his Mother, he ſlew his Brother *Antigonus* alſo, whom he pretended to love above all the reſt, and whom (as he made ſhew) he had made Partner of his Kingdom. From whom he eſtranged himſelf, by reaſon of ſome ſlanders and falſe accuſations raiſed up againſt him; which at the firſt he gave no credit to, both for that the friendſhip which he bare unto him, made him not regard the ſame, as alſo for that he imagined he was enviouſly ſlandered. It came to paſs that *Antigonus*, returning upon a certain time from the Army with great magnificence, about the time of M the Feaſt of Tabernacles, chanced to repair thither at that very time wherein *Ariſtobulus* hapned to fall ſick. *Antigonus* intending to celebrate the Solemnity, aſcended the Temple in great ſtate, attended by ſome of his Army, to pray for his Brother's Health. Whereupon certain malicious Wretches, deſirous to break the Concord that was between them, made uſe of this occaſion, and of *Antigonus*'s magnificent Pomp and good Fortune; and came unto the King, amplifying unto them in malicious Words, what Pomp and Majeſty he had ſhewed in that Solemnity; telling him, *That in his actions he demeaned himſelf no ways like a private Man, but that all his actions were levelled at Royalty: Finally, that his intent was to enter the Kingdom by force, and to kill him; for he made account, that ſince he might be King alone, it was a great ſimplicity for him to have a Companion.* But *Ariſtobulus*, although N he would very hardly be induced to believe theſe Reports; yet notwithſtanding being deſirous both to extinguiſh the Suſpicion, and to provide for his own Security, he diſpoſed certain of his Guard in a dark and privy place under ground, and lodged himſelf in a certain Tower called *Antonio*, commanding that no man ſhould offer violence, except to thoſe who entred armed; giving a further charge to his Guard, That if *Antigonus* entred armed he ſhould be ſlain. Which done, he ſent for his Brother, deſiring him to repair unto him without Weapons. Which when the Queen, and they that complotted the murther of *Antigonus*, underſtood, they perſuaded the Meſſenger to tell him the contrary, namely, *That his Brother expected (in regard he prepared for War) that in that ſtate and pomp he ſhould come and viſit him, to the end he might be an Eye witneſs of his brave Furniture and Preparation.* O But *Antigonus* ſuſpecting no harm, and relying on the Good-will of his Brother, marched all armed on foot towards *Ariſtobulus*, to ſhew himſelf in that Bravery; and when he came right over-againſt the Tower, that is called *Straton*, where the

Hedio & *Ruffinus*, cap. 18.

Ariſtobulus, *Hircanus*'s Son, was the firſt after the Captivity of *Babylon*, that ſet the Diadem on his Head.

Ariſtobulus admitteth his Brother *Antigonus* to be his Co-partner in the Kingdom, and impriſoneth the reſt of his Brethren, and famiſheth his Mother.

Antigonus's death complotted.

Ariſtobulus is incenſed againſt his Brother *Antigonus*.

Ariſtobulus's Queen contriveth *Antigonus*'s death.

The Year of the World, 3862. *before Chriſt's Nativity*, 102.

The force of Slander. *Judas* the *Eſſean* a Prophet.

the paſſage was very dark, the King's Guard killed him. By this accident a Man may eaſily A conjecture, That there is ſcarcely any power greater than that of Envy and Slander; and that there is not any thing that may ſooner break off the good will and amity amongſt Brethren, than theſe two paſſions. And above all, there is an occaſion offer'd us of great wonder in reſpect of one that was called *Judas*, of the Sect of *Eſſeans*; who, in all thoſe things that he propheſied, varied in no ſort from the Truth. He ſeeing *Antigonus* come up into the Temple, cried, out amongſt his Diſciples, (who frequented him to be inſtructed by him in the method of Prophecy) *That he was weary of his life, becauſe* Antigonus's *ſecurity argued vanity of his Prophecy, by which he had foretold, that that very day he ſhould be ſlain at* Straton's *Tower; whereas the place where he ſhould be murthered, was 600 furlongs off, and the better part of the day was already ſpent: ſo that he could not be* B *imagined, but that he ſhould be in danger to have made a falſe Prediction.* Whilſt he declared his doubts after this manner, and was wholly overcome with choler, news was brought, That *Antigonus* was ſlain in a certain place under ground, which was called the Tower of *Straton*, of the ſame name with that other that ſtandeth near the Sea, which was afterwards called *Cæſarea*; which ambiguity troubled the Diviner. Incontinently after this accident, *Ariſtobulus* repented himſelf, in that he had put his Brother to Death: and this repentance of his was ſeconded by a moſt grievous ſickneſs, proceeding from the affliction of his Spirit, and deteſtation of that cruel Murther: ſo that with grievous agony and torment he vomited Blood, as if all his Entrals had been torn in ſunder. This Blood ſo vomited by him, it fortuned (in my opinion) by the Divine Providence of God, C that a certain Servant of his bearing it from his preſence, by ſome trip of his Foot happened to ſtumble, and ſhed the ſame in that very place which had been ſoiled with the Blood of the ſlaughtered *Antigonus*. By which means they that beheld the ſame, raiſed a great cry, exclaming that the Page had ſhed the Blood in a convenient place. *Ariſtobulus* hearing this outcry, demanded the cauſe thereof; and for that no Man addreſſed himſelf to ſatisfie him, he was the more earneſt to know it, (according to the nature of Men, who are always more ſuſpicious and deſirous to know thoſe things which are moſt concealed.) At laſt, from Words, he fell to Threatnings, and no body durſt tell him the Truth. Whereupon he altogether afrighted in his Conſcience, ſhedding abundance of Tears, and breathing out grievous Sighs, began to cry out in this manner, *How then? My* D *impious and deteſtable act is not hidden from God, but the ſudden puniſhment of my Brothers Murther purſueth me: wherefore, O thou ſhameleſs Body of mine, how long wilt thou detain my Soul, which is due, and appertaineth to the Ghoſts of my Mother and Brother? Why doſt thou not take it all at once, ſuch as it is, without expecting that I ſhould ſacrifice my Blood, poured out ſo many times to thoſe whom I have ſo treacherouſly kill'd?* While he pronounced theſe words, he died, after he had Reigned one year. He was called *Philelles*, that is to ſay, *a Lover of the Greeks*. Thus after he had profited his Country many ways, and ſubdued the *Itureans*, and joined the greater part of the Country to *Judea*; and had conſtrained them likewiſe, who ſhould remain in that Country, to be Circumciſed, and to live according to the Laws of the *Jews*, he died thus miſerably. He was by nature courteous and ſhame- E fac't as *Strabo* teſtifieth, ſpeaking after this manner, by the authority of *Timagines*; *This was the courteous Man, and profitable to his Countrymen the* Jews *in many things: for he enlarged their Country, and conquered the part of the Nations of the* Itureans, *whom he tied unto him by the Bond of Circumciſion.*

The puniſhment of *Ariſtobulus*, for the murther of his Brother.

The touch of Conſcience.

Ariſtobulus compelleth the *Itureans* to be circumciſed, and to obſerve the Laws of the *Jews*.

CHAP. XX.

Salome, *otherwiſe called* Alexandra, *King* Ariſtobulus's *Relict, taketh* Jannæus, *called* Alexandra, Ariſtobulus's *Brother, out of Priſon, and made him King, who cauſed him to kill one of his Brothers, and beſiegeth* Ptolomais. *King* Ptolomey Lathyrus *(whom Queen* Cleo- F patra *his Mother had baniſh'd out of* Egypt*) came to relieve* Ptolomais; *the Inhabitants would not let him in,* Alexander *raiſeth the Siege, treateth openly with* Ptolomey, *and privately with Queen* Cleopatra.

Hedio & *Ruffinus*, cap. 19. *Salome*, ſirnamed *Alexandra*, *Ariſtobulus*'s Wife, maketh *Jannæus Alevander* King.

WHen *Ariſtobulus* was dead, *Salome* his Wife (whom the *Greeks* called *Alexandra*) ſet his Brothers at liberty, (whom, as we have therefore declared, he had made Priſoners) and made *Jannæus* (who was called *Alexander*) King, who both in age and modeſty ſurpaſſed all the other Brethren; but he was ſo unfortunate, that from his birth-day upward, his Father had conceived ſo great a hatred againſt G him, that he never admitted him to his preſence ſo long as he lived. The cauſe whereof (as it is reported) was this: When as *Hircanus* loved *Ariſtobulus* and *Antigonus*, who were his two eldeſt Sons, with moſt retire affection. God appeared unto him in his ſleep, of

H of whom he demanded, *Who ſhould ſucceed him*? Whereupon God preſented unto his ſight the reſemblance of *Alexander*: whereat he was diſpleaſed, that as ſoon as he was born, he ſent him out of his preſence into *Galilee*, to be nouriſhed and brought up in that place. But God had apparently proved that he lyed not to *Hircanus*. For after *Ariſtobulus*'s Death, he taking poſſeſſion of the Kingdom, cauſed one of his two Brethren to be put to death, who endeavoured to make himſelf King: and as for the other, who reſolved to live in idleneſs and pleaſure, he honour'd him greatly.

Alexander executeth the one Brother that affected the Crown, and honoured the other.

After that he had ſetled his Eſtate, according as he thought it moſt expedient, he led forth his Army againſt *Ptolemais*: and having obtained the upper hand in the Battel, he blocked up the Men within their City, and afterwards beſieg'd it. For amongſt all the I Cities of the Sea-coaſt, theſe two only, namely, *Ptolemais* and *Gaza*, remained as yet unconquer'd, and there was no Adverſary left but *Zoilus*, who had ſeized of the Tower of *Straton* and *Dora*, where he govern'd. Whilſt *Antiochus Philometor* and *Antiochus Cyzicenus* were thus at Debate and War the one againſt the other, and conſum'd each others Forces, the *Ptolemaidans* had not any ſuccour from them. But whilſt they were engag'd in this Siege, *Zoilus* (who held the Tower of *Straton* and *Dora*) aſſiſted them with that Army he had under his Command, and gave them ſome ſuccours, by reaſon that (ſeeing theſe two Kings were ſo eagerly incens'd againſt each other) he contriv'd how to advance himſelf to the Crown and Sovereignty. For theſe two Kings ſeem'd to neglect their own dangers, reſembling thoſe Wreſtlers, who, though being wearied with fighting, yet are K aſhamed to ſubmit unto their Adverſary, but give themſelves a breathing time, that they may the better be heartned to re-encounter. The only hopes they had, were in the Kings of *Egypt*, and in *Ptolemy Lathyrus*, who held the Iſle of *Cyprus* at that time, (whither he retired himſelf, after he had been driven out of his Kingdom by *Cleopatra*, his Mother.) To him the *Ptolemaidans* ſent Ambaſſadors, as unto their Ally, requiring him to come and deliver them from *Alexander*'s hands, into which they were in danger to fall. Theſe Ambaſſadors perſuaded him, *That if he would paſs into* Syria, *he ſhould have both* Zoilus *to his Friend, and thoſe of* Gaza *to his followers, in reſcuing of the* Ptolemaidans; and moreover they aſſured him, *That the* Sidonians *and divers others would ſecond him*: and by this means ſo encourag'd him with Promiſes, that he made haſte L to ſet Sail.

Alexander beſiegeth *Ptolemais.*

Zoilus Tyrant of *Straton* and *Dora*.

But in the mean ſpace *Demetrius* (who was both eloquent, and in great authority with the Citizens) made the *Ptolemaidans* change their reſolution, telling them, *That it was much better for them to hazard themſelves in ſome uncertain danger, wherewith the* Jews *threatned them, than to deliver themſelves into the hands of ſuch a Maſter, from whom they could expect nothing but manifeſt ſlavery. And moreover, not only to ſuſtain a preſent War; but that which is more, an imminent War from* Egypt: *that* Cleopatra *would not permit that* Ptolemy *ſhould levy an Army of the neighbouring Nations, but would come againſt them with a great power, and would endeavour alſo to thruſt her Son out of* Cyprus. *And as for* Ptolemey, *if he were fruſtrate of his hope, yet he might notwithſtanding once more return again* M *to* Cyprus; *in this caſe they were to expect no leſs than extreme danger.* Now although that *Ptolemey*, being at Sea, underſtood how the *Ptolemaidans* had chang'd their opinion, yet continued he his courſe onward, and landing in the Port of *Sicamine*, he cauſed his Army (who were of Foot and Horſe to the number of 30000 Men) to take Land, and with them he approach'd *Ptolemais*; and perceiving that upon his encamping, they of the City admitted not his Ambaſſadors, neither in any ſort give ear unto them, he was wonderouſly perplex'd. But after *Zoilus*, and they of *Gaza* came unto him, intreating him to grant them aſſiſtance, for that their Country was deſtroy'd by the *Jews*, and by *Alexander*: for which cauſe *Alexander* raiſed his ſiege from before *Ptolemais*, for fear of *Ptolemey*, and retiring his Army into his own Country, he began to uſe this Stratagem. N For covertly he incited *Cleopatra* againſt *Ptolemey*, and openly he made ſhew of amity and confederacy with *Ptolemey*, promiſing him to give him 400 Talents of Silver, provided that he would deliver him the Tyrant *Zoilus*, and aſſign thoſe Poſſeſſions held by him, unto the *Jews*. *Ptolemey* having made a Peace and League with *Alexander*, did at that time willingly lay hold on *Zoilus*; but after that he underſtood that *Alexander* had ſent and incenſed his Mother againſt him, he brake all agreement, and beſieg'd *Ptolemais*, that would not entertain him. He left his Lieutenants at the Siege, with part of his Forces, and marched away with the reſt, to invade and pillage the Country of *Judea*. *Alexander* perceiving *Ptolemey*'s intent, aſſembled about 50000 fighting Men of his own Country, (or as ſome Hiſtorians have written, 80000) with whom he O went out to fight againſt *Ptolemey*, who ſuddenly ſetting upon *Azoch*, a City of *Galilee*, on a Sabbath-day, took it by force, and carried away from thence 10000 Priſoners, and a great quantity of other Booty.

Zoilus and the *Gazeans* require aid againſt the *Jews* at *Ptolemey*'s hands.

Alexander perſuadeth *Ptolemey* to cut off *Zoilus*.

Zoilus taken.

Ptolemais beſieged by *Ptolemey*.

Ptolemey taketh *Azoch*, a Town in *Galilee*.

The Year of the World, 3864. *before Chriſt's Nativity*, 100.

CHAP. XXI. A

Ptolemey Lathyrus's *great victory over* Alexander *King of the* Jews, *his horrid barbarity*; Cleopatra, Ptolemey's *Mother*, *cometh to aſſiſt the* Jews *againſt him. His attempt to to ſubdue* Egypt *is fruſtrated*; Alexander *taketh* Gaza, *and practiſeth great Cruelties there*; *ſeveral wars concerning the Kingdom of* Syria. *The greateſt part of the* Jews *extreme hatred againſt their King* Alexander. *They call* Demetrius Eucerus *to their Aid.*

Ptolomey aſſaulteth *Sephor*.

Hecatontomachi, or the Warriors by hundreds.

Alexander's overthrow.

HE afterwards ſet upon *Sephor*, a City near unto *Azoch*, from whence he departed with the loſs of many men, with an intent to fight with *Alexander*, who came forth B to encounter him, and met with him near unto *Jordan*, in a place called *Aſophon*, and encamped right over againſt the Enemy. He had in his Van-guard 8000 men, but the reſt of his Forces not finding themſelves ſo well armed, were fearful to engage, who carried brazen Bucklers. *Ptolemey*'s Vanguard alſo had Bucklers after the ſame faſhion. *Philoſtephanus*, the Camp-maſter did not a little encourage them: For he cauſed them to paſs the River which ſeparated the two Camps, which *Alexander* would not oppoſe, promiſing himſelf the victory, if his Enemies could not retreat. In the beginning of the skirmiſh, each one of them fought with anſwerable valour; ſo that a great number of them fell on both ſides. But *Philoſtephanus* perceiving that *Alexander*'s Army had the better, he took a part of his followers, and ſpeedily ſeconded thoſe who were ready to fly. The C Wing of the *Jews* Vanguard ſeeing themſelves freſhly charged, and not ſuccoured by any means, began to fly; and ſo far were thoſe that marched next them from yielding them aſſiſtance, that all of them became partners in one ſhameful flight. But they of *Ptolemey*'s ſide, behaved themſelves far otherwiſe; for they purſued and ſlew them: and after they had put them in diſorder, they charged them ſo hotly, that they blunted their Weapons, and wearied their Arms with killing them. It is reported that 30000 were ſlain in the Battel, (*Timagenes* ſaith, 50000.) As for the reſt, ſome of them were taken Priſoners, and other ſome fled unto their houſes. After that *Ptolemey* had obtained this victory, he over-run and ſpoiled the whole Countrey, and in the evening, he quartered himſelf in certain Villages of *Judea*, which he found full of Women and Children, and D commanding his Souldiers, without reſpect of perſon, to cut their Throats, and to chop them into pieces, and afterwards to caſt the morſels into a boyling Cauldron, and when they were well boyled, to eat the ſame: All which he acted, to the intent that they that were fled from the Battel, and retired to their own Habitations, ſhould know that their Enemies would eat Men's Fleſh; that by this means they might be more afraid of them. *Strabo* and *Nicholas* report, that they demeaned themſelves after this manner, as I have declared. And *Ptolemey* took *Ptolemais* alſo by force, as I have made known elſewhere.

Ptolemey, to the end he might afflict the *Jews* with more terror, cauſeth his Soldiers to eat Man's fleſh.

Ptolemais taken by force.

Cleopatra prepareth an Army againſt her Son.

Ptolemey driven out of *Egypt*.

Ptolemais beſieged, and taken by *Cleopatra*.

But *Cleopatra* perceiving how her Son proſpered, and how he had ſpoil'd *Jewry*, without any prejudice, and ſubdued the City of *Gaza*, ſhe concluded with her ſelf, that ſhe ought not to ſuffer him to go on after that manner; conſidering it was upon the borders E of *Egypt*, whoſe Sovereignty he affected. For which cauſe, ſhe ſuddenly marched out againſt him with an Army both by Sea and Land, committing the Command of her whole Forecs to *Chelcias* and *Ananias*, both *Jews*; and ſent the greater part of her Riches into the Iſle of *Choos*, with her Nephews, and her Will, to be reſerved, and kept there in ſafety. And after ſhe had commanded her Son *Alexander* to ſet ſail towards *Phœnicia*, with a great Navy, becauſe the Inhabitants of that Country were revolted, ſhe her ſelf came to *Ptolemais*, and beſieged it; when ſhe perceived that they refuſed to grant her entry; *Ptolemey* made haſte to depart out of *Syria*, and to enter *Egypt*, hoping to be Maſter thereof, when he ſhould find the Country unarmed; but he was deceived: At that time it fortuned, that *Chelcias*, one of the two Generals of *Cleopatra*'s Army, died F in *Cœloſyria*, being in purſuit of *Ptolemey*. *Cleopatra* having Tidings of her Son's Enterprize, and that the ſucceſs and fortune he expected in *Egypt*, had failed him, ſhe ſent part of her Army to drive him out of the Country; ſo that he was enforced to return back again out of *Egypt*, and to go and ſpend his Winter at *Gaza*. Mean-while, *Cleopatra* beſieged and took the City of *Ptolemais*, whither *Alexander* reſorted unto her with great Preſents: She received him very kindly, in regard *Ptolemey* had uſed him ſo ill; he having now no other recourſe left him but to her favour and aſſiſtance. Upon his Arrival, certain of her Familiars counſelled her *to lay hands on him, and to ſeize the Country*; *and not to permit that ſo great number of* Jews, *and ſo valiant Men, ſhould become Subjects unto one Man.* But *Ananias* gave her Counſel to the contrary; G alledging, *Though ſhe ſhould commit an Act of great Injuſtice, if ſhe ſhould depoſe him, who was her Allie, from the Government; who was, beſide that, very nearly allied*

The Year of the World, 3873. before Chriſt's Nativity, 91.

H allied unto her. *For* (ſaid he) *I would you ſhould know, that by committing this wrong, you ſhall raiſe in all the reſt of the* Jews *a heinous hatred againſt you.* *Cleopatra* conforming her ſelf to *Ananias*'s counſel, reſolved with her ſelf to offer *Alexander* no injury; but inſtead thereof, ſhe entertain'd him as her Allie and Friend, at *Scythopolis*, a City of *Cœloſyria*. Now when *Alexander* perceived that he was freed from the fear which he had conceived of *Ptolemy*, he incontinently drew his Army into *Cœloſyria*, and after ſix months ſiege, took *Gadara*: he took ſhortly after *Amath* alſo (which is a great Fortreſs belonging to the Inhabitants about *Jordan*) where *Theodore*, the Son of *Zenon*, had hoarded up the richeſt and beſt part of his Subſtance; who, ſurprizing the *Jews* unawares, ſlew about 10000 of them and pillaged *Alexander*'s Baggage.

Alexander's Peace with *Cleopatra* renewed.

Alexander taketh *Gadara*.

I This did not any ways aſtoniſh *Alexander*, but notwithſtanding the diſaſter, he marched forward toward the Cities *Raphia* and *Anthedon*, which *Herod* afterwards called *Agrippias*, ſituate on the Sea-coaſts, and took them by force; and ſeeing that *Ptolemy* was retired from *Gaza* into *Cyprus*, and that *Cleopatra*, his Mother, was in *Egypt*, he beſieged the City of *Gaza*, and ſpoilt all the Countrey round about it, by reaſon of the diſpleaſure which he had conceived againſt the Citizens, for that they had ſought *Ptolomy*'s aſſiſtance againſt him. *Apollodotus*, Captain of the *Gazeans*, made a Salley by night, and entred the Camp of the *Jews*, having only with him 2000 foreign Soldiers, and 1000 of his own Followers. And as long as the night laſted, the *Gazeans* had the upper hand, becauſe that they made their Enemies believe that *Ptolomy* was come to their reſcue; K but as ſoon as the day appeared, and this opinion was found falſe, as ſoon as the *Jews* were aſſured of the Truth, they turned back upon them, and charging the *Gazeans*, they ſlew about 1000 of them.

Alexander beſiegeth *Gaza*.

Apollodotus by night invadeth the Camp of the *Jews*.

Notwithſtanding all this, the beſieged ſtood out ſtill, being neither daunted with loſs of Men, nor lack of Proviſion whatſoever, reſolving rather to endure any miſery, than yield to their Enemies: and that which made them more confident, was the hope of help which they expected from *Aretas*, King of *Arabia*, who had promiſed no leſs. But it came to paſs, that *Apollodotus* was ſlain before his arrival, and the City taken. For *Lyſimachus* his Brother, conceiv'd a jealouſie againſt him, by reaſon of the good opinion which the Inhabitants had of him, and having ſlain him, and gather'd thoſe fighting Men that he L might, he yielded up the City unto *Alexander*, who at the firſt made a peaceable entry; but afterwards diſperſed his Souldiers, and gave them licence to execute all hoſtility againſt the Citizens; ſo that they acted their cruelty in every place, and ſlew many of the *Gazeans*. Neither died theſe Citizens unrevenged; but ſo manfully behaved themſelves, that they butchered no leſs number of the *Jews*, than they murthered Citizens among them. Some of them likewiſe perceived themſelves to be alone, ſet their Houſes on fire, taking away firſt that which was therein, that the Enemy might not be enriched with their Spoils. Others killed their Wives and Children with their own hands, to deliver them from the Enemies cruelty. But the Senators, to the number of 500, fled into the Temple of *Apollo*, for to ſave themſelves, but that did not ſecure them (for when the Enemy M entred the Town, they were by chance aſſembled in Council) *Alexander* put them all to the Sword, and inſtantly razed and levelled that City with the ground; which done, he returned to *Jeruſalem*, after he had ſpent one whole year at the Siege before *Gaza*.

Aretus, King of *Arabia* flattereth the *Gazeans*, with hope of reſcue.

Lyſimachus killeth his brother *Apollodotus*, and betrayed *Gaza* to *Alexender*.

About this time *Antiochus*, ſirnamed *Gryphus*, died by the Treaſon of *Heracleon*, in the 45th year of his age, and in the 29 of his Reign. His Son *Seleucus* had the Kingdom after him, who made War againſt his Uncle *Antiochus*, ſirnamed *Cyzicenus*, and having overcome him, he ſlew him. Not long after, *Antiochus*, the ſon of *Cyzicenus*, and *Antoninus*, ſirnamed, *the Devout*, came to *Arade*, and crowned them, and made War againſt *Seleucus*, whom they overcame in one conflict, and drove him out of all *Syria*; who flying into *Cilicia*, and arriving again in the City of the *Moſcates*, he exacted a ſum of Money N from the Citizens. But the People were ſo incenſed, that they ſet his Palace on fire; whereby it came to paſs, that both he and his Friends were burnt to Duſt. During the time that *Antiochus* the Son of *Cyzicenus*, reigned in *Syria*, another *Antiochus*, *Seleucus*'s Brother, made War againſt him; but he was not only overcome, but both he and his Army were put to the Sword. After him, *Philip* his Son took the Crown, and governed in certain places of *Syria*.

Antiochus Gryphus ſlain.

Seleucus Gryphus's Son maketh War with *Antiochus* the *Cyzicenian*.

Antiochus Euſebes putteth *Seleucus* to flight.

Antiochus, *Seleucus*'s brother, fighteth againſt *Antiochus* the Son of the *Cyzicenian*.

Mean while *Ptolomy Lathyrus* ſent to *Guidus* for his fourth Brother *Demetrius Eucærus*, and made him King of *Damaſcus*. Againſt theſe two Brothers, *Antiochus* made a manly and valiant reſiſtance, but died very ſhortly after. For repairing to *Laodicea*, to ſuccour the Queen of the *Galadenians*, who made War againſt the *Parthians*, he was kill'd fighting valiantly; and his two Brothers, *Demetrius* and *Philip* poſſeſſed *Syria*, as hereafter O ſhall be declared. As for *Alexander*, his own Subjects rebelled againſt him; for the People aroſe and mutinied at ſuch time as he aſſiſted at the Altar to ſolemnize the Feaſt of Ta-

Demetrius Eucærus made King of *Damaſcus*, by *Ptolomy Lathyrus*.

The Year of the World 3884. *Before Chriſt's Nativity* 80.

Citrons caſt at *Alexander*.

bernacles, and during the time that he intended the Sacrifice, they caſt Citrons at him: for (as we have declared elſewhere) the *Jews* have this Cuſtom, that on the Feaſt of the Tabernacles, each one bringeth a Branch of Palm, and of Citrons. They upbraided him alſo with many injurious Speeches, reproaching him, that he had been Priſoner in War; and that he was alſo unworthy of the honour of the Prieſthood. Whereupon, he being moved by theſe Diſgraces, put to death about 6000 Men; and having made an incloſure of Wood about the Temple and the Altar (as far as the place whereinto it was lawful for none to enter but the Prieſt;) he kept there, to the intent the People might not apprehend him; he entertained alſo certain foreign Soldiers, *Piſidians* and *Cilicians*. For being at odds with the *Syrians*, he made no uſe of them.

Amath deſtroyed. *Obeda* King of *Arabia*.

After this, having overcome the *Arabians*, he conſtrained the *Moabites* and *Galaadites* to pay him Tribute, and deſtroyed the City of *Amath*, whilſt *Theodore* for fear gave over to reſiſt him. But encountring with *Obeda* King of *Arabia*, and being ſurprized and betrayed by an Ambuſcado in certain miry places, he was thruſt by the Crowd of Camels into a deep Trench (near unto *Gadara*, a Village of *Galaad*,) from whence he almoſt deſpaired to eſcape: notwithſtanding, having overcome that Danger, he came to *Jeruſalem*. And beſides this, the People hated him, againſt whom he made War for the ſpace of ſix years, and ſlew at the leaſt 50000 of them: and the more he entreated them to be quiet, they grew worſe againſt him, for what they had ſuffered: ſo that when he demanded of them, *What they would have him do to pleaſe them?* They all of them with one voice cried out, *That he ſhould kill himſelf.* And thereupon they preſently ſent Meſſengers to *Demetrius Eucœrus*, requeſting him of his Favour and Aſſiſtance.

CHAP. XXII.

Demetrius Eucærus, *King of* Syria, *comes to aſſiſt the* Jews *againſt their King* Alexander, *whom he defeats in a Battel, and retireth. The* Jews *proſecute the War alone againſt him; he overcomes them in ſeveral Battels, and proves extreme cruel to them.* Demetrius *beſiegeth his Brother* Philip *in* Berœa. Mithridates Synaces, *King of the* Parthians, *ſends an Army againſt him, taketh him Priſoner; he dieth ſhortly after.*

Hedio & Ruffinus, cap. 20.

Demetrius Eucærus marcheth out againſt *Alexander*.

Demetrius fighteth with *Alexander*, and had the upper hand.

Alexander in this Fight loſeth all his hired Soldiers.

Six thouſand Men reſort unto *Alexander*.

Alexander being aſſailed by the *Jews*, beſieged the mightieſt of them in *Bethom*.

Alexander crucifieth 800 *Jews*, and murthereth their Wives and Children in their preſence.

D*Emetrius* coming onward with his Army, and taking with him thoſe who had incited him to the Enterprize, came and encamped near unto the City of *Sichem*: But *Alexander* gathering together ſome 20000 *Jews* (whom he knew to be well-affected towards him) with 6200 mercenary ſoldiers and ſtrangers, marched forward againſt *Demetrius*, who led with him 3000 Horſemen, and 40000 Footmen. Both on the one and the other ſide there fell out many ſubtil ſtratagems; the one of them ſtriving on the one ſide to inveigle and withdraw the foreign Souldiers, who were *Grecians*; and the other inforcing himſelf to reconcile thoſe *Jews* that were of *Demetrius*'s followers, to his Faction; but neither the one nor other prevailed at all by theſe devices, ſo that at length they were driven to decide their quarrel by the Sword; in which encounter *Demetrius* had the upper hand: For all the ſtrangers that were on *Alexander*'s ſide, were every one hew'd in peices, after they had made ſufficient proof both of their Fidelity and Valour. There fell alſo many of *Demetrius*'s Souldiers. But after that *Alexander* had fled unto the Mountains, divers *Jews* (to the number of 6000) in commiſeration of his deſperate eſtate, and through the fear they had of *Demetrius*, reſorted unto him; which, when the Conqueror heard, he retired himſelf. After this, the *Jews* made War againſt *Alexander*, and in divers Loſſes which they received, there fell a great number of them in divers combats: At length, after he had ſhut up the beſt amongſt them in the City of *Bethom*, he beſieged them; and after he had taken the City, and brought them under his ſubjection, he carried them to *Jeruſalem*, where he committed an unſpeakable and cruel Murther. For whilſt he banquetted with his Concubines, in the ſight of them all, he commanded 800 of them, or thereabout, to be crucified, and before their eyes whilſt they yet lived, he cauſed there Wives and Children's Throats to be cut. All which he did to be revenged of thoſe wrongs which he had received; but he exceeded the bounds of Humanity herein, notwithſtanding they had rebell'd againſt him, and reduc'd him into a moſt pitiful eſtate, and put him in danger both of his Life and Kingdom. For being not content to aſſail and make War upon him with their Forces, they drew ſtrangers alſo into his Country againſt him; and at length, they overpower'd him, ſo that he was conſtrained to yield up into the King of *Arabia*'s hands, the Countries and Cities that he had conquered from the *Moabites* and *Galaadites*, for fear they ſhould joyn with the *Jews*, and make War againſt him; beſides other innumerable injuries and outrages which they committed againſt him. All this cannot hinder, but that he ought to be abhorred for

his

H his cruelty, ſo that he was juſtly called *Thracidas*; that is to ſay, *as cruel as a Thracian*; and this Title continued among the *Jews*. The Soldiers of the contrary Party, who amounted to the number of 8000, fled by night into ſtrong and ſure Holds; and as long as *Alexander* lived, they were in exile. But at laſt, he was deliver'd of all theſe Troubles, he lived in quiet, and governed his Kingdom peaceably all the reſt of his Life-time. But *Demetrius* marching from *Judea* to *Berœa*, beſieged his Brother *Philip* with 10000 Foot, and 1000 Horſe. But *Straton* Lord of *Berœa*, allied to *Philip*, called *Zizus* Duke of the *Arabians*, and *Mithridates Synaces*, Governour of the *Parthians*, unto his help; who repairing unto him with greater Forces, beſieged *Demetrius* in his own Trenches, in which they ſo encloſed him, by continual ſhooting of Darts, and want of Water, I that they conſtrained him, and thoſe that were with him, to ſubmit themſelves to their Mercy. When they had ſpoilt the whole Country, and had ſeized on *Demetrius*, they ſent him Priſoner to *Mithridates*, who at that time was King of *Parthia*. And as for the *Antiochians*, as many of them as were found in the Camp, were ſuffered to be gone with the ſafety of their Lives and Baggage, and to return to *Antioch*. But *Mithridates*, King of *Parthia*, honoured *Demetrius* by all means poſſible, until he was ſurprized with a Sickneſs, whereof he died. Immediately after the Battel, *Philip* came into *Antioch*, and having obtained the Kingdom, ruled over *Syria*.

The Year of the World, 3887. before Chriſt's Nativity, 77.

Alexander ſirnamed *Thracidas*.

Demetrius beſiegeth his Brother *Philip* in *Berœa*.

CHAP. XXIII.

K *Divers Wars of the Kings of* Syria. Alexander, *King of the* Jews, *takes many Places. His Death, and his Advice to his Queen* Alexandra, *to inſinuate her ſelf in the favour of the* Phariſees, *for to gain the Love of the People.*

After this, *Antiochus* called *Dionyſius* (who was *Philip*'s Brother) came into *Damaſcus* to make himſelf Maſter of it, which he did quickly, in his Brother's abſence, who was gone againſt the *Arabians*. When his Brother *Philip* (who had an Army in a readineſs to invade the *Arabians*) had tidings hereof, he came to *Damaſcus* with great ſpeed, L and made him ſurrender up the City, both by the means of *Mileſius*, whom *Antiochus* had left Governor in the Caſtle, and alſo by the Conſent of the Citizens themſelves. But *Philip* ſhew'd himſelf ungrateful towards *Mileſius*, performing nothing of that which he had promiſed him, at the recovery of the City; that the World might think that the fear of his Power, and not *Mileſius*'s Favour, was the cauſe of the Surrender of *Damaſcus*. Which Act of his made *Mileſius* ſuſpect him, and was the cauſe that he loſt the City again. For departing from thence, to exerciſe himſelf at Tilt, *Mileſius* lock'd the Gates againſt him, and kept the City for *Antiochus*. Who having Intelligence of that which had befallen *Philip*, returned out of *Arabia*, and at that very inſtant led his Army into *Judea*, in which were 8000 Foot, and 800 Horſe. *Alexander* fearing his approach, made M a deep Trench from *Carpabaſa*, (which is called at this day *Antipatris*) as far as the Sea of *Joppa* (which was the only Streight whereby he might be aſſailed) and made a Wall fortified with wooden Towers, with their Courts of Guard, diſtant the one from the other 150 Furlongs, to keep back *Antiochus*. But he fired all his Fortifications, and made his Army paſs into *Arabia* through this Streight. The King of *Arabia* retired upon the firſt aſſault; but afterwards he preſently came into the Field with 10000 Horſemen, whom *Antiochus* charged very valiantly, and in the onſet loſt his Life (yet with victory) whilſt he ſought to ſuccour a company of his Men that were hard put to it. After *Antiochus*'s death, his Army retir'd to the Borough of *Cana*, where divers of them died for hunger.

Hedio & *Ruffinus*, cap. 21.

Antiochus King of *Damaſcus*.

Antiochus thruſt out of his Kingdom by his brother

Carpabaſa called *Antipatris*.

Antiochus's death, and the Famine among his Army.

After him *Aretas* reign'd in *Cœloſyria*, who was call'd unto that Kingdom by thoſe that held *Damaſcus*, and hated *Ptolomy* the Son of *Mennœus*. *Aretas* led his Army into *Jewry*, N and got a Victory againſt *Alexander*, near to *Addida*; which done, he retired out of *Judea*, upon a compoſition made between them. Moreover, once more *Alexander* marched towards the City of *Dion*, and took it. And afterwards he led his Army againſt *Eſſa*, where *Zeno* had hoarded up his chiefeſt Riches; and before he aſſailed the Fortreſs, he inviron'd the place with three huge Walls, which he built round about it, and having taken it by force, he marched to *Gaulana* and *Seleucia*; which having overcome, he made himſelf Maſter of a Valley, called *the Valley of* Antiochus, with the Fortreſs of *Gamala*. And objecting many Crimes againſt *Demetrius*, the Lord of thoſe places, he diſpoſſed him of his Government. Then after he had made War for the ſpace of three whole years, O he returned into his Country; where the *Jews* entertained him willingly, by reaſon of the happy Exploits which he had atchieved.

Aretas King of *Cœloſyria*.

Certain Cities taken by *Alexander*.

About the ſame time the *Jews* were already poſſeſſed of the Cities of *Syria*, *Idumæa*, and *Phœnicia*; of the Tower of *Straton*, *Apollonia*, *Joppa*, *Jamnia*, *Azoa*, *Gaza*, *Anthedon*, *Raphia*,

The Year of the World, 3887. *before Chriſt's Nativity,* 77.

The *Jews* are Lords of the Cities of the *Syrians*, *Idumæans*, and *Phœnicians.*

Pella deſtroyed and razed.

Raphia, *Rhinocura*, all which were near unto the Sea; and in the firm Land on the one A
ſide of *Idumæa*, as *Adora*, *Mariſſa*, and all *Samaria*, the Mounts *Carmel* and *Itabyr*; and
herewith *Scythopolis*, *Gadara*, *Gaulanitis*, *Seleucia*, *Gabala*; and of *Moab*, *Eſſebon*, *Medaba*,
Lemba, *Orona*, *Telithon*, and *Zara*; *Antonia* of *Cilicia*, and *Pella.* This laſt City was deſtroyed
by them, becauſe the Inhabitants would not promiſe to be Converted to the Religion
of the *Jews*, with divers others of the principal Cities of *Syria* alſo, which were
Conquer'd by them.

Alexander's Sickneſs.

After this, King *Alexander* fell ſick, by the means of a Surfeit and Drunkenneſs; and
for the ſpace of three years, he was ſick of a Quartan Ague. Nevertheleſs he continued
always in the Camp, until ſuch time that being wearied with Toil, he died on the borders
of the Country of the *Geraſens*, as he beſieged *Regaba* (which is a Caſtle ſituate on B
the other ſide of *Jordan.*) The Queen perceiving that he was at death's-door, and that
there remained neither hope of Life, nor Recovery, ſhe began to weep and lament, and
to beat her Breaſts, becauſe both ſhe and her Children were likely now to be left deſolate,
and in theſe words ſhe bemoaned her ſelf unto him: *To whom wilt thou leave both me and*
thy Children, in the ſtate wherein we are? Or why ſhould we ſurvive or live one after another,
conſidering that thou aſſuredly knoweſt that the hearts of thy people are averſe from us? Hereupon
the King comforted her, and gave her this counſel, *That if ſhe would aſſure the Kingdom*
both unto her ſelf and her Children, ſhe ſhould behave her ſelf according to his direction;
which was, firſt to conceal his death, and not to ſuffer his Souldiers to have notice thereof until
ſhe had taken this Caſtle. Which done, he adviſed her to repair to Jeruſalem *in pomp and triumph;* C
and that being there, ſhe ſhould beſtow ſome authority upon the Phariſees, *who would ſound*
her praiſe, and obtain her the peoples favour. For (ſaid he) *theſe kind of Men are in great*
eſteem and credit with the People, and can do much hurt unto thoſe they hate, and benefit them
very mightily towards whom they are well affected: For the people eaſily believe them, when they
find fault with any Man, notwithſtanding it be of envy; and that himſelf alſo had incurr'd the
diſpleaſure of the people for their ſakes, in that he had offended them.

Alexander inſtructeth his Wife, how ſhe ſhould Reign ſecurely.

The Authority of the *Phariſees* among the People.

When as therefore (ſaid he) *thou ſhalt arrive in* Jeruſalem, *ſend thou for the chiefeſt amongſt*
them, and pray them to come unto thee; and after you have ſhewed them my dead Body, uſe the
moſt plauſible Speech that you can, and give them permiſſion to diſpoſe of my Body as they pleaſe,
whether it be their pleaſure to interdict and deny my Funeral, (in that they have received many indignities D
by me) or whether to be revenged, they will offer any ignominy to my Body; and promiſe
you them, that you will do nothing in the Adminiſtration or Government of the Kingdom, but
by their advice. If in this ſort you frame both your Manners and Diſcourſe towards them,
it will come to paſs, that I ſhall be buried by them with great magnificence (which otherwiſe
I could not be by any other means) becauſe they will offer no outrage to my Body, no
although you ſhall permit them: And beſides that, you ſhall Reign in more aſſurance and
quiet.

Alexander's Death.

Having given his Wife theſe Advertiſements, he gave up the Ghoſt, after he had
reigned 27 years, and lived 49.

E

CHAP. XXIV.

King Alexander *leaveth two Sons,* Hircanus, *who was High-Prieſt, and* Ariſtobulus. *Their Mother, Queen* Alexandra, *gaineth the favour of the People through the* Phariſees *means; having given them great authority, ſhe conſents, through their perſwaſion, to put the moſt faithful of the King her Husband's Servants to death; and to pleaſe the reſt of them, ſhe giveth them the Government of the moſt conſiderable Places.* Tygranes, *King of* Armenia*'s Invaſion into* Syria. Ariſtobulus *endeavoureth to make himſelf King. The Death of Queen* Alexandra.

F

Alexander's Funeral.

AFter that *Alexandra* had taken the Caſtle of *Ragaba*, ſhe conferreth with the *Phariſees*,
according to her Husband's Counſel, and committed unto their diſcretion not
only that which concerned her Husband's Funeral, but alſo the Government of the Kingdom;
whereby ſhe not only appeaſed the diſpleaſure which formerly they had conceived
againſt *Alexander*, and alſo obtained their good Will and Friendſhip. They came and declaimed
amongſt the People, making an Oration of the Actions and Deeds of *Alexander*,
lamenting every where that they had loſt a good King, and by praiſing him, they incited
the People to great grief and lamentation; ſo that they Buried him with more magnificence
than any King that Reigned before him. This *Alexander* left two Sons behind him,
the one called *Hircanus*, the other *Ariſtobulus*, and by his Teſtament committed the Government G
of the Kingdom to *Alexandra* his Wife. For *Hircanus* was uncapable to manage
affairs, and rather delighted in peace and quiet; and *Ariſtobulus*, who was the younger,

Hedio & Ruffinus, chap. 22.

Hircanus and *Ariſtobulus*, *Alexander's* Sons.

was

The Year of the World 3890. *Before Chriſt's Nativity*, 74.

H was both active and fit for Government. The People were well-affected towards *Alexandra*,
becauſe ſhe had manifeſtly expreſſed how greatly ſhe miſliked her Husband's
Miſgovernment.

She appointed *Hircanus* High-Prieſt (both in regard of his Age, as alſo for that by
nature he was addicted to peace and quiet) and committed all things to the diſpoſing
of the *Phariſees*, commanding the People to obey and ſerve them. She alſo renewed and
confirmed that which *Hircanus* had diſannulled, and the *Phariſees* (according to the Cuſtoms
of their Forefathers) had introduced; ſo that ſhe bare the Name, and the *Phariſees*
the Authority Royal. For they reſtored ſuch as were baniſhed, to their Eſtates, and
delivered Priſoners; and in all things they demeaned themſelves like great Lords. *Alexandra*
I alſo for her part, undertook the care of the Common-weal, and kept a great number
of Soldiers in pay, and encreaſed her Power in ſuch ſort, that the Tyrants round
about feared her, and deliver'd the Hoſtages and Pledges of Peace. All the Country
was at quiet, only the *Phariſees* troubled the Queen, perſuading her to put thoſe to
death who had counſelled King *Alexander* to put thoſe 800 to death (of whom we have
ſpoken before, and they themſelves afterwards ſlew one that was called *Diogenes*, and
after him, divers others, one after another; until ſuch time as thoſe in authority came
unto the Royal Palace, accompanied with *Ariſtobulus* (who ſeemed to be diſpleaſed
with that which had been done, and who, if the occaſion were offered, made ſhew that
he would not permit his Mother to govern after that manner) and told her *that which*
K *had happened, and in what dangers they had been, to expreſs their duty and loyalty which they*
ow'd to their deceaſed Maſter, and how for that cauſe they had been greatly honour'd by him;
requiring of her, that ſhe would not utterly fruſtrate them of their hopes, which they expected
for their Service; that now they that had eſcaped from the danger of their foreign Enemies,
were in their Houſes murdered like Beaſts by their private Foes, without any relief or ſuccors
from any one. They furthermore urged, *That if their Adverſaries would content themſelves*
with thoſe they had ſlain, they would endure their Misfortune patiently, by reaſon of the ſincere
affection they bare unto their Lords; but if they muſt needs as yet ſuffer the like, they required
that they might have liberty to retire. For that they would not procure their ſafety otherwiſe
L *than by her conſent; and would rather ſuffer a voluntary death near unto her Royal Palace, if*
they might not be ſpared; for that it would be a Shame both for themſelves, and for the Queen,
if by her toleration, thoſe who had been her deceaſed Husband's Friends, ſhould be thus abuſed
by them which were his Enemies.

Hircanus High-Prieſt.

The *Phariſees* admitted to the adminiſtration of the Common-weal, are greedy of revenge.

Ariſtobulus & his Followers accuſe the *Phariſees* of Tyranny.

That Aretas *King of* Arabia, *and other Princes, would be glad of this News, to hear that*
ſhe ſhould deprive her ſelf of thoſe whoſe Names have been dreadful even among thoſe neighbouring
Kings who have but heard of them. And if ſhe had reſolved to make more account of the
Phariſees *favour, than of their ſervice, they intreated her that ſhe would at leaſt diſtribute*
them in ſeveral Caſtles; that rather than any ill ſhould fall upon their Sovereign Alexander's
Houſe, they were content to lead their Lives in that contemptible and deſpicable condition.
M Whilſt thus they ſpake, directing their Supplications to *Alexander*'s Soul, praying him
to have compaſſion as well of thoſe that were already dead, as of thoſe who were in danger
of their Lives, the Tears ran from the Eyes of all the Aſſiſtants, and *Ariſtobulus* above
the reſt, was heartily diſcontent, and expreſſed the ſame, by finding fault with his Mother.
But they themſelves were the cauſe of their own calamity, becauſe that againſt all
right and reaſon, they had permitted a head-ſtrong and ambitious Woman to reign
over them, as if the King had no Heirs reſerv'd to ſucceed him in the Kingdom. The
Queen, uncertain how to determine the matter at that inſtant, committed the charge of
all her Caſtles into their Hands, reſerving only *Hircania*, *Alexandrion*, and *Machæron*,
wherein the Prince's Moveables and Wealth was kept.

Alexandra committeth the cuſtody of the Caſtles to the *Jews*.

Not long after, ſhe ſent her Son *Ariſtobulus* with a ſtrong Army, commanding him to
N draw his Forces towards *Damaſcus*, againſt *Ptolemey*, called *Mennæus*, who was an ill
Neighbour unto that City; but he returned thence, without doing any memorable Action.
About the ſame time news was brought, that *Tigranes*, King of *Armenia*, invaded *Syria*
with 50000 Men of War, intending ſhortly to ſet upon *Jewry*. This rumour affrighted the
Queen, and all the Commonalty (and not without cauſe.) Whereupon, ſhe ſent Ambaſſadors
with many Princely Preſents unto *Tigranes*, who beſieged the City of *Ptolemais*.
(For Queen *Selena*, otherwiſe call'd *Cleopatra*, reigned in *Syria*, and perſuaded the *Syrians*
to deny *Tigranes* paſſage.) But *Alexandra*'s Ambaſſadors met with the King of
Armenia, and pray'd him to conceive a good opinion of their Queen, and of all the whole
O Nation of the *Jews*; who received them willingly, commending them for that they
had ſought him out ſo far to do him honour, and put them in good hope. After the
taking in of *Ptolemais*, it was told *Tigranes*, that *Lucullus* purſued *Mithridates* (who was
not as yet apprehended, for that he was fled into *Iberia*, which was the cauſe that *Lucullus*
had

Ariſtobulus is ſent to *Damaſcus* againſt *Ptolemey*.

Tigranes invading *Syria*, heareth news of *Lucullus*'s purſuit of *Mithridates*, and returneth home.

had entered *Armenia*, and plunder'd it.) *Tigranes* hearing this News, returned back into his own Countrey.

The Year of the World 3894. *Before Chriſt's Nativity* 70.

Alexandra's ſickneſs, and *Ariſtobulus*'s attempt.

After this, Queen *Alexandra* fell ſick of a dangerous Diſeaſe, whereby *Ariſtobulus* took occaſion to intermeddle with the affairs of State. Walking therefore abroad one night intended by a truſty Servant, he repaired into thoſe Caſtles which were committed to the cuſtody of his Father's Friends; for he had miſliked his Mother's government long, and feared more than ever, that if ſhe ſhould die, all her poſterity ſhould be made ſubject to the power of the *Phariſees*: For he perceived how unapt his elder Brother was to govern the Kingdom, unto whom notwithſtanding, the Succeſſion appertained: only his Wife, whom (accompanied with his Children) he had left with *Alexandra*, had an inkling of this his intent. He therefore went firſt of all to *Agaba*, where *Galeſtes*, one of the chiefeſt Potentates, commanded, who entertained him with great joy.

Ariſtobulus ſeizeth the Caſtles, and great concourſe of People reſort to him.

The next day; the Queen heard that *Ariſtobulus* was departed from Court, ſhe little ſuſpected an firſt, that he was retired to work ſome alteration in the State. But when Meſſengers came flocking one after another, and told her, that after the firſt Caſtle, the ſecond; and after the ſecond, all the reſt had conſequently been ſurprized by *Ariſtobulus*; at that time both the Queen and the whole Nation were alarm'd, fearing leſt he ſhould preſently uſurp the Sovereignty; But above all, they feared leſt he ſhould revenge himſelf on thoſe who had abuſed his Servants: and it was thought fit, that both his Wife and Children ſhould be committed to the Caſtle that adjoyned to the Temple. But from all parts round about there reſorted Soldiers to *Ariſtobulus*, ſo that he was attended like a King: For in the ſpace of ſome 15 days, he took 22 Forts, whither he made his Retreats, and aſſembled an Army of Souldiers, and levied them amongſt the Lords that inhabited *Libanus* and *Trachonitis*: For the multitude had always reſort to the ſtronger ſide, ſuppoſing that if they ſubmit thereunto willingly, and maintain and authorize the ſame, that they ſhall draw ſome profit thereby, as being thoſe that were the occaſion of the confirmation of his Monarchy.

Hircanus and the Elders inform the Queen, and accuſe *Ariſtobulus*.

Alexandra's Death.

Alexandra's Family incurr much trouble.

Hereupon, the ancient *Jews* and *Hircanus* repair'd unto the Queen, humbly intreating her *to take ſome mature counſel and good advice concerning the preſent affairs, becauſe that* Ariſtobulus *her Son was already very near Lord of the whole Countrey, ſince he had ſo many Forts under his command: Beſides, that it was inconvenient and undecent for them to conſult without her expreſs order, notwithſtanding ſhe were grievouſly ſick, but that the preſent danger compelled them.* The Queen deſired them to do that which they thought ſhould be moſt profitable for the Common-weal; telling them, *That they had many means, for that their Nation was mighty, great, and ſtrong, and had great ſtore both of Money and Riches in the common Treaſury; ſhewing them, that becauſe ſhe knew that ſhe had not long to live, ſhe had no more reaſon to take care of thoſe Affairs.* Having ſpoken thus, ſhe died, after ſhe had reigned nine years, and lived in all 73. This Woman was endued with greater excellency than could be expected from one of her Sex, and expreſſed both in her Actions and Ordinances how fit ſhe was to govern a Kingdom, and how unworthy ſome Princes are of the Dignities they have amongſt Men. For making more Account of the preſent than future Occurrences, and neglecting all other Things in reſpect of thoſe which are requiſite in a moderate Government, ſhe never, upon any inſtigation whatſoever, perverted Juſtice; notwithſtanding her Family fell into ſuch Inconveniences, that the ſame Sovereignty which ſhe had obtained by divers Dangers and Labours, was not long after that, ruinated and loſt for her ſcarce effeminate deſires. For ſhe gave Ear unto thoſe who were ill-affected towards her Poſterity, and left the Kingdom deſtitute of ſuch as were fit to govern; ſo that the Government which ſhe enjoyed during her Life-time, was after her Death diſtracted with infinite Troubles and Calamities, wherewith her Family was involved. And notwithſtanding her Government after this manner, yet during her Life-time, ſhe kept the Kingdom in Peace. And thus died *Alexandra*.

The Year of the World, 3899. before Christ's Nativity, 65.

H

The Fourteenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Fourteenth Book.

1. *How after the death of* Alexandra, *her youngeſt Son,* Ariſtobulus, *made War againſt his Brother* Hircanus *for the Kingdom: who, obtaining the Victory, compelled* Hircanus *to fly into a Caſtle in* Jeruſalem. *And how after it was concluded between them, that*
I Ariſtobulus *ſhould be King, and* Hircanus *live as a private Man, without Dignity.*
2. *Of the Race of* Antipater, *and how he purchaſed renown, great power and authority both to himſelf and his Children; and the flight of* Hircanus *to* Aretas *King of* Arabia.
3. Ariſtobulus *being vanquiſhed, is purſued as far as* Jeruſalem.
4. Hircanus *and* Ariſtobulus *ſend Ambaſſadors to* Scaurus, *to requeſt his aid and ſuccour.*
5. Ariſtobulus *and* Hircanus *preſent themſelves before* Pompey, *to debate their Titles touching the Kingdom.*
6. Pompey *is ſeized of the Fortreſſes, by a Warlike Stratagem.*
7. *They of* Jeruſalem *ſhut their Gates againſt the* Romans.
K 8. Pompey *taketh the Temple, and lower part of the City, by force.*
9. Scaurus *maketh War againſt* Aretas; *and by the perſuaſion aud ſollicitation of* Antipater, *maketh a League with him.*
10. Alexander *being overcome by* Gabinius, *retireth himſelf into a Caſtle, where he is ſhut up, and beſieged.*
11. Ariſtobulus *eſcaping out of Priſon, flieth from* Rome: *who being taken again in* Judæa *by* Gabinius, *is ſent back Priſoner to* Rome.
12. Craſſius *warring againſt the* Parthians, *paſſeth thorow* Jewry, *and ſpoileth the Treaſury of the Temple.*
L 13. Pompey *retireth into* Epirus, *and* Scipio *cometh into* Syria.
14. Cæſar's *Voyage into* Egypt, *wherein the* Jews *do him faithful ſervice.*
15. Antipater's *valiant acts, and the amity betwixt him and* Cæſar.
16. Cæſar's *Letters, and the Senates Decree, as touching the Friendſhip betwixt the* Jews *and* Romans.
17. Antipater *committeth the Government of* Galilee *to his Son* Herod, *and that of* Jeruſalem *to* Phaſælus *his other Son: and how* Sextus Cæſar *advanced* Herod *to great Honour and Dignity.*
18. Caſſius *afflicteth* Jewry, *and exacteth* 800 *Talents.*
19. Malichus *poyſoneth* Antipater.
20. Herod *putteth* Malichus *to death, by* Caſſius's *Commandment.*
M 21. Antigonus, *the Son of* Ariſtobulus, *ſeeking to recover his Fathers Kingdom by the aid of the King of* Tyre, *is diſcomfited, and driven out of* Judæa *by* Herod.
22. Herod *meeting* Antonius *in* Bithynia, *winneth his favour with a great Sum of Mony, to the intent he ſhould give no Ear to his Accuſers.*
23. Antonius *arriving in* Syria, *eſtabliſheth* Herod *and* Phaſæus *for* Tetrachs.
24. *The* Parthians *make War in* Syria, *to reſtore* Antigonus *to the Kingdom.*
25. *The* Parthians *take* Hircanus *and* Phaſæus *Priſoners, and lead them away.*
26. Herod, *at* Rome, *is declared King of* Jewry *by the Senate.*
27. Herod *returneth from* Rome, *and fighteth againſt* Antigonus.
28. Antigonus *is diſcomfited by* Soſius *and* Herod.

N

CHAP. I.

After the death of Queen Alexandra, Hircanus *and* Ariſtobulus, *her two Sons, come to battel,* Ariſtobulus *gets the Victory; and afterwards, in a Treaty,* Ariſtobulus, *though youngeſt, is to have the Crown, and* Hircanus *is contented to live privately.*

WE have already Treated, in our former Book, both of the Acts and Death of Queen *Alexandra:* It now remaineth at this preſent, to
O proſecute and continue the ſequel of our Hiſtory, to the end that we neither omit any Thing through ignorance, nor bury it in forgetfulneſs. For they that make Profeſſion to write Hiſtories, and to recite ſuch Things as are obſerved by Antiquity, ought not only ſtudiouſly to conform their Stile, but alſo

The Office and duty of an Hiſtoriographer.

The Year of the World 3899. *Before Chriſt's Nativity* 63.

alſo to beautifie the ſame with Ornaments of Eloquence, that the Reader may peruſe their A Writings with the more Delectation. But, above all things, they muſt have an eſpecial care to ſet down the Truth exactly, that they who know not how theſe things came to paſs, may be the more duly and fitly informed.

Ariſtobulus and *Hircanus* ſtrive for the Kingdom.

When as therefore *Hircanus* had taken upon him the High-Prieſthood, in the third Year of the Hundred ſeventy and ſeven *Olympiad*, and in the Year that *Q. Hortenſius* and *Q. Metellus* (called the *Cretenſian*) were Conſuls at *Rome*, *Ariſtobulus* ſuddenly undertook the War againſt *Hircanus*, and fought with him near unto *Jericho*; where a great number of *Hircanus's* Followers ſubmitted themſelves of their own accord to *Ariſtobulus*. Through which accident, *Hircanus* was forced to fly to the Fortreſs of the higher City, where *Alexandra*, *Ariſtobulus's* Mother, had impriſoned both his Wife and Children (as before is B ſpecified.) The reſt of the Faction, for fear of his Brother who had gotten the Victory, retired themſelves within the Precincts of the Temple, where they were beſieged and taken. After this, a Peace was treated of betwixt both the Brethren, and their Difference was decided in this manner: That *Hircanus* ſhould paſs the reſt of his Life without medling with State Affairs, and *Ariſtobulus* ſhould reign. This League was ratified between them in the Temple, and confirmed with Oaths, conjunction of Hands and Embraces, in the ſight of all the People: Which being finiſhed, *Ariſtobulus* retired himſelf into the Palace, and *Hircanus* to *Ariſtobulus's* Lodging, to lead a private and quiet Life.

The Peace betwixt *Hircanus* and *Ariſtobulus.*

CHAP. II. C

Antipater *an* Idumæan, *perſuades* Hircanus *to fly, and to retire himſelf to* Aretas, *King of the* Arabians, *who promiſeth to re-eſtabliſh him in the Kingdom of* Judæa.

Hedio & Ruffinus, cap. 11. *Antipater* the *Idumæan*, *Hircanus's* friend. *Antipater* of *Judæa*, as *Nicholas Damaſcenus* implies, firſt called *Antipas*.

BUt a certain Friend of *Hircanus*, (by Nation an *Idumæan*, and by Name *Antipater*) being very rich, and by Nature both factious and induſtrious, was as much *Ariſtobulus's* Enemy, as *Hircanus's* Friend. True it is, that *Nicholas Damaſcene* writeth of this Man, That he was deſcended of the nobleſt among thoſe *Jews* who returned from *Babylon* into *Jewry*: But this he did on purpoſe to gratifie *Herod*, *Antipater's* Son, who, by a caſualty, became afterwards King of the *Jews* (as we will expreſs hereafter in time and place D convenient.) This *Antipater* was at the firſt called *Antipas*, according to his Father's Name, who (as it is reported) was made Governor of all *Idumæa* by King *Alexander* and his Wife; and aftewards made a League with the *Arabians*, *Gazeans*, and *Aſcalonites*, corrupting them, and inſinuating himſelf into their Favours, by divers great Preſents beſtowed upon them. This young *Antipater* conſidering with himſelf what *Ariſtobulus's* Power was, and fearing leſt ſome miſchief might befal him, through the hatred the young King had conceived againſt him, he communicated with certain of the greateſt among the *Jews*, and ſecretly and cunningly incenſed them againſt *Ariſtobulus*, telling them, *That they had done amiſs, both to ſee and ſuffer* Ariſtobulus *to detain the Kingdom unjuſtly in his hands, and to diſpoſſeſs his elder Brother* Hircanus, *to whom by right of Inheritance it did belong.* He like- E wiſe accoſted and ſounded *Hircanus* ordinarily with theſe Words, telling him, *That he lived in danger of his Life, and would doubtleſs be ſnared, except he ſought his own ſecurity, and fled his evident danger: Alledging, That* Ariſtobulus's *Friends would never ceaſe to conſult how they might ſhorten his Life, to the end that he might live in more ſecurity.* To theſe Inſtigations of his, *Hircanus* gave ſmall credit (for that of his own Nature he was courteous, and could not eaſily be induced or ſeduced by Detractions) but this negligence and careleſneſs in him, was the cauſe that he was accounted a ſilly Man. On the contrary ſide, *Ariſtobulus* was of a different and more Heroick Nature, being more active in performance, and careful to prevent.

Antipater incenſeth the Princes of the *Jews* againſt *Ariſtobulus*.

Now although *Antipater* ſaw that *Hircanus* made ſmall account of his Inſtigations, yet F ceaſed not daily to invent and propoſe new ſurmiſes and accuſations, urging *Ariſtobulus's* hatred and practice to murther him; and prevailed ſo by his importunity, that at laſt he perſuaded him to fly to *Aretas* King of *Arabia*, promiſing him, *That in ſo doing, he would give him both aid and aſſiſtance.* *Hircanus* was the more eaſie to be induced to follow *Antipater's* Advice, for that *Arabia* was adjacent to *Jewry*. Whereupon he firſt of all ſent *Antipater* to *Aretas*, to take aſſurance of him that he ſhould not betray him into his Enemies hands, if he ſhould ſubmit himſelf unto him, and require his aſſiſtance. When *Antipater* had received his aſſurance from the King, he returned to *Jeruſalem*, unto *Hircanus*; and not long after that, took him away with him, and departed the City by night, and afterwards with great Journies arrived at *Petra*, where *Aretas* kept his Royal Court. And being very familiar with the King, he entreated him to re-eſtabliſh him in the Kingdom of G *Jewry*, and did ſo much by his importunity and the Preſents which he gave him, that he

perſua-

The Year of the World, 3900. *before Chriſt's Nativity*, 64.

perſuaded *Aretas* to attempt the matter. Whereupon *Hircanus* promiſed, That if he confirmed him again in his Royal Dignity, he would, upon the recovery of his Realm, reſtore unto him thoſe twelve Cities which his Father *Alexander* had taken from the *Arabians*, the names whereof are theſe that follow: *Medaba*, *Nabello*, *Livias*, *Tharabaſa*, *Agalla*, *Athona*, *Zoara*, *Orona*, *Nariſſa*, *Rydda*, *Luſa*, *Oryba*.

CHAP. III.

Hedio & Ruffinus, cap. 3.

Ariſtobulus *is enforced to retire into the Caſtle of* Jeruſalem. *The King* Aretas *beſiegeth him. The cruelty of ſome* Jews *who ſtoned* Onias, *a juſt man, to death. The puniſhment which God inflicted upon them for it.*

Aretas maketh War againſt *Ariſtobulus*, and inforceth him to fly to *Jeruſalem*. The *Arabians* beſiege *Ariſtobulus* in the Temple. The *Jews* fly into *Egypt*.

A*Retas*, induced by theſe promiſes, was content to ſend forth an Army againſt *Ariſtobulus*, and himſelf a perſon conducted in that expedition 5000 Men, Foot and Horſe, and had ſo much the upper hand of his Enemy, that divers after his Victory, of their own accord, ſubmitted themſelves to *Hircanus*: and *Ariſtobulus* perceiving himſelf to be diſtitute of all his friends and followers, fled unto *Jeruſalem*. The King of *Arabia* followed him with all expedition and beſieged him in the Temple: in this ſiege the common people aſſiſted *Hircanus*, neither were there any but the Prieſts only that ſtuck to *Ariſtobulus*'s ſide. Whereupon *Aretas* drew up the Forces he had, and buſily ſet the Army both of *Jews* and *Arabians* about the ſiege. Whilſt theſe things were thus, the feaſt of unleavened bread, which we call the Paſſover, was at hand, and the Princes of the *Jews* forſaking their Country, were fled into *Egypt*. About that time, a certain man called *Onias* (ſuch an one who for his vertue was beloved of God, and in times paſt, had by his devout prayers and ſupplications, in a time of drought, obtained rain from God) hid himſelf, perceiving that this ſedition would be of ſome continuance. This man therefore being ſurprized, and brought into the Camp of the *Jews*, they required him that as by his prayers he had obtained water, ſo at that time likewiſe he would by his imprecations incenſe God againſt *Ariſtobulus* and his adherents. But whereas he refuſed and excuſed himſelf, he was at laſt conſtrained by the people to perform their requeſt; ſo that ſtanding up in the midſt of them, he ſpake after this manner.

Onias contradicting the *Jews* Petitions is ſtoned to death.

O God, King of the whole World, ſince they who are at this preſent here with me are thy people, and thoſe that are beſieged are thy Prieſts, I humble beſeech thee, that when they ſhall require thee to be incenſed againſt their brethren, thou wilt not hear them: and when as likewiſe they ſhall provoke thee againſt the other, thou wilt not reſpect them.

Hereupon a certain ſort of reprobate Soldiers amongſt the *Jews*, hearing theſe words of his, ſtoneth him to death: But God immediately puniſhed this cruelty in them, and the murther of *Onias* ſo curſedly perpetrated, was revenged by this means which enſueth. *Ariſtobulus* and the Prieſt being beſieged, the Feaſt of *Eaſter* or the Paſſover fell out, during which time it was an uſual cuſtom among the *Jews* to honour God with many ſacrifices: Now they who were with *Ariſtobulus*, not having any beaſts to offer up in ſacrifice, they requeſted the other *Jews* that were without, *That they might have ſome delivered unto them for their money.* Whereunto it was anſwered, *That if they would give one thouſand drachms for every head, they ſhould have ſome delivered unto them.* To this demand of theirs, *Ariſtobulus* and the Prieſt that were with him, willingly condeſended, and let down the perfixed price, and delivered the ſame from the wall: but the others, after they had received the money, delivered them not thoſe beaſts which they deſired them to ſell them to ſacrifice; but they were ſo impious, that they falſified their oaths not only towards men, but defrauded God alſo, in denying that which they had promiſed toward the furniſhing of their ſacrifice. For which cauſe, the Prieſts (being defrauded in this manner, contrary to the oath and proteſtation of their adverſaries) beſought God to ſhew vengeance on their Country-men, that had committed this heinous and perjurious impiety: neither did God defer their puniſhment, but immediately after he ſent a great and violent Wind, that ſpoiled all the fruits of the Countrey; ſo that a meaſure of Wheat was ſold for eleven drachms.

Breach of faith, and the revenge thereof.

The Year of the World 3900. *Before Chriſt's Nativity* 64.

CHAP. IV.

Scaurus *being ſent by* Pompey *into* Syria, Ariſtobulus *gained his friendſhip. He forced King* Aretas *to raiſe the ſiege of* Jeruſelem. Ariſtobulus *gaineth a Battel againſt* Aretas *and* Hircanus.

Hedio & *Ruffinus*, cap. 4.
Hircanus and *Ariſtobulus* ſend Ambaſſadors unto *Scaurus*.

Scaurus is preſented.

Ariſtobulus maketh War againſt *Aretas* and *Hircanus*.

MEan while *Pompey* ſent *Scaurus* in *Syria* (himſelf being in perſon detained in *Armenia*, in purſuit of the War betwixt him and *Tigranes.*) When *Scaurus* came unto *Damaſcus*, he found that *Metellus* and *Lollius* had newly taken the City; for which cauſe he marched on towards *Jewry*: where being arrived, certain Ambaſſadors came unto him in the behalf of *Ariſtobulus*, and others alſo in the name of *Hircanus*, requiring alliance and confederacy in the behalf of them both, and offering from each of them a Tribute of 400 Talents. But *Scaurus* preferred *Ariſtobulus*'s promiſes, becauſe he was the ableſt, and of the nobleſt ſpirit, and withal more moderate in his demand: whereas *Hircanus* was poor and covetous, notwithſtanding he demanded greater things than his brother did: for it was a harder matter to ſubdue a City that was ſo ſtrong, than to beat a company of runnagate *Nabatheans*, and ſcarcely well animated to proſecute that War. For theſe cauſes therefore he, (receiving his money) raiſed the ſiege, commanding *Aretas* to return; which if he refuſed, he declared him an Enemy to *Rome*. This done, *Scaurus* returned to *Damaſcus*, and *Ariſtobulus* led forth his Army againſt *Aretas* and *Hircanus*; and fighting with them in a place called *Papyron*, he obtained the victory, and killed about ſome 7000 of his Enemies, amongſt the number of which, was *Cephalius*, *Antipater*'s Brother.

CHAP. V.

Pompey *cometh into the lower* Syria. Ariſtobulus *ſends him a rich Preſent.* Antipater *repaireth to him in* Hircanus's *behalf. Both the brothers caſe was ſtated to* Pompey, *who defers the deciſion of it, till he reduce the* Nabatheans. Ariſtobulus *without expecting till then, retired into* Judea.

Pompey cometh into *Syria*, and *Ariſtobulus* ſendeth a Royal Preſent unto him.

NOt long after this, *Pompey* came unto *Damaſcus*, and as he travelled through *Cæloſyria*, divers Ambaſſadors reſorted unto him from all parts of *Syria*, *Ægypt*, and *Judea*. For *Ariſtobulus* ſent him a Preſent of great value, namely, a golden Vine of 500 Talents, price. Hereof *Strabo* the *Cappadocian* maketh mention in theſe words:

There came an Ambaſſador out of Egypt, *bearing a Crown of* 4000 *pieces of gold, and another from* Jewry, *with a Vine or Garden, and the Workmanſhip was called* Terpole, *that is to ſay, Recreation: I have ſeen this Vine at* Rome, *in the Temple of* Jupiter Capitoline, *having the inſcription of* Alexander *King of the* Jews; *and it was eſteemed and valued at* 500 *Talents. It is ſaid that* Ariſtobulus *Prince of the* Jews *ſent the ſame.*

Antipater for *Hircanus*, and *Nicodemus* for *Ariſtobulus*, come as Ambaſſadors to *Pompey*.
Hedio & *Ruffinus*, cap. 5.
A Caſtle deſtroyed in *Apamæa*.
Ptolomy Mennæus fined at a great ſum of Mony.

Straight after this, there came other freſh Ambaſſadors to *Pompey*, (*Antipater* from *Hircanus*, and *Nicodemus* from *Ariſtobulus*) who accuſed thoſe that had taken Money, namely *Gabinius*, for that he firſt of all had received 300 *Talents*, beſides other Preſents: and ſecondly *Scaurus*, who had received 400, alledging, that by that means they had incenſed them againſt him. He therefore gave direction, that they ſhould repair unto him about the Spring, each of them to juſtifie and maintain their ſeveral Rights: as for himſelf he drew his Forces from their wintering places, and marched towards *Damaſcus* deſtroying in his way a certain Fortreſs which *Antiochus* the *Cyzicenian* had fortified in *Apamæa*. He viſited alſo the Countrey of *Ptolomy Mennæus* (who was a wicked and perverſe man, and no ways differed from *Dionyſius Tripolitane*) who was puniſhed with the loſs of his head, and was united alſo with him in friendſhip and affinity; yet acquitted of the death he deſerved, by the means of a 1000 Talents Ranſom, which *Ptolomy* diſtributed amongſt his Soldiers for their Pay. He demoliſhed likewiſe the Caſtle of *Lyſias* (wherein a *Jew* called *Sylas* tyrannized) and paſſing by the Cities of *Heliopolis* and *Chalcis*, and having likewiſe aſcended the mountain (which is between them) he came to *Cæloſyria*, and from *Pella* repaired to *Damaſcus*. In which place he gave audience to the *Jews*, and their Princes *Hircanus* and *Ariſtobulus*, who were at odds the one againſt the other, concerning their particular Intereſts: the *Jews* complained againſt *Hircanus* and *Ariſtobulus* both, and alledged, that they would not be governed by Kings, becauſe their cuſtom was to obey God's Prieſts, whom they honoured, affirming that theſe two brethren (who were deſcended of the race of Prieſts, endeavoured to draw their Nation under a different form of government, and to reduce them under ſlavery. *Hircanus*

Ariſtobulus and *Hircanus* accuſed by the *Jews* before *Pompey*.

A *nus* complained, that being the elder born, he had been deprived of his Inheritance by *Ariſtobulus*, and had only but a ſmall portion of the Countrey allotted unto him, becauſe *Ariſtobulus* had ſeized the reſt by force. He complained likewiſe of thoſe incurſions that both by Land and Sea *Ariſtobulus*'s followers had endamaged their Frontiers with. For the people had not revolted, if he had not been a violent and turbulent man. To this accuſation of his, a thouſand of the principaleſt of the *Jews* (drawn out by *Antipater*'s perſuaſion) ſubſcribed. But *Ariſtobulus* anſwered, That *Hircanus* was diſpoſſeſſed of the Kingdom, by reaſon of his incapacity, and natural defects, alledging for himſelf, That the government was forced on him of neceſſity, leſt it ſhould be tranſported to others: he poteſted that he challenged no other title than that which his Father *Alex-* B *ander* had had. He brought in alſo for his Witneſſes certain arrogant young men, who were hated for their pomp, purple Robes, their curioſity in painting and curling their Hair, and other braveries which they preſented, not like men who intended to hear a Caſe decided, but rather to ſhew their vanity. After that *Pompey* had heard them, he condemn'd *Ariſtobulus*'s violence, but for that time he diſmiſs'd them (after ſome favorable and gracious conference) promiſing them that he would come into their Country, and determine their differences, after he had ſeen the Region of the *Nabatheans*: commanding them in the mean while to live in peace. He uſed *Ariſtobulus* likewiſe very kindly, fearing leſt he ſhould incenſe the people, and ſhut up his paſſage: which notwithſtanding came to paſs. For *Ariſtobulus* came into the City of *Delion*, and from thence C went into *Judea*, without regarding what *Pompey* had commanded him.

The Year of the World, 3902. *before Chriſt's Nativity*, 62.

Ariſtobulus's Apology before *Pompey*.

Hedio & Ruffinus, cap. 6.

CHAP. VI.

Pompey *is offended at* Ariſtobulus's *retreat. He marched againſt him. Their ſeveral meetings without taking any effect.*

POmpey hearing this, was very much diſpleaſed; and taking with him his Army which he had prepared againſt the *Nabatheans* (with the ſupplies he had in *Damaſcus*, and the reſt of *Syria*, beſides the other *Roman* Companies that he had) he marched forth D againſt *Ariſtobulus*: when he had paſſed *Pella* and *Scythopolis*, he came to *Coreas* (which is the entrance into *Judea*) drawing toward the heart of the Countrey. There he found a ſtrong Caſtle ſituate upon the top of a Mountain called *Alexandrion*, whither *Ariſtobulus* was retired. He ſent to invite him to come and parley with him: who perſuaded by the counſel of many of his beſt friends, by no means to make War againſt the *Romans*, came down to him, and after he had debated his title with his Brother, concerning the Kingdom, *Pompey* permitted him to return again into his Caſtle. And this he did two or three times, always flattering *Pompey* through the hope he had of the Kingdom. Mean while he retired himſelf, and fortified the place, and made preparation for the War, leſt *Pompey* ſhould alot the Kingdom to *Hircanus*. *Pompey* commanded him to E deliver up the Fortreſſes that he held, and to write with his own hand to the Captains of the Garriſons (who otherwiſe would not have obeyed him.) *Ariſtobulus* ſubmitted, but was ſo diſpleaſed, that he repaired to *Jeruſalem*, on purpoſe to make preparations for War. Immediately after, *Pompey* marched towards him with his Army, and a meſſenger coming from *Pontus*, brought him news of *Mithridates*'s death, who was ſlain by his Son *Pharnaces*.

Pompey marcheth out againſt *Ariſtobulus*.

Ariſtobulus deſcendeth from his Fortreſs, to confer with *Pompey*, *Ariſtobulus* delivereth the Fortreſſes to *Pompey*'s hands.

Hedio & Ruffinus, cap. 7.

Mithridates King of *Pontus* ſlain by his Son *Pharnaces*.

F

G

The Year of the World, 3903. *before Christ's Nativity*, 61.

CHAP. VII. H

Ariſtobulus *repents, cometh to* Pompey, *and treateth with him: But his Soldiers refuſing to deliver the Mony that he had Promiſed, and to receive the* Romans *into* Jeruſalem, Pompey *keepeth him Priſoner, and beſiegeth the Temple where* Ariſtobulus's *Men were retired.*

POmpey having Encamped near *Jericho* (where there was a number of Date-trees, and where alſo groweth that Balm which is the moſt precious of all other Ointments, diſtilling from a little ſhrub, which is opened and ſlit by a ſharp cutting ſtone) the next Morning he marched towards *Jeruſalem*. *Ariſtobulus* (being ſorry for his miſbehaviour) came unto him, offering him Mony; and promiſing him to receive him into *Jeru*- I *ſalem*, he intreated him to lay aſide all quarrels, and to order all as he thought fit, without coming to War. Whereupon *Pompey* pardoned him, and condeſcended to his requeſt, and ſent *Gabinius* with his Soldiers, both to receive the Mony, as alſo to enter the City, but could do neither, for *Ariſtobulus*'s Soldiers would not permit that any promiſe ſhould be perform'd; which *Pompey* took ſo ill, that after he had committed *Ariſtobulus* to Priſon, he went in Perſon againſt the City, which was ſtrongly fortified on every ſide, except toward the quarter that extendeth Northward, which was eaſie to be beaten down; for this ſide is inviron'd with a large and deep Valley, compaſſing the Temple, which is incloſed with a very ſtrong Stone-wall.

Gabinius coming to receive the Mony *Ariſtobulus* had promis'd, hath the City-gates ſhut againſt him. *Hedio* & *Ruffinus*, cap. 8. *Pompey* beſiegeth *Jeruſalem*.

CHAP. VIII. K

Pompey, *after a three months Siege, took the Temple of* Jeruſalem *by aſſault, and forbeareth plundering of it. He leſſens the* Jews *power. He leaveth* Scaurus *to command his Army; carrieth* Ariſtobulus *Priſoner to* Rome, *with* Alexander *and* Antigonus *his two Sons, and his two Daughters.* Alexander *maketh his eſcape out of Priſon.*

Jeruſalem **partly betrayed, partly beſieged by** ***Pompey.***

IN the mean time the City of *Jeruſalem* was divided, for ſome thought good to yield up the City to *Pompey*; others (that were of *Ariſtobulus*'s faction) counſelled that the Gates ſhould be kept ſhut, and preparations for War ſhould be made, becauſe the *Ro*- L *mans* detained *Ariſtobulus* Priſoner. The laſt prevailing, ſeized the Temple; and breaking down the Bridge which was betwixt it and the City, reſolved to ſtand on their defence. But the others not only deliver'd the City into *Pompey*'s hands, but the Royal Palace alſo, who ſent *Piſo* his Lieutenant thither with his Forces to take poſſeſſion thereof, and to plant his Garriſons therein, and to fortifie the houſes near the Temple. Firſt therefore *Pompey* offer'd the beſieged certain Conditions of Peace, which when they refus'd, he ſhut them in on every ſide, being in all theſe his endeavours aſſiſted by *Hircanus*. *Pompey* Incamped with his Army on the North-ſide of the Temple (which was the eaſieſt to be aſſaulted) on this ſide alſo there were certain high Towers, and a huge Trench, beſides a deep Vally that begirt the Temple. For on the City-ſide there was ſuch Precipices, that M there was no paſſage, the Bridge being broken. The *Romans* wrought vigorouſly in cutting down the Trees to make Bulwarks, which being done, they planted great Machines and Engines that *Pompey* had cauſed them to bring from *Tyre*, they threw great ſtone Bullets with them to battter the Temple. The *Romans* had hardly got their Works accompliſhed, if the ſtrict keeping of the Sabbath had not hinder'd the beſieged to make any oppoſition that day. For the Law permitteth them to defend themſelves againſt their Enemies, being aſſaulted, but not to aſſail them when they intend any other Work. Which when the *Romans* underſtood, they neither gave aſſault, nor proffered skirmiſh on thoſe days which we call Sabbaths: But they built their Fortifications and Towers, and planted their Engines, ſo that the next day they were ready to put them in execu- N tion againſt the *Jews*. And hereby it is eaſie to conjecture, how incredible the piety of our Nation is, and how ſtudious and induſtrious it is in obſerving the Divine Laws. For notwithſtanding any preſent or emminent danger, they never deſiſted to offer their ſolemn Sacrifices, twice a day, in the Morning, and about the ninth hour, the Prieſts offered duly upon the Altar. For when the Temple was taken (in the third month, and on a faſting day, in the hundred ſeventy ninth Olympaid, in the year wherein *Caius Antonius*, and *Marcus Tullius Cicero* were Conſuls) the Enemy entereth the Temple by force, and kill'd all they met. Yet notwithſtanding all this, the Prieſts ceaſed not to offer their accuſtomed Sacrifices; and neither the hazard of their Lives, nor the great number of thoſe that were kill'd, could force them to fly; they held it more convenient for them O to endure all things that might befal them in attending upon the Altar, than to tranſgreſs or vary one jot from their Ordinances, And that this may ſeem to be no fable, or praiſe

Pompey **maketh preparation to beſiege the Temple.**

The ***Jews*** **intermitted not their ſacrifice, notwithſtanding the ſiege. The taking of the Temple.**

The Year of the World 3903. *Before Chriſt's Nativity* 61.

A praiſe of their diſſembled devotion, but the exact and perfect truth: all thoſe that write
the Hiſtories concerning *Pompey* and his acts, do witneſs no leſs: amongſt the number of
which, are *Strabo*, *Nicholas*, and *Titus Livius* the *Roman* Hiſtoriographer, the moſt famous
among the reſt. The greateſt of theſe Towers was battered by theſe Engines, and fell,
bearing a great Pane of the Wall to the Earth with it, which was the cauſe that the Enemies
in multitudes brake in by the breach. The firſt that aſcended the Wall, was *Cornelius
Fauſtus*, the ſon of *Scylla*, with his Souldiers. After him mounted the Centurion *Furius*,
accompanied with thoſe that follow'd him on the other ſide; and through the midſt
of the breach did the Centurion *Fabius* enter with a ſtrong ſquadron. The whole circuit
was filled with dead Bodies, and ſome of the *Jews* died by the *Romans* ſwords, others
B ſlew one another, the reſt caſt themſelves down headlong from the Precipices; many
likewiſe ſet their houſes on fire, and conſumed themſelves therein, leſt they ſhould behold
the executions that were performed by their Enemies. There fell about 12000 *Jews*
and very few *Romans*. *Abſalom* alſo, who was *Ariſtobulus*'s Father-in-law and Uncle,
was taken Priſoner. The holineſs of the Temple likewiſe was not a little prophaned.
For whereas before that time no prophane man either entred or beheld that which was
in the Temple, *Pompey*, and divers others that accompanied him, entred the ſame, and ſaw
that which was not lawful to be beheld by any other but the High-Prieſt only. But although
he found a Table of gold and a ſacred Candleſtick, with divers other veſſels and
perfumes, in great quantity; and whereas beſides, there was about 2000 Talents of ſilver
C in the ſacred Treaſury in the Temple: yet his Piety was ſuch that he would touch
none of it, neither did he any thing in this occaſion but what was worthy of his ſingular
vertue. The next day, he commanded thoſe that had the charge of the Temple, to
purifie it, and to offer Sacrifices unto God, according to the Law; committing the High-Prieſthood
to *Hircanus*, both becauſe he had been very uſeful in many things, and for
having hindred the *Jews* to join with *Ariſtobulus*. After this, he beheaded the Authors
of this War, and honour'd *Fauſtus* and the reſt with Gifts, ſuitable to their valour, for having
been the firſt that entred the breach. As for *Jeruſalem*, he made it tributary to the
Romans, taking away from the *Jews* thoſe Cities they had conquer'd in *Cœloſyria*, and aſſigning
them a proper and peculiar government. After this, he incloſed the Nation within
D in certain Limits, whereas before-time their Dominions were of a large extent. Not long
after this, he repaired *Gadara*, that not long before was deſtroyed: all which he preformed
in favour of *Demetrius* the *Gadarenian*, his late ſervant and bondman. And as touching
Hippon, *Scythopolis*, *Dion*, *Samaria*, *Mariſſa*, *Azot*, *Jamnia*, and *Arethuſa*, he reſtored them
to the ancient Inhabitants thereof, all which were ſituate in the heart of the Land:
Beſides *Gaza*, *Joppa*, *Dora*, and the Tower of *Straton*, (Cities ſituate upon the Sea-coaſts,
and ruinated formerly with divers Wars) he ſet at liberty, and annex'd them unto the
Province. As for the Tower of *Straton*, it was magnificently built by *Herod*, aud adorned
with Gates and fair Temples, and the name thereof, was changed, and called *Cæſarea*.
Thus *Hircanus* and *Ariſtobulus*, through their diſſentions and civil broils, were the cauſe
E of that ſervitude and miſery that fell upon the *Jews*. For we have loſt our liberty, and
have been ſubdu'd by the *Romans*. Beſides that we have been enforced to ſurrender up
thoſe Cities unto the *Syrians*, which we had formerly conquer'd by force of Arms. And
that which is to be lamented, the *Romans* in a little time have drawn from us more than
10000 Talents: and the Royalty which before-time was an honour reſerved for thoſe
that were of the Race of the High-Prieſts, hath been beſtowed on men of mean extraction;
whereof we will ſpeak in place convenient. After that *Pompey* had given *Cæloſyria*
to *Scaurus*, from *Euphrates* to the Frontiers of *Egypt*, with two Legions of the *Romans*, he
went into *Celicia*, ond from thence drew towards *Rome*, leading with him *Ariſtobulus* in
bonds, and his children (who were two ſons and two daughters) one of which, called
F *Alexander*, eſcaped; and as for *Antigonus*, (who was the younger) he was led to *Rome*
with his ſiſters.

Twelve thouſand *Jews* ſlain.

Pompey entering the Temple, neither toucheth nor taketh away any thing.

Alias, cap. 9.

Pompey beſtoweth the Prieſthood on *Hircanus*.

Jeruſalem tributary to *Rome*.

Gadara reſtored.

Cities taken from the *Jews*

Scaurus Preſident of *Cæloſyria*.

Pompey the first Roman that conquered the Jews

G

The Year of the World, 3904. *before Chriſt's Nativity*, 60.

CHAP. IX.

Antipater *proveth very uſeful to* Scaurus *in* Arabia.

Hedio & Ruffinus, cap. 9.

S*Caurus* led forth his Army againſt *Petra* a City in *Arabia*; and the ways being ſo bad that he could hardly get to it, he ſpoilt all the Countrey round about; his Army was preſſed with Famine, *Antipater*, by the order of *Hircanus*, furniſh'd him with Corn, and all other neceſſaries, out of *Jewry*: who being ſent Ambaſſador to *Aretas* from *Scaurus*, perſuaded him to contribute a certain ſum of ſilver to ſecure his Country from being pillaged, and he himſelf alſo became pledge for 300 Talents. This done *Scaurus* finiſhed the War, according to his deſire, and with no leſs contentment to *Aretas* and his Country.

CHAP. X.

Alexander, Ariſtobulus's *ſon, armeth in* Judea, *and fortifieth the Towns.* Gabinius *overthrows him in battel, and beſiegeth him in the Caſtle of* Alexandrion. Alexander *delivereth it up to him, with ſeveral other places.* Gabinius *eſtabliſheth* Hircanus *High-Prieſt in is his room, and reduceth* Judea *to be governed under the Nobility.*

Hedio & Ruffinus, cap. 10, *al.* 11.

NOt long after this, *Alexander*, *Ariſtobulus*'s ſon, made divers inroads into *Jewry*; for which cauſe *Gabinius* came from *Rome* into *Syria*, and (beſides other things worthy of memory which he atchieved) he led forth his Army againſt *Alexander*, for that *Hircanus* had not as yet ſufficient power to reſiſt him, being otherwiſe exerciſed in building the Walls of *Jeruſalem* that were beaten down by *Pompey*; notwithſtanding the *Romans* that were in *Jewry* hindred him from performing the ſame. This *Alexander* travelling through the whole Country, aſſembled divers *Jews*; ſo that in ſhort time having gotten together 10000 Foot, and 1500 Horſe, with good Ammunition, he fortified the Caſtle of *Alexandrion* near to the City of *Coreas*. He fortified *Macharon* alſo in the Mountains of *Arabia*. *Gabinius* therefore came forth againſt him, having ſent before him *Marcus Antonius*, accompanied with other Commanders, who recruited the *Romans* with their coming, and the *Jews* that were under their obedience, whoſe Captains were *Pytholaus* and *Malichus*. They took alſo thoſe Allies whom *Antipater* had hired, and in this equipage they came againſt *Alexander*. *Gabinius* alſo ſeconded them with his Troops. Hereupon *Alexander* drew nearer with his Army towards *Jeruſalem*, where giving battel to the *Romans*, he loſt about 3000 of his Followers, and the like number of his men were led away Priſoners. After this, *Gabinius* repaired to *Alexandrion*, and invited thoſe that held it to yield, promiſing them pardon for the Rebellion they had begun. And many of his Enemies having Encamped themſelves before the Fort, the *Romans* charged them: in which conflict *Marcus Antonius* behaved himſelf very valiantly, having killed ſeveral of the Enemy with his own hand; *Gabinius* left a part of his Army in that place, to the end that during the ſiege thereof, he might go and viſit the Country of *Judea*: he commanded therefore all thoſe Cities which in his Journey he found either deſolate or deſtroyed, to be repaired: for that *Samaria*, *Azot*, *Scythopolis*, *Anthedon*, *Raphia*, *Dora*, *Mariſſa*, and *Gaza*, with divers others, were new built: ſo that through the obedience that was given to *Gibinius*'s Command, it came to paſs that the Cities were ſafely inhabited, which had lain long time before deſart.

Caſtles fortified.

Gabinius cauſeth divers Cities in *Jewry* to be repaired that were defaced.

And after *Gabinius* had behaved himſelf in this manner in the Country, he returned to *Alexandrion*. Whilſt he thus inſiſted about the ſiege, *Alexander* ſent Ambaſſadors unto him, demanding pardon for his offences, and reſtoring into his hands the Caſtles of *Hircania* and *Macharon*, and finally that of *Alexandrion*, which *Gabinius* levelled with the ground. And whereas *Alexander*'s mother came unto him (who favoured the *Roman* faction, and whoſe husband and children were kept in Priſon in *Rome*) ſhe obtained all that which ſhe requeſted at his hands: and after he had carefully and friendly diſpoſed of her affairs, he led *Hircanus* to *Jeruſalem*, to take charge of the Temple and Prieſthood. He ordained alſo five Judgment-ſeats and places of Seſſion, and divided the Province into anſwerable parts: for the one anſwered in *Jeruſalem*, the ſecond at *Gadara*, the third in *Amatha*, the fourth at *Jericho*, and the fifth at *Saphora*, which is a Town of *Galilee*. By this means the *Jews* were delivered of their Monarchy, and lived under an Ariſtocracy, or Government of the Nobility.

Hedio & Ruffinus, cap. 11. *al.* 12.

Alexandrion, and other Caſtles razed.

Five preſidial Sieges in *Jewry*.

CHAP.

A

The Year of the World, 3904. *before Chriſt's Nativity*, 60.

CHAP. XI.

Ariſtobulus *being priſoner at* Rome, *maketh his eſcape with* Antigonus, *one of his Sons, and cometh to* Judea. *The* Romans *overcome him in Battel. He retreateth into* Alexandrion, *where he is beſieged and taken.* Gabinius *ſends him back priſoner to* Rome. *He defeats* Alexander, Ariſtobulus*'s ſon, in a battel, returns to* Rome, *and leaveth* Craſſus *in his place.*

BUt *Ariſtobulus* flying from *Rome*, returneth from *Jewry*, and reſolved to rebuild the
B Caſtle of *Alexandrion*, which not long ſince was ruinated. Againſt him *Gabinius*
ſent out certain Men of War with their Captains, namely, *Siſenna*, *Antonius*, and *Servili-*
us, both to keep him from the poſſeſſion of the place, and to apprehend and ſurprize him
likewiſe. For many *Jews* reſorted unto him, being drawn thereunto by the ancient re-
putation that he had, who deſired likewiſe revolutions and charges. *Pitholaus* alſo (who
was eſtabliſhed Lieutenant-General in *Jeruſalem*) of his own accord came unto him,
with 1000 Men well armed: but the other that were retired within, for the moſt part
were not ſufficiently furniſhed with Arms; for *Ariſtobulus* making his reckoning to ſeize
Machæron, diſmiſſed thoſe followers of his that were diſarmed, and were unapt for any
execution, and retaining only 8000 well armed men, he marched thither. But the *Ro-*
C *mans* purſuing and overtaking him, fought deſperately with him, and overcame both him
and his; notwithſtanding their valiant reſiſtance, about 5000 of them were killed, and
the reſt diſperſed, wandring here and there, where they could beſt ſecure themſelves: but
Ariſtobulus fled to *Machæron* with more than 1000 followers, and fortifi'd the place. And
though his affairs had very ſlender Succeſs, yet he loſt not his hope; but after he had
endured the ſiege ſome two days, and received many Wounds, he was taken Priſoner,
and with his Son *Antigonus* (who fled from *Rome* with him) led away Captive by *Ga-*
binius. Such was *Ariſtobulus*'s fortune, that he was ſent Priſoner back again to *Rome*, and
there kept in bonds after he had been King and High-Prieſt three years and ſix months.
D A man in that dignity both magnificent and magnanimous, yet the Senate ſent back his
children (according to the tenour of *Gabinius*'s Letters) who had promiſed their delive-
ry to their mother, when ſhe ſurrendred the Caſtles into his hands: whereupon they re-
turned into *Jewry*. But *Gabinius*, intending to make War againſt the *Parthians*, and ha-
ving already paſt *Euphrates*, changed his reſolution, and determined to return into *Egypt*,
and re-eſtabliſh *Ptolomy*, as it is declared in another place. In this expedition alſo he was
ſupplied by *Antipater*'s means, with Victuals, Money and Ammunition; and by his Ad-
vice, thoſe *Jews* that inhabit *Peluſium* (who kept as it were the very entry into *Egypt*)
were reconciled to him. When *Gabinius* returned back out of *Egypt*, he found all *Syria*
full of Tumult and Rebellion. For *Alexander*, *Ariſtobulus*'s ſon, takes once more poſſeſ-
E ſion of the Kingdom, cauſed divers *Jews* from day to day to revolt; and foraging the
Country with a huge Army, he ſlew all thoſe *Romans* whom he met withal, and beſie-
ged all thoſe that fled into the Mount *Garizim*. *Gabinius* ſeeing the Affairs of *Syria* in
that ſtate, ſent *Antipater* before him unto them, to appeaſe theſe commotions; and to
cure them of their Phrenzy, and if it were poſſible to reduce them to a better mind: for
Antipater was really a very diſcreet man. He repairing unto them, moderated divers
of them, and brought them under obedience: but it was impoſſible for him to reconcile
Alexander; for he having 30000 men with him, came forth to meet with *Gabinius*,
with whom he fought, and was overcome, with the loſs of 10000 of his Men, near
unto the Mount *Itabyr*.

Hedio & *Ruffinus*, cap. 12. al. 13.

Ariſtobulus returning from *Rome*, ſeeketh to re-eſtabliſh *Alexandrion*.

Ariſtobulus overcome in battel by the *Romans*.

Ariſtobulus ſent back again Priſoner to *Rome*, with his Son *Antigonus*.

Ariſtobulus's Sons diſcharged.

Antipater relieveth *Gabinius* in his journey to *Egypt*, to inſtal *Ptolomy*.

Alexander, *Ariſtobulus*'s Son, uſurpeth the Monarchy

Alexander overcome by *Gabinius*.

After that *Gabinius* had ordered all things in *Jeruſalem* by *Antipater*'s advice, he pre-
F ſently ſet forward againſt the *Nabatheans*, whom he overcame in battel. He ſent back
alſo *Mithridates* and *Orſanes*, (Men of good account among the *Parthians*) who had re-
tired themſelves unto him, cauſing a report to be ſpread, that they were fled with *Ga-*
binius. Now when *Gabinius* had perform'd great and magnificent exploits in War, he re-
turned to *Rome*, ſurrendring the Government to *Craſſus*. *Nicholas Damaſcene*, and *Stra-*
bo of *Cappadocia* (who differeth in nothing from *Nicholas*) have written of theſe Expe-
ditions of *Pompey* and *Gabinius* in *Judea*.

The conqueſt of the *Nabatheans*.

Mithridates and *Orſanes*.

G

CHAP.

The Year of the World, 3911. *before Chriſt's Nativity*, 53.

CHAP. XII.

Craſſus *robbeth the Temple of* Jeruſalem. *He is defeated by the* Parthians. Caſſius *retireth into* Syria, *and defends it againſt the* Parthians, Antipater*'s great Credit*, *his Marriage*, *and his Children.*

Hedio & *Ruffinus*, cap. 13. al. 14. *Marcus Craſſus* in his expedition againſt the *Parthians* taketh the Treaſure out of the Temple of *Jeruſalem.*

CRaſſus intending to make War againſt the *Parthians*, came into *Jewry*, and took away with him the ſacred money (which *Pompey* had not touched, which amounted to the ſum of 2000 Talents:) He ſpoil'd the Temple alſo of all the gold that was in it, to the ſum of 8000 Talents. He took away a wedge of ſolid gold, to the weight of 300 pounds, which pound, amongſt the *Jews*, containeth two pounds and an half. He that deliver'd him this wedge was a Prieſt, and the keeper of the ſacred Treaſure, call'd *Eleazar*, who gave him the ſame upon no malicious intent (for he was a vertuous and juſt man;) but whereas he had the cuſtody of the Tapeſtries of the Temple committed to his hands (which were both admirable to behold, by reaſon of their beauty and worth, and withal were in like ſort tied and faſtned to this beam) and perceiving that *Craſſus* uſed all means to gather all the money he could, he feared leſt he ſhould have ſeized on all the ornaments of the Temple, gave him this beam for a Ranſom to redeem all the reſt: binding him, upon the delivery thereof, by an oath, that he ſhould not take any thing away that was in the Temple, he ſhould content himſelf with that only piece of great eſteem and value which he gave him. This beam was incloſed in another hollow beam of wood, ſo that no man knew thereof but only *Eleazar*. *Craſſus* thereof took his beam, as if he determined to leave all other things in the Temple; yet notwithſtanding he falſified his oath, and carried away whatſoever was therein. Neither is it to be wondred at, that there was ſo great Riches found in our Temple, ſince all thoſe *Jews* that were diſperſed thorough the face of the whole Earth, and all thoſe that feared God (both in *Aſia* and *Europe*) for a long time offered their Preſents in that place. The greatneſs and multitude whereof wanteth no teſtimony: neither is it feigned in way of oſtentation, but divers other Hiſtorians make mention thereof; and, amongſt the reſt, *Strabo* of *Cappadocia* ſpeaketh aſter this manner.

Craſſius breaketh his Oath. Whence the Temple of *Jeruſalem* grew ſo rich.

Strabo of *Cappadocia.*

Mithridates *ſent Men into the Iſle of* Coos *to fetch from thence the money that Queen* Cleopatra *had laid up there, and* 800 *Talents of the* Jews. *But we have no publick money, but that which is dedicated unto God. It is therefore a thing moſt manifeſt, that the* Jews *that inhabit* Aſia, *tranſported this money into* Coos *for fear of* Mithridates*: For it is not likely that they who inhabited* Judea, *and had a City ſo ſtrong, and a Temple ſo well fortifi'd, ſhould ſend their money to* Coos. *Neither is it credible likewiſe, that the* Jews *remaining in* Alexandra *ſhould do it, for that they feared not to fall into danger through this War of* Mithridates.

The ſame *Strabo* alſo ſaith in another place, *That when* Sylla *paſſed thorow* Greece *to make War againſt* Mithridates *and* Lucullus, *he ſent Men unto* Cyrene, *which was troubled by reaſon of the Mutinies of our Nation, wherewith the whole World was filled. There were four ſorts of people in the City of the* Cyrenians*: one of them were Citizens, the ſecond were Labourers, the third were Strangers, and the fourth were* Jews, *who at this preſent were entermingled thorow all Cities; neither is there an inhabited place throughout the World, neither was there any Nation that inhabit the ſame, wherein theſe have not ſet foot and fortified. For both* Egypt *and* Cyrene *(being under the ſubjection of the ſame Princes, and divers other Nations, conformed themſelves to their cuſtoms, and nouriſhed aſſemblies of* Jews, *and advanced them, and more and more uſed the* Jewiſh *Ordinances. It appeareth therefore that there was a Colony of* Jews *in* Egypt. *A great part likewiſe of the City of* Alexandria *is aſſigned to the* Jewiſh *Nation. They have likewiſe their particular Magiſtrate, who governeth the people, endeth, and decideth their differences, and maintaineth their contracts and ordinances, as if he governed in his own Common-wealth. By this means this Nation hath fortified and eſtabliſhed it ſelf in* Egypt, *for that the* Jews *had their original amongſt the* Egyptians; *and for that* Judea *is near unto* Egypt, *from whence the* Jews *are deſended: And as for* Cyrene, *they have entred it, in that it bordereth with that Country which is under the obedience of the* Egyptians, *(in like manner as* Judea *doth) or rat her for that in times paſt it appertained to the ſame Kingdom.* Thus far *Strabo.*

Craſſus ſlain in *Parthia.* *Craſſus* reſiſteth the *Parthians.*

After that *Craſſus* had diſpoſed all things according to his own pleaſure, he removed, and marched forward to make War againſt the *Parthians*, where both he and all his Army were deſtroyed (as is declared in another place.) As for *Caſſius*, he retired himſelf into *Syria*, and took poſſeſſion thereof, to the end he might affront the *Parthians*; who being

proud

A proud of their victory lately obtain'd, made excurſions ſo far; and coming to *Tyre*, he at length arrived in *Judea*, where upon his firſt entrance, he took the City of *Tarichæa*, and led away thence from 30000 Priſoners. He put *Pytholaus* alſo to death, for having maintain'd *Ariſtobulus*'s faction. All which he did by *Antipater*'s procurement and perſwaſion, who was in great credit with him, and who alſo at that time was highly eſteem'd amongſt the *Idumæans*, amongſt whom he married his Wife, who was deſcended of one of the moſt famous Families of *Arabia*, her name was *Cypron*, by whom he had theſe four Sons, *Phaſalus* and *Herod* (who after was made King) *Joſeph* and *Pheroras*, and one daughter called *Salome*. This *Antipater* alſo made alliance with other Princes, and eſpecially with the *Arabian*, to whoſe cuſtody he committed his Children during the time he made War B againſt *Ariſtobulus*. But *Caſſius* gather'd another Army, and marched towards *Euphrates*, to go againſt the *Parthians*, as it is ſpecified and recorded by other Writers.

The Year of the World 3911. *Before Chriſt's Nativity* 53.

Antipater's Wife and Children.

CHAP. XIII.

Pompey *causeth* Alexander *to be beheaded*, Ariſtobulus'*s Son.* Philipion, *Son of* Ptolomy Mennæus, *Prince of* Chalcis, *marrieth* Alexandra, Ariſtobulus'*s Daughter. His Father* Ptolomy *putteth him to death, and marrieth this Princeſs.*

SHortly after this, *Cæſar* (being Lord of *Rome*) *Pompey* and the Senate being fled on C the other ſide of the *Ionian* Sea, ſet *Ariſtobulus* at Liberty, determining to ſend him into *Syria* with two Legions, as being a ſufficient man to Govern the State-affairs in thoſe parts. Nevertheleſs, *Ariſtobulus* failed of his Hopes and Authority he expected at *Cæſar*'s hands: For *Pompey*'s adherents prevented and Poiſon'd him, ſo that he was buried by thoſe of *Cæſar*'s Faction. His Body was kept Embalm'd with Hony for a long time, until that *Antonius* ſent it to *Jewry*, to be Entomb'd amongſt the Kings and Princes.

Hedio & Ruffinus, cap. 14. *al.* 15.

Ariſtobulus delivered out of Priſon, is poiſoned.

Scipio by *Pompey*'s Commandment, cauſed *Alexander Ariſtobulus*'s Son's head to be cut off, charging him with ſome miſdemeanors which he had committed againſt the *Romans*; he was executed in *Antioch*. *Ptolomy* the Son of *Mennæus*, who Govern'd in *Chalcis* (at the D foot of Mount *Libanus*) took his Brothers, and ſent his Son *Philippion* to *Aſcalon* to *Ariſtobulus*'s Wife, Commanding her to ſend her Son *Antigonus* and his Daughters; one of which, called *Alexandra*, was beloved by *Philippion*, and married by him; but afterwards he being ſlain, *Pompey*, *Philippion*'s Father, married her, and continued the careful maintenance of his Brother and Siſter-in-Law.

Hedio & Ruffinus, chap. 15. *al.* 16.

The ſlaughter of *Ariſtobulus*'s Son.

CHAP. XIV.

Antipater, *by* Hircanus'*s order, aſſiſteth* Cæſar *mightily in the* Egyptian *War, and ſheweth much valour.*

E AFter *Pompey*'s death, and that Victory with *Cæſar* had obtained againſt him, *Antipater* (Governor of *Judea* by the Commandment of *Hircanus*) was very uſeful unto *Cæſar*. For whereas *Mithridates* the *Pergamenian* brought him certain ſupplies, and could not bring them on, by reaſon of an Arm of *Nilus* paſſing through *Peluſium*; but was conſtrained to ſtay at *Aſcalon*, *Antipater* came unto him, and brought with him 3000 Soldiers, and dealt ſo with the Princes of *Arabia* to aſſociate them with *Cæſar*, that by his means, all they of *Syria* gave him their aſſiſtance, and never altered their affection that they bare unto *Cæſar*. Theſe were *Jamblicus* a great Lord, and *Ptolomy* his Son; and *Tholomæus*, the Son of *Sohemus* dwelling on the Mount of *Libanus*, and well nigh all the Cities. *Mithridates* being departed from *Syria*, came to *Peluſium*, where being repulſed and excluded F by the Citizens, he beſiged the City. *Antipater* in this War behav'd himſelf valiantly; and after he had beaten down a pane of the Wall, he firſt of all ſet forward to enter the City. Whilſt *Peluſium* was in this eſtate, the *Jews* that inhabited *Egypt* in the Country of *Onias*, would neither grant paſſage to *Antipater*, nor *Mithridates*, that marched towards *Cæſar*. But *Antipater*, who was of their Nation, perſuaded them to take their parts, ſhewing them the Letter of the High-Prieſt, *Hircanus*, in which he invited them to be Friends unto *Cæſar*, and exhorted them to furniſh his Army with whatſoever they ſtood in need of; ſo that ſeeing that *Antipater* and the High-Prieſt were agreed together, they ſubmitted themſelves. They that dwelt round about *Memphis* hearing that they were thus G united, ſent for *Mithridates* alſo unto them, who came and received them into his favour.

Hedio & Ruffinus, cap. 16. *al.* 17.

Antipater gathereth Soldiers out of *Syria* for *Cæſar*'s Service.

Antipater helpeth *Mithridates* to take *Peluſium*. The *Jews* of *Onias*'s Country, are confederated with *Cæſar*, *Memphis* in *Egypt*.

CHAP.

The Year of the World 3917. *Before Chriſt's Nativity*, 47.

H

CHAP. XV.

Antipater *continueth to acquire great reputation in the* Egyptian *War.* Cæſar *cometh to* Syria, *eſtabliſheth* Hircanus *in the High-Preeſthood, and conſerreth great Honours upon* Antipater, *notwithſtanding* Antigonus Ariſtobulus'*s Sons complaints.*

The conflict of the *Egyptians* with *Mithridates* at *Delta.* *Alias* cap. 18.

WHen he was come to a place called *Delta*, he fought with the Enemies in a place which is called *the Camp of the Jews:* In which Battel, *Mithridates* led the right Wing, and *Antipater* the left. Being hotly engaged, the Wing that *Mithridates* Commanded, began to give ground, and was like to have been utterly routed, had not *Antipater* I (running with his Soldiers along the River ſide) obtained the upper hand of his Enemies, by putting the *Egyptians* that were Conquerors to flight, and reſtored *Mithridates*; and purſued them ſo far, that he got their Camp, and called *Mithridates* to take part of the Prey that he had recover'd from the fugitive Enemy. *Mithridates* loſt 800 of his Men in this Battle, but *Antipater* loſt but 50. *Mithridates* wrote hereof unto *Cæſar*, and ſhew'd him that *Antipater* was the cauſe of the Victory, and of their preſervation: So that *Cæſar* ever afterward highly commended him, and in all his War made uſe of *Antipater* in his moſt dangerous attempts, ſo that *Antipater* was grievouſly wounded in divers fights, and behav'd himſelf bravely.

Mithridates, commendeth *Antipater's* Service to *Cæſar*.

Cæſar confirmeth *Hircanus* in the Prieſthood, and maketh *Antipater* a Citizen of *Rome*. *Strabo.* *Aſinius.* *Hypſicrates.*

Now after that the War was finiſhed, *Cæſar* came by Sea into *Syria*, and beſtowed great K Honours as well on *Hircanus*, to whom he confirmed the High-Prieſthood, as on *Antipater*, whom he made a free Citizen of *Rome*, and granted him all other priviledges belonging thereunto. Divers reports that *Hircanus* himſelf was in this War, and that he came into *Egypt*, which *Strabo* the *Cappadocian* affirmeth, ſpeaking after this manner, by the Authority of *Aſinius*; *after that* Mithridates *had entered* Egypt, *with* Hircanus *the High-Prieſt of the* Jews. The ſame *Strabo* in another place ſpeaketh thus by the Authority of *Hypſicrates*, *That* Mithridates *went alone*; *and that* Antipater *was ſent for into* Aſcalon, *where he prepaired* 3000 *Soldiers, becauſe he was Governor of* Judea, *and encouraged the reſt of the Governors*; *and* Hircanus *the High-Prieſt alſo had a part in this War.* Thus far *Strabo.* At that time came *Antigonus*, *Ariſtobulus*'s Son, to *Cæſar*, lamenting his Father who had been L Poyſoned in his Service, and how his Brother had his Head ſtruck off by *Scipio*, beſeeching him to have Compaſſion of him, being thruſt out of his Kingdom. He accuſed *Hircanus* and *Antipater* alſo, for their tyrannical and violent Government over their Nation, and injuries offer'd to himſelf. *Antipater* being at that time preſent, anſwered for himſelf to thoſe Points wherein he was accuſed; declaring, *That* Antigonus *and his friends were factious and ſeditious Men, as for himſelf how much he had done, and how many exploits he had executed in the late War, whereof* Cæſar *himſelf was a witneſs. Moreover he avoued that* Ariſtobulus *had been juſtly led twice into Captivity to* Rome, *for that he had been always an Enemy, and no ways well affectioned towards the* Romans. *And as for his Brother, who was beheaded by* Scipio, *he averred that he was juſtly puniſhed by him for his Robberies, and not injuriouſly and* M *outrageouſly, as he pretended.* After that *Antipater* had ſpoken to this effect, *Cæſar* declared *Hircanus* High-Prieſt, and gave *Antipater* any Government whatſoever he liked beſt: Who, according to his choice, was appointed Governor of *Judea.*

Antigonus, *Ariſtobulus*'s Son, accuſeth *Hircanus* and *Antipater* before *Cæſar*. *Antipater's* anſwer to his objection. *Antipater* made Governor over *Judea.*

CHAP. XVI.

Cæſar *giveth leave to* Hircanus *to rebuild the Walls of* Jeruſalem. *Honours conferred on* Hircanus *by the Republick of* Athens. Antipater *cauſeth the rebuilding the Walls of* Jeruſalem.

N

Hedio & *Ruffinus* cap. 17. *al.* 18. *Hircanus*, by *Cæſar*'s permiſſion, repaireth the Walls of *Jeruſalem.* The Senates Decree as touching their League with the *Jews*.

MOreover *Cæſar* permitted *Hircanus* to repair the Walls of *Jeruſalem* (according to his humble ſuit) For after that *Pompey* had beaten them down, they lay levelled with the Earth; and he Commanded the Conſuls at *Rome*, that his Decree ſhould be Regiſtred in the Capital, in theſe words following.

Valerius *the Son of* Lucius *the Pretor, hath related to the Senate (aſſembled in the Temple of Concord the* 13 *day of* Decem.) *in the preſence of* L. Caponius, *the Son of* Lucius, *and* Caias Papyrius Quirinus; *the requeſt made by* Alexander *the Son of* Jaſon, Numenius *the Son of* Antiochus, *and* Alexander *the Son of* Dorotheus, *Ambaſſadors in the behalf of the* Jews, *Men of good Repute, and our Allies, and propoſed by them for renewing the ancient favors they have received from the* Romans; *and in Teſtimony of the Alliance, have brought us a Vial and Buckler of Gold of* 50000 *Crowns price*; O *requiring our Letters might be given them, addreſſed to the free Cities and the Kings our Confederates, to grant them paſſage through the Countries*

A *and Ports with all ſecurity, and without any offence: And we have thought good to make friendſhip and alliance with them, and to grant them all that which they require, in accepting the buckler brought by them.* This hapned in the time that *Hircanus* was High-Prieſt and Prince, and in the ninth year of his Princedom, in the Month of *July*.

The Year of the World, 3919. before Christ's Nativity, 45.

Hircanus was in like ſort honour'd by the People of *Athens*, for many favours that they received at his hands. They ſent him alſo a Decree, which they ratified in his behalf, the Tenor whereof enſueth.

Hircanus honoured by the *Athenians*.

The year wherein Dionyſius *the Son of* Aſclepiades *was Governor and Prieſt in the Month of* July, *and on the* 20 *day, this Arreſt or Decree of the* Athenians, *was deliver'd to the Governors by the Pretor* Agathocles. Eucles *the Son of* Menander *the* Alimuſian, *hath written* B *in the* 11 *of* March *in the general Aſſembly, and placed it in the Theatre, and the Suffrages were gathered by* Dorotheus *the High-Prieſt, with the chief aſſiſtants of the People.* Dionyſius *the ſon of* Dionyſius *publiſhed the ſame: Since that* Hircanus *the ſon of* Alexander, *the High-Prieſt and Prince of the* Jews, *continued his good affection towards all the people, and in eſpecial towards every Citizen of* Athens, *and hath ſhewed them many friendſhips, receiving with all humanity thoſe* Athenians *that come unto him, whether they reſort thither as Ambaſſadors, or for any other particular occaſion whatſoever, and ſendeth them back after they have provided them of ſafe Conduct, whereof we have heretofore had Teſtimony by the report of* Theodoſius *the Son of* Theodorus Simeus; *who hath made recital unto the people of his worthineſs, and of the Will he hath to do us all the good that is poſſible: We have thought good to* C *honour him, by ſending him a Crown of Gold in teſtimony of his Courteſies, according to our cuſtom and law; and by erecting a brazen Statue unto him in the Temple of* Demus, *and the* Graces: *Our Will is alſo, that this day be proclaimed by a Herald in the Theatre, during the Bacchinals, when the new Tragedies are play'd. Likewiſe in the Solemnities* Panathean, *and* Eluſynian, *and at the publick Exerciſes: We will alſo that the Governors provide, that all that which we have adviſed for the honour, favour, affection and good will towards this Man, as he hath well deſerved, be diligently performed, to the end that thereby it may appear how our Nation rewards, and entertains ſuch Men that are virtuous; and to the intent, that the honour we impart unto him, may encourage others to be the better affected towards us, It is like-* D *wiſe decreed, that among all the* Athenians *there be certain Ambaſſadors choſen, who ſhall bear this Decree unto him, and exhort him to do whatſoever is profitable for our common Good, ſeeing himſelf ſo much honour'd by us.* Let this ſuffice to expreſs the Honours beſtow'd on *Hircanus* by the People of *Rome*, and the Citizens of *Athens*.

After that *Cæſar* had given order for the Affairs of *Syria*, he returned back by Sea. And as ſoon as *Antipater* had accompanied *Cæſar* out of *Syria*, he returned into *Judea* and ſuddenly built up the Walls of *Jeruſalem*, which *Pompey* had beaten down; and in riding a Circuit about the Country, he pacified the troubles not only by threatnings, but by good advice alſo, which he gave every one to live in Peace; aſſuring them, *That if they ſubmitted themſelves to* Hircanus *their Prince, they ſhould live happily, and enjoy their* E *Poſſeſſions without any trouble: and that if they hoped to advance themſelves by any new commotion (ſuppoſing by that means to benefit themſelves) they ſhould feel, that inſtead of a Governor, they had a Maſter: and inſtead of a King, they ſhould find* Hircanus *a Tyrant; and inſtead of the* Romans *and* Cæſar *to be their Governors, they ſhould find them to be their moſt hateful Enemies: for they would not ſuffer, that any thing ſhould be altered that they had eſtabliſhed.* By theſe, and ſuch like Admonitions, he kept and continued all the Country in Peace.

Hedio & *Ruffinus*, cap. 18. *Cæſar* departeth out of *Syria*.

Antipater pacifieth all occaſion of commotion in *Judea*.

F

G

The Year of the World, 3921. *before Chriſt's Nativity*, 43.

CHAP. XVII.

Antipater *gaineth great repute by his Virtue. His eldeſt Son,* Phaſælus, *is made Governor of* Jeruſalem; *and* Herod, *his ſecond Son, is made Governor of* Galilee. Herod *cauſeth to be executed ſeveral Robbers. Some great Men's Jealouſie againſt* Antipater *and his Children. They made* Hircanus *accuſe* Herod *for thoſe that he had put to death. He compareth in Judgment, and then retireth. He cometh to beſiege* Jeruſalem, *which he had taken, if* Antipater *and* Phaſælus *had not hindered him.* Hircanus *reneweth his alliance with the* Romans. *The Teſtimony of the* Romans *eſteem and affection for* Hircanus *and the* Jews. Cæſar *is murthered in the Capitol by* Caſſius *and* Brutus.

Alias, cap. 20.

Antipater maketh *Phaſælus* Governor in *Jeruſalem*, and *Herod* in *Galilee*.

Herod executeth *Ezechias* and his Followers for Robberies.

Sextus Cæſar Governor of *Syria*.

The form of *Phaſælus*'s government.

Antipater, notwithſtanding his high authority, was always faithful to *Hircanus*.

Antipater winneth the *Romans* hearts by *Hircanus*'s mony, and draweth the *Jews* into hatred.

The *Jews* accuſe *Antipater* and *Herod* before *Hircanus*.

A*Ntipater* perceiving that *Hircanus* was ſlow and idle, he declared and appointed *Phaſælus*, his eldeſt Son, Governor over *Jeruſalem*, and the Country thereabout: As for *Herod* (who was very young, for he was not at that time above 15 years old) he committed *Galilee* unto his charge; who, although young in years, yet he was ripe in courage and conduct, which he witneſſed in apprehending *Ezechias*, who was the chief of thoſe Thieves, who ranged over all *Syria*; he put him to death, with divers of his Complices. Which Act of his got him eſteem and credit among the *Syrians*: For by that means he freed their Country of all thoſe Robbers, according as they deſir'd. He was therefore praiſed thorow the Villages and Cities for this action, as he that had given them Peace, and aſſured poſſeſſion of their Eſtates. For this cauſe he was made known to *Sextus Cæſar*, who was Uncle to *Cæſar* the Great. Furthermore, his Brother *Phaſælus* was encouraged to follow his noble Actions, and enforced himſelf to obtain no leſs reputation than he had; for which cauſe, he ſtrove to get the good will of the common People in *Jeruſalem*, and govern'd the City with ſuch diſcretion, that he acted all things to every Man's content, and abuſed not his Power to any private Man's injury: Which was the cauſe that *Antipater* was honoured by the whole Nation, with no leſs reſpect than if he had been their only Lord and Sovereign. Yet did not this eminency of eſtate ſo far diſtract him, that he forgot the love and duty he ow'd to *Hircanus* (as in ſuch like occaſions it oftentimes falleth out) notwithſtanding divers of the greateſt amongſt the *Jews*, ſeeing *Antipater* and his Sons ſo highly advanced, both by the publick favour of the whole Nation, as alſo by the Revenues that they drew both out of *Jewry*, as alſo by the employment of *Hircanus*'s Mony, were grievouſly incenſed againſt them. For *Antipater* had made Friendſhip with the Emperors of *Rome*, and having perſuaded *Hircanus* to ſend them mony, he had appropriated the ſame unto himſelf, ſending it not in *Hircanus*'s name, but in his own; which though *Hircanus* knew, yet he was not moved therewith, but rather well contented. But that which moſt of all terrifi'd the Princes of the *Jews*, was, to behold the violent and audacious nature of *Herod*, who govern'd after a tyrannical manner: For this cauſe they addreſs'd themſelves to *Hircanus*, and accus'd *Antipater* openly. *How long* (ſaid they) *will you diſſemble, and wink at thoſe things that are daily practiſed? See you not that* Antipater *and his Sons, poſſeſs, in effect, the Royal Power and Authority of the Kingdom, and that you have only the name? Aſſure your ſelf that you are not out of danger, in contemning thus both your ſelf and your Kingdom. For* Antipater *and his Sons are not now your Subſtitutes, neither intend they your profit, or your Country's good (whatſoever your Opinion is of them) they are publickly acknowledg'd Lords and Maſters. For* Herod (Antipater's *Son*) *hath already put* Ezechias *and his Confederates to death, and thereby tranſgreſſed our Laws, which forbid to take away any Man's Life (how wicked ſoever he be) except he be firſt of all condemned to death by the Council: and notwithſtanding this, he hath been ſo bold, as to do juſtice without your authority.* When *Hircanus* heard this he grew angry (for their Mothers whom *Herod* had ſlain, had incenſed him by their continual Exclamations in the Temple, exhorting the King and People to call *Herod* to account before the Council, of that which he had done.) So that *Hircanus* moved by theſe Women, called *Herod* to anſwer unto thoſe accuſations which were objected againſt him. Who made his appearance, fore-warned by his Father not to prevent himſelf after the manner of a private Perſon, but well attended and accompanied to withſtand all Inconveniences. After he had taken order for the Affairs in *Galilee* (according as he thought fit) and that he himſelf was ſufficiently accompanied to make his Voyage, with ſuch a Guard as neither might terrifie *Hircanus* with number, nor leave himſelf unſecured in danger, he reſorted to *Jeruſalem*. Moreover *Sextus Cæſar*, Governor of *Syria*, wrote unto *Hircanus* to abſolve him, adding Threats to his Perſuaſions, if ſo be he ſhould perform the contrary; which gave *Hircanus* occaſion to deliver *Herod* in deſpite of the Council: The rather alſo, for that he loved him as intirely as his Son. Therefore when *Herod* preſented himſelf before the Council

Herod called in queſtion, appeareth a great train.

Sextus Cæſar writeth to diſcharge *Herod*.

A with his retinue, all of them were aſtoniſhed, and none of thoſe that accuſed him in his abſence, durſt open their mouths to ſpeak one word, but all of them kept ſilence, not knowing what to do. Now whilſt they ſtood upon theſe terms, a certain man, called *Sameas*, who was of upright dealing, and for this cauſe was not daunted, aroſe and ſpake to this purpoſe: *Dread King, and you honourable aſſiſtants, I could never yet remember, that ever any man which was called in queſtion to defend his cauſe before us, hath appeared in this equipage; and I ſuppoſe that none of you can ſay, that the like hath ever happened: but whoſoever cometh into this place to receive judgment, he preſented himſelf with humility and fear, with a countenance prepared to implore mercy, having his hair long, and his garment black: but this gallant* Herod, *accuſed of murther (and for this occaſion called* B *before us) who could imagine that he ſhould appear before us in a purple robe, having his hairs trimmed; and beſides that, a guard of armed men about him? with an intent that if we condemn him according to Law, he may put us to death without Law, that after he hath violated all right, he may eſcape and ſave himſelf. But I blame not* Herod *in this action, for that he hath a more inward regard of his particular profit, than of the Law: but I accuſe both you and the King, who have given him ſuch aſſurance. Know therefore, that there is a ſoveraign God, that will one day puniſh both you and the King, and him whom you will deliver by the Kings means.* And ſo fell it out as he had ſaid: For as ſoon as *Herod* had obtained the Kingdom, he put all thoſe of the council to death, and *Hircanus* himſelf likewiſe, onely *Sameas* was exempted: for he eſteemed him mightily, becauſe of his wiſdom and C juſtice, and becauſe when the City was beſieged by *Herod* and *Soſius*, *Sameas* perſwaded the people to receive *Herod*, telling them, that by reaſon of their ſins and offences, they could not eſcape from him; whereof we will ſpeak in time and place. *Hircanus* perceiving that the Judges were inclined to condemn *Herod*, deferred the ſentence till the next day, and ſent ſecretly unto *Herod*, counſelling him to fly out of the City, aſſuring him, that there was no other means to ſave his life. Thus he poſted to *Damaſcus* (as if he had fled from the King's preſence) and preſenting himſelf before *Sextus Cæſar*, after he had aſſured his perſon, he reſolved with himſelf, that if the council ſhould call him once more to anſwer, he would not obey them. But after his departure the council was diſpleaſed with *Hircanus*, and endeavoured to perſwade him, that D all theſe things tended to his deſtruction, which he perceived, yet knew not what to do, he was ſo negligent and void of foreſight. When *Sextus* had made *Herod* Governor of *Cœloſyria* (which eſtate he ſold unto him for ready money) *Hircanus* was afraid leſt *Herod* ſhould make War againſt him: neither paſſed there long time before the effect grew anſwerable to his fear. For *Herod* marched forth againſt him, with a great Army, ſuppoſing himſelf to be much wronged by the aſſignation he had ſent him, and in that he was ſummoned to give a reaſon of his actions before the council. But his father *Antipater*, and his brother *Phaſalus* came forth againſt him, to hinder his approach towards *Jeruſalem*, ſtriving to appeaſe his fury, and counſelling him not to attempt any thing by way of action; but that contenting himſelf that he had threatned and affrighted *Hircanus*, he ſhould not attempt E any thing further againſt him, who had raiſed him to that high degree. They told him alſo, that it became him not only to remember that he was cited to anſwer, but that he was abſolved alſo, and permitted to depart without danger or any violence. Moreover, that he ought to think, that God governeth the balance of War, and that the iſſues of battels are uncertain, and for that cauſe he ought not to expect the victory, if he made War againſt the King who was his familiar, and from whom he had received far more kindneſs, and no diſpleaſure: who though he made ſome appearance and ſhadow of ſeverity, touching the accuſation intended againſt him; yet notwithſtanding, it proceeded not ſo much from him, as from his evil counſellors. *Herod* in ſome ſort pacified by theſe perſwaſions, obeyed his father, ſuppoſing that it ſufficed him, in regard of his future F hopes, that he had given the people ſo large a teſtimony of his power. This was the ſtate of the *Jews* at that time. But *Cæſar* arriving at *Rome*, prepared himſelf to ſet ſail towards *Africk*, with an intent to make War againſt *Scipio* and *Cato*. *Hircanus* ſent Ambaſſadors to him, beſeeching him to confirm the amity and alliance that he had with him. But now I think it very convenient to declare all the Prerogatives and Alliances that the *Romans* and their Emperors made with thoſe of our Nation, to the end that all other people might know, that the Kings of *Aſia* and *Europe* have been well affected towards us, and have made great account of our valour and fidelity. And although divers men ill effected towards us, believe not that which the *Macedonians* and *Perſians* have written to us, becauſe the ſame matters are not extant in all places, neither ſet down in publick writings, G but only amongſt our ſelves and ſome *Barbarians*; yet it is manifeſt that they cannot contradict the declarations made by the *Romans* which are manifeſtly affixed in publick places in Cities; as likewiſe at this preſent they are engraven in the Capitol in brazen pillars. *Julius Cæſar* in like manner in a brazen pillar erected by him, hath decla-

The Year of the World 3922. *Before Chriſt's Nativity* 42.

Sameas one of the Judges foretelleth *Hircanus* and his counſellers of their imminent death by *Herod*'s means

Herod honoureth *Sameas*.

Herod admoniſhed by *Hircanus*, ſaveth himſelf by flight, and appeareth no more in judgment.

Alias, cap. 11.

Sextus Cæſar ſelleth his Preſident's place to *Herod* for ready money.

Herod marcheth againſt *Hircanus* with a great Army, and is diſſwaded from War by his Father *Antipater*, and his brother *Phaſælus*.

Hedio & Ruffinus, cap. 10.

Hircanus's Embaſſadors to *Cæſar*.

The *Jews* much honoured by the Kings of *Europe* and *Aſia*.

Julius Cæſar teſtifieth in a brazen Pillar, that the *Jews* were free citizens of *Alexandria*.

Julius Cæſar's Decree as touching the honours, immunities and privileges granted to the *Jews*.

The Year of the World, 3922. before Chriſt's Nativity, 42.

red unto the *Jews* that inhabited *Alexandria*, that they were Citizens therein, and to the H
intent that theſe things may more manifeſtly appear, I will propoſe the decrees of the
Senate, and of *Julius Cæſar*, made in the favour of *Hircanus* and our Nation.

Caius Julius Cæſar Emperor, High-Prieſt, Dictator the ſecond Time, To the Governors,
Senate, and People of the *Sidonians*, Health. If you are well, we are in
Health, both our Selves and our Army.

I have ſent you the Copy of an Inſcription, regiſtred in favour of Hircanus Alexander's
Son, High-Prieſt, and Prince of the Jews, *to the end it may be placed among publick Monuments:*
And my will is, that it be engraven in a Table of Braſs, both in Greek and Latin Letters; I
the Tenor whereof is this that followeth: Becauſe Hircanus Alexander's *Son, the* Jew,
both at this preſent, as alſo heretofore, as well in Peace as in War, hath expreſſed his Fidelity
towards us and our Eſtate, as divers Commanders of our Armies yield teſtimony of him, and
for that in our laſt Alexandrine *War, he ſeconded us in the Battel with fifteen hundred Men;*
and having been ſent by us to Mithridates, *hath ſurmounted all thoſe of his Company in valour.*
For theſe Cauſes my will is, That Hircanus Alexander's *Son and his Succeſſors, be Princes of*
the Jews: *and further, that they continue always in the High-Prieſthood, according to the ordinance*
and cuſtom of their Country; and that both he and his children be our aſſociates; and
be inrolled likewiſe, as our chiefeſt Friends: and all that which appertaineth to the Prieſthood,
according to the ordinances of the Jews, *be attributed to him and his, and if there happen any* K
difference touching the diſcipline of the Jews, *our pleaſure is, that it be determined by him.*
And as for the munitions of War, and the mony to be levied for the entertainment of Soldiers,
we think it not fit that they ſhould be charged. The Decrees made and granted by *Caius*
Cæſar being Conſul, are theſe:

That the Sons of Hircanus *be Princes over the Nation of the* Jews, *and enjoy the places*
granted unto them. That the High-Prieſt and Prince of the Jews *give favour and aid unto*
thoſe that are offended. That Ambaſſadors be ſent to Hircanus, *tht Son of* Alexander, *High-Prieſt*
of the Jews, *to treat of amity and aſſociation with us. That a brazen Table be erected*
in the Capitol: and likewiſe at Sidon, *at* Tyre, *and at* Aſcalon *in the Temples, wherein ſhall*
be engraven the Contents hereof, in Roman and Greek Letters, to the end, that all the Treaſurers L
that are in the Cities, and all other Magiſtrates may by this our Decree underſtand, that
they are our Friends, and that their Ambaſſadors be entertained with kindneſs and preſents, and
that theſe Edicts be ſent into all places.

Caius Cæſar *Emperor, Dictator, Conſul, for the good of the Senate and People of* Rome,
hath granted to the honour, vertue, and humanity of Hircanus *the Son of* Alexander, *that*
both he and his children ſhall be High-Prieſts in Jeruſalem, *and of the whole Nation according*
to the Rites aad Cuſtoms whereby their anceſtors have enjoyed the Prieſthood.

Caius Cæſar, *Conſul the fifth time, hath ordained that they ſhall inhabit* Jeruſalem, *and*
build again the Walls of the City; and that Hircanus (Alexander's *Son, the High-Prieſt and*
Prince of the Jews) *ſhall govern as he thinks fit, and that every ſecond year of their Tribute,* M
there be a part deducted out of the Rent they owe, and that they be exempt from all other Impoſitions
and Tributes.

Caius Cæſar, *twice Emperor, hath ordained, that the* Jews *ſhall contribute every year for*
their Cities, except Joppa; *he acquitteth them alſo every ſeventh year (which they call the*
year of their reſt) becauſe that therein, they neithe reap nor ſow, neither gather the fruit of
Trees. His further pleaſure is, that every ſecond year, they bring their Tributes unto Sidon,
which ſhall be the fourth part of that which ſhall be ſown; and beſides this, that they pay the
Tenths to Hircanus *and his Sons, which they have paid unto their Predeceſſors unto this*
Day. Commanding that no Man, whether he be Governor, Captain, or Embaſſador, or any
other whatſoever he be, levy Soldiers within the Country of Judea, *or draw any therehence:* N
Neither exact any Mony, whether it be for Garriſons in Winter, or for any other cauſe, but
that the Jews *be exempt from all troubles in all places, and enjoy all that which they have had,*
bought, and poſſeſſed. It is our pleaſure alſo, that the City of Joppa *be under their Government,*
which they have ever enjoyed ſince the beginning of their League with the
Romans. *We further grant, that* Hircanus Alexander's *Son and his Children, receive*
the Tribute of that City (as well by them that till the Land, as by the Gates, Entries, and Cuſtoms
of Merchandizes that are tranſported unto Sidon) *Twenty thouſand, ſix hundred ſeventy*
and five buſhels every year, exempting the ſeventh year, which is called the year of
reſt, wherein they neither labour nor gather any fruit of the Tree. It is the Senate's pleaſure
alſo, that Hircanus *and the* Jews *have thoſe Villages which are in the great champain,* O
which he and his predeceſſors have poſſeſſed, and that with the like intereſts that they held them,
before this; and that the ſame cuſtoms continue therein, whereby they held and governed
them,

The Year of the World 3922. *Before Chriſt's Nativity,* 42.

A *them. Their will is likewiſe, That the ſame Laws which have from the beginning been reſpectively obſerved between the* Jews, *and their High-Prieſts, be continued; and whatſoever benefits were granted them, by conſent of the Senate and People of* Rome. *Moreover it ſhall be lawful for thoſe of* Lydda, *to uſe the ſame Rites and Privileges alſo. And as touching the demains, places, and habitations that have appertained to the Kings of* Syria *and* Phœnicia, *by the gift made unto them at ſuch time as they were allied to the* Romans: *The Senate (I ſay) ordaineth, That* Hircanus *the High-Prieſt and Prince of the* Jews *poſſeſs the ſame. It is lawſul alſo for* Hircanus *and his ſons, and their Ambaſſadors ſent by them, to behold the tiltings and gladiators, and to ſit among the Senators, and that at all times, wherein they ſhall require to be brought into the Senate by the Dictator, or by the* B *Maſter of the Horſe, they may have free entrance; and that within ten days at the moſt they receive their anſwer, if there be any Decree ratified by the Senate.*

Caius Cæſar, *Emperor, the fourth time Conſul, and the fifth time Dictator for the term of Life, hath ratified theſe things, as touching* Hircanus *the ſon of* Alexander, *the High-Prieſt and Prince of the* Jews: *Becauſe that the Generals, my Predeceſſors, have witneſſed as well in the Provinces, as before the Senate and People of* Rome, *both of the good deſerts of* Hircanus *High-Prieſt and Prince of the* Jews, *and that Nation alſo, towards us and our State; and whereas both the Senate and People of* Rome *have gratified them for the ſame: We think it convenient alſo to have the ſame Recorded, and to give Order, that* Hircanus *and his ſons may be remunerated by the Senate, and People of* Rome C *according to the meaſure of their Loyalties and good Deſerts.*

Julius Caius Cæſar, Roman Conſul. To the Governors, Senate and People of *Patras,* Health: *The* Jews *are come unto us to* Delos, *with ſome of the Colonies of their Countrymen, in the Preſence of your Ambaſſadors, and aſſure us of a Decree made by you, whereby you forbid them the practice and ancient uſe of their Sacrifices and Oblations: I think it not fit that you make any ſuch Decrees againſt our Friends, and Aſſociates; neither that you forbid them to live according to their Faſhions and Cuſtoms; or to employ their purſes together in ſupplying their Feaſts and Sacrifices; ſince in* Rome *it ſelf they are not Interdicted or forbidden to perform the ſame. For at ſuch time as* Caius Cæſar *Conſul, had* D *prohibited by Edict, that in celebrating the* Bacchanals, *no one ſhould Dance about the City; yet were the* Jews *alone exempted from this Inhabition: and neither have they been prohibited to contribute, neither to Banquet together. My ſelf alſo in like caſe, in the defence I have made to forbid all other Societies, have excepted the* Jews *therein, and have given them leave to aſſemble and demean themſelves according to the Cuſtoms, Ceremonies, and Ordinance of their Country: If therefore you have made any ſuch Decrees againſt our friends and aſſociates, you ſhall do well to diſannul them, by reaſon of the vertue of the* Jews, *and the forwardneſs they have proteſted in performance of our ſervice.*

M. Antonius, and *P. Dolobella,* bring *Hircanus's* Embaſſadors into the Senate. *Dolobella's* Letters to the *Epheſians.*

After Caius Cæſar's *death, the Conſuls,* Marcus Antonius, *and* Publius Dolobella, *aſſembled the Senate, and having brought in* Hircanus's *Embaſſadors, they declared their requeſt, and contracted amity with them: The Senate likewiſe ordained, that each thing ſhould* E *be granted them that they required. And* Dolobella *having received* Hircanus's *Letters, ſent them throughout all* Aſia, *to* Epheſus *(which is the Metropolitan City of* Aſia) *in theſe terms:* The General *Dolobella* to the Princes, Senate, and People of *Epheſus,* Health: [*The General, or Emperor* Dolobella; *this word Emperor, was in thoſe times a Title of honour conferred on thoſe Generals who had obtained ſome great Victory.*] Alexander *the ſon of* Theodore, *Embaſſador to* Hircanus, *the High-Prieſt and Prince of the* Jews, *hath given us to underſtand, that his Subjects cannot go to Wars, becauſe it is not lawful for them to bear Arms, nor Travel on the Sabbath Day; as alſo for that they may not ſeek for their Victuals and other neceſſaries on that Day, according to the Cuſtom of their Country: For this cauſe I grant them exemption from the War, as my Predeceſſors have done; permitting* F *them to uſe the Ceremonies and Rites of their Country, aſſembling themſelves to make their Oblations and Sacrifices, as their Laws and Cuſtoms require, in contributing to the offering of the Sacrifices in the Temple. And my will is, That you write to this effect, to every City of the Province.* See here how *Dolobella* honoured *Hircanus,* when he ſent his Embaſſadors unto him.

Lucius Lucullus in the *French, Lentulus* in the *Latine,* being Conſul, maketh an Edict in the behalf of the *Jews.*

Lucius Lentulus Conſul, pronounceth that the *Jews,* that are Citizens of *Rome,* and that obſerve and offer the Sacrifices of the *Jews* in *Epheſus* before the Tribunal, be exempt from warfare, by reaſon of their Religion. Given the nineteenth of *October.* There are beſides theſe many other Edicts and Ordinances made to this purpoſe, by the ſame Generals, and by the *Roman* Senate, in favour of *Hircanus* and our Nation, and ſome G other Cities. In like ſort there were divers Decrees and Writs ſent unto the Governors and Rulers of the Provinces, concerning our Privileges: All which may be eaſily believed by thoſe that ſhall read our Hiſtory, with no prejudicate Opinion, if

The Year of the World 3925. *Before Chriſt's Nativity* 42.

Joſephus's concluſion concerning theſe Edicts.

they conſider thoſe that we have inſerted. For we have here ſhewed more expreſs and H
lively teſtimonies of the friendſhip that we have had with the *Romans*, as at this day
are fixed to Pillars, and engraven in Tables of Braſs on the Capitol; and that hereafter
ſhall remain affixed for ever: For which cauſe, I have thought it to be a frivolous
and unneceſſary matter to inſert all in this place; and I think that there is not any
Man of ſo ſiniſter judgment, that will not believe how much we have been eſteemed
by the *Romans*, as they have given teſtimonies by divers Decrees publiſhed in our behalf;
neither may any Man ſuppoſe that we lye, conſidering the truth of that which
we publiſh.

Cæcilius Baſſus murthereth *Sextus Cæſar*.

Marchus ſucceedeth *Sextus* in *Syria*. *Cæſar* ſlain by *Caſſius* and *Brutus*.

Thus have we ſufficiently declared the amity and league that in time paſt we have
had with the *Romans*. About this time it came to paſs, that the eſtate of *Syria* was I
ſore troubled upon the occaſion that enſueth: *Cæcilius Baſſus*, one of *Pompey*'s followers,
laid an ambuſh for *Sextus Cæſar*, and ſlew him, and ſeizing upon his Army, uſurped
the Government: Whereby there aroſe great War near *Apamea*. For *Cæſar*'s Captains
marched out againſt *Cæcilius*, with great force both of Foot and Horſe, to whom
Antipater ſent his ſons with forces to ſecond them (in remembrance of the benefits he
had received at *Cæſar*'s hands) ſuppoſing it to be an act of Juſtice, that the murtherer
ſhould be puniſhed for his ſo heinous offence. Now whereas this War continued
a long time, *Marcus* came and ſucceeded *Sextus*. And *Cæſar* was ſlain by *Caſſius* and
Brutus, in the midſt of the Senate, after he had commanded three years, and ſix months,
as it is expreſſed in another place. K

CHAP. XVIII.

Caſſius *cometh from* Syria, *draweth Seven hundred Talents out of* Judea. Herod *gains his favour.* Malichus's *ingratitude towards* Antipater.

Hedio & *Ruffinus*, cap. 20. *Caſſius* cometh into *Syria*, and exacteth more than 700 Talents of Silver from the *Jews*. *Herod* wineth *Caſſius*'s heart by the Mony that he levieth in *Galilee*.

AFter *Cæſar*'s death, the brand of Civil War began to flame, and the chiefeſt of
Rome made it their buſineſs to raiſe Forces. But *Caſſius* came into *Syria*, with an
intent to take the Army that was near to *Apamea*: and having raiſed the Siege, he
drew both *Baſſus* and *Marcus* to be of his Faction, and travelling from City to City, he
gathered a number of Soldiers, and much warlike Proviſion, and impoſed huge Tributes:
but eſpecially he afflicted *Jewry*, and exacted of that Country Seven hundred L
Talents of Sliver. *Antipater* ſeeing the State in ſo great fear and trouble, committing
the exaction of a part of this Money to his ſons; the reſt he commanded to be aſſigned
to *Malichus*, who was his Enemy. *Herod* firſt of all gathered that which was commanded
him in the Country of *Galilee*, and for this cauſe was greatly beloved by *Caſſius*:
For he being prudent and diſcreet, thought it no ſmall policy at that time, to win
the *Romans* good will on other Men's expences. Under the Governors the Cities were
ſet to ſail, together with their Inhabitants: and amongſt them, theſe four were the
chiefeſt, namely, *Gophna*, *Emaus*, *Lydda*, and *Thamna*: for *Caſſius* ſold the People thereof
to them that would give moſt. Beſides, *Caſſius* was ſo much tranſported with Choler, M
that he had ſlain *Malichus*, if *Hircanus* had not reſtrained his fury, by ſending him
One hundred Talents of his own Money by *Antipater*. But as ſoon as *Caſſius* was departed
out of the Country of *Judea*, he practiſed *Antipater*'s death, ſuppoſing that
this his cutting off, would aſſure *Hircanus*'s ſtate. But *Antipater* was not ignorant of
his reſolution; for having an inkling thereof, he got himſelf on the other ſide of *Jordan*,
and aſſembled on Army of Soldiers, both *Jews* and *Arabians*. Hereupon, *Malichus*
(who was a politick and ſubtil Fellow) denied ſtoutly that he had not intended any Treaſon,
clearing himſelf with an Oath before *Antipater* and his Children, that he had never
any ſuch intent, eſpecially ſeeing that *Phaſælus* held *Jeruſalem*, and *Herod* had an
Army at command. And in the end, perceiving the difficulty wherein he was, he N
reconciled himſelf to *Antipater*, and they agreed at that time, that *Marcus* Governed
Syria, who perceiving that *Malichus* began to raiſe Troubles in *Jewry*, reſorted thither,
and there wanted little but that he had ſlain him, had not *Antipater* by earneſt requeſt
obtained his Life.

Malichus layeth in wait to murther *Antipater*, but forſweareth the ſame, and is reconciled.

CHAP. XIX.

Caſſius *and* Marcus *leaving* Syria, *give* Herod *the Command of the Army which they had raiſed, promiſing to eſtabliſh him King:* Malichus *cauſed* Antipater *to be poyſoned;* Herod *diſſembleth with him.*

Caſſius and *Marcus* make *Herod* Governor of *Cæloſyria*.

BUT imprudent *Antipater* ſaved *Malichus* to his own miſchief: For when *Caſſius* O
and *Marcus* had aſſembled their Army, they committed all the charge into *Herod*'s
hands, and made him Governor of *Cæloſyria*, and delivered him great Forces, both of
Foot

The Year of the World, 3924. before Chriſt's Nativity, 41.

Malichus cauſeth Antipater to be poiſon'd.

A Foot and Horſe, and Ships by Sea: They promiſed him likewiſe the Kingdom of *Judæa*,
after they had finiſhed the War, that was at that time betwixt them, and *Anthony*, and
Cæſar the younger. Whereupon *Malichus* mightily fearing *Antipater*'s power, determined
to deſtroy him; and having corrupted *Hircanus*'s Butler with Money (with whom
both of them celebrated a Feaſt) he poiſoned him, and afterwards aſſembling many Soldiers
about him, he made himſelf Maſter of the City. When *Herod* and *Phaſælus* underſtood
the traiterous conſpiracy attempted againſt their Father, they were grievouſly
incenſed againſt *Malichus*. But he denied all, and eſpecially abjured the intent or practice
of the murther. Thus died *Antipater* a juſt and vertuous man, and ſuch an one as dearly
loved his Country. But *Herod* who was his younger ſon, immediately reſolved to
B revenge his father's death, and came forth with an Army againſt *Malichus*: But *Phaſælus*,
who was the elder, reſolved to circumvent him by policy, leaſt he ſhould raiſe a
Civil War. He therefore accepted of *Malichus*'s juſtifications, and made a ſhew that he
ſuppoſed that he had in no manner contrived *Antipater*'s death, and only minded his
father's Monument and Funerals. Mean while, *Herod* reſorting to *Samaria*, and finding
it in a deſperate condition, reſtored the ſame, and pacified the diſſentions that were
amongſt the Inhabitants. Not long after (by reaſon of a Feaſt) he came to *Jeruſalem*
with his Soldiers. *Malichus* being afraid of his acceſs, perſwaded *Hircanus*, that he
ſhould not permit him to enter into the City: whereunto *Hircanus* condeſended, alleadging,
that amongſt the holy People it was not lawful to intermix a Troop of polluted
C Men. But *Herod* ſlighted them that brought him this news, and notwithſtanding his
command, entered the City by night: whereat *Malichus* was much amazed. Whereupon,
according to his ordinary diſſimulation, he openly wept and bewailed the death
of *Antipater* his eſpecial friend; but under-hand he prepared a guard for his own ſafety.
Notwithſtanding it was thought fit by *Herod*'s friends to take no notice of his
diſſimulation; but to make ſhew that they were well affected towards *Malichus*.

CHAP. XX.

D Caſſius *at* Herod*'s entreaty, ſends orders to the Commanders of the* Roman *Troops, to*
revenge Antipater*'s death; they ſtab* Malichus. Felix *who commands the* Roman *Garriſon in*
Jeruſalem, *attacketh* Phaſælus, *who reduceth him to capitulate.*

Herod having aſſured *Caſſius* of *Antipater* his father's death, he knowing very well
what a wicked man *Malichus* was, wrote back unto *Herod* that he ſhould revenge
the death of his father: beſides, he ſent ſecret Letters to the Captains that were
in *Tire*, commanding them to aid and aſſiſt *Herod* in that juſt execution which he intended.
After that *Caſſius* had taken *Laodicea*, and the Inhabitants of the Country came
together, bringing with them Crowns and Silver to preſent him, *Herod* expecting that
Malichus ſhould receive his puniſhment there, but *Malichus* miſtruſting their deſigns
E when he was drawing near to *Tire* in *Phœnicia*, he contriv'd a greater enterprize. For
whereas his ſon was an hoſtage in *Tyre*, he entered the City to draw him thence, and
afterwards return into *Judæa*; taking that opportunity by reaſon of *Caſſius*'s troubles
(who marched to meet with *Anthony*) he reſolved to draw the people to an inſurrection,
and to make himſelf Lord of the Country: but God diſappointed his unjuſt
purpoſes: for *Herod* being a man of a ripe judgment, immediately diſcovered his intention,
and ſent one of his ſervants before, under the notion to prepare a banquet, becauſe
he had told him formerly that he would entertain all his followers: but in effect,
he ſent to the Captains, to command them to go out with their Daggers, and to
meet *Malichus*; who marching forth, and meeting with him near the ſhore, he ſtabbed
F him. Which act did ſo much aſtoniſh *Hircanus*, that through amaze he grew ſpeechleſs:
and being much moved, he demanded of *Herod*'s men how this accident had
hapned, and who it was that had killed *Malichus*; which having heard, and how nothing
was done without *Caſſius*'s command, he anſwered that all was well done, *Malichus*
being a wicked man, and a Traitor to his Country. See here how *Malichus*
was juſtly puniſhed for the wickedneſs he committed againſt *Antipater*.

When *Caſſius* was gone out of *Syria*, there aroſe a new tumult in *Judæa*: for *Felix*,
who was left in *Jeruſalem* with an Army, marched forth againſt *Phaſælus*, and all the
people were in arms. For which cauſe *Herod* ſpeedily repaired to *Fabius*, Governor
of *Damaſco*, and intending to ſuccour his brother, was prevented by a ſickneſs: ſo that
G *Phaſælus* obtaining a victory by his own forces againſt *Fælix*, encloſed him up in a Tower,
whence afterwards he diſmiſſed him under compoſition. Whereupon he grievouſly
rebuked *Hircanus*, that being forgetful of divers good offices which he had received

The Year of the World 3924. *Before Chriſt's Nativity*, 41.

by him, he had given aid unto his Enemies. For *Malichus*'s brother being at that time H revolted, planted Garriſons in divers Fortreſſes, and namely in *Maſſada*, which was the ſtrongeſt of them all. As ſoon as *Herod* had recovered his health, he drew forth his forces againſt him, and diſpoſſeſſed him of divers places that he held, and after ſuffered him to depart with his life and goods.

CHAP. XXI.

Antigonus, Ariſtobulus's *ſon, gets an Army*; Herod *overcometh him, and returneth triumphing to* Jeruſalem. Hircanus *promiſeth him his Grand-daughter* Mariamne, *daughter of* Alexander, Ariſtobulus's *ſon.* I

Ptolomy Mennæus adopteth *Antigonus, Ariſtobulus*'s ſon.

Herod expelleth *Antigonus* out of *Jewry*.

Herod marrieth *Mariamne*, *Hircanus*'s Niece by his Daughter

Doris, *Herod*'s Wife.

ANtigonus, *Ariſtobulus*'s ſon, got an Army together, and hired *Fabius*; *Ptolomy Mennæus* adopted *Antigonus* for being of his near relations. He was alſo aſſiſted by *Marion*, whom *Caſſius* had made Governor of *Tyre* and tyrannized over *Syria*, having put Gariſons in ſeveral places of it, and had taken poſſeſſion of three places in *Galilee*, which bordered with his Country. *Herod* alſo marched forth againſt him, diſpoſſeſſed him of them all; and graciouſly diſmiſſed thoſe *Tyrians* that had the keping thereof, beſtowing Preſents on ſome of them, for the love he bare unto their City. And that done, he came and encountred with *Antigonus*, and fought him, and overcame him before he had ſcarcely entred on the marches of *Judea*, and drove him from thence. K Being come in triumph to *Jeruſalem*, *Hircanus* and all his People honoured him with Crowns. For *Hircanus* look'd upon him as one of his Family, becauſe he was to marry *Mariamne*, daughter of *Alexander*, ſon of *Ariſtobulus*, and of *Alexandra*, *Hircanus*'s daughter: on whom he begat three ſons and two daughters. Before her alſo had he married a Wife of his own Nation, who was called *Doris*, on whom he begat *Antipater* his eldeſt ſon.

CHAP. XXII.

After Caſſius's *defeat near the City of* Philippi, Antonius *cometh into* Aſia; Herod *obtaineth his friendſhip by great Preſents*; Antonius's *Edicts in favour of* Hircanus *and of the* Jewiſh *Nation.* L

The Judge corrupted with mony. *Hircanus*'s Embaſſadors preſent *Antonius* with a Crown of Gold, and require the captive *Jews* liberty, ſold by *Caſſius*.

ANtonius and *Cæſar* having overcome *Caſſius*, near unto the City of *Philippi*; *Cæſar* went from thence to *France*, and *Antonius* into *Aſia*. And being in *Bithynia*, Embaſſadors reſorted to him from all parts: Thither alſo repaired certain principal Men among the *Jews*, to accuſe *Phaſælus* and *Herod*; ſaying that *Hircanus* had only the name, but he the authority of the Kingdom. But *Antonius* greatly honoured *Herod*, who came unto him, to anſwer thoſe accuſations that they had impoſed on him: M for which cauſe, they that were his adverſaries could obtain no Audience: for *Herod* had bought that privilege from them with his Money. As ſoon as *Antonius* was arrived in *Epheſus*, *Hircanus* the High-Prieſt, and all our Nation preſently ſent an Embaſſador unto him, with a Crown of Gold; requiring him that he would write nnto the Provinces, that the *Jews* whom *Caſſius* had taken Priſoners (contrary to the law of Arms) might be ſet at liberty, aud that their Country, which was taken from them in *Caſſius*'s time) might be reſtored. *Antonius* ſuppoſing that the demands which the *Jews* had propoſed, were reaſonable, wrote back preſently to the High-Prieſt *Hircanus* and the *Jews*; and ſent an Edict alſo to the *Tyrians*, to this effect:

Marcus Antonius Emperor, to *Hircanus* High-Prieſt and Prince of the *Jews*, Health. N

Antonius writeth to *Hircanus* as touching *Brutus* and *Caſſius*'s actions and death.

Lyſimachus *the ſon of* Pauſanias, *and* Joſeph *the ſon of* Mennæus, *and* Alexander *the ſon of* Theodore, *your Ambaſſadors came unto me to* Epheſus, *and have renewed the ſame Embaſſage which they heretofore brought to* Rome, *and at this preſent likewiſe they have duly and faithfully acquitted themſelves of the Embaſſage which they preſent in the behalf of you, and your Nation, by giving us to underſtand what affection you bear towards us: ſo that I eſteem you for our friend, ſince I underſtand how friendly you have behaved your ſelf towards us, both in words and deeds. For when our adverſaries and enemies of the* Roman *Nation ſpoiled all the Country of* Aſia, *and without regard to their Oaths, ſpared neither Cities nor Temples*; *we have oppoſed our ſelves againſt them,* O *not only for our private reſpect, but in the quarrel of the Common-weal, to puniſh the authors of ſuch offences committed againſt Men, and of ſuch impieties perpetrated againſt God: for which we ſuppoſe*

The Year of the World, 3924. *before Chriſt's Nativity*, 41.

A *poſe, that the Sun hath in a manner obſcured himſelf, by beholding with unwilling eyes what an heinous offence was committed againſt* Cæſar. *But we have gotten the upper hand of their impious enterprizes, which are fallen upon* Macedonia, *as on the Country and Air, from whence proceed ſuch deteſtable deſigns: and we have likewiſe cut off the courſe of their deſperate reſolution, which made them encounter us near to* Philippi, *a City of* Macedonia, *where we ſeized their places fortified by nature, and encloſed with mountains as if it were with walls, as far as the Sea, ſo that the paſſage was barred up, as it were with a gate, had not the gods given us way by reſiſting their unjuſt exploits, and furthering ours.* Brutus *is likewiſe compelled to fly to* Philippi, *where being beſieged by us, he ſuffered with his Conſort* Caſſius, *and ſince they have been puniſhed as they deſerved; we hope for the* B *future to enjoy peace and tranquility, and that* Aſia *ſhall be delivered from all the miſeries of War, and as for your part, you may aſſure your ſelves, that both you and your Country, ſhall have your ſhare in this happineſs, becauſe we have ſo great a kindneſs for you to loſe any opportunity to procure your advantage, and all the body thereof ſeems to be relieved from a grievous malady, by means of our victory: We have already ſent Letters from City to City, to the intent that if any one among you, either captive or free-men, have been ſold to the utmoſt by* Caius Caſſius, *or any of that Army, they may be ſet at liberty. And our will is, that you reap the fruits of all the favours that we and* Dollobella *have granted you; forbidding the* Tyrians *to moleſt you, and commanding them to reſtore all that which they have taken from the* Jews, *in goods or poſſeſſions. As for the Crown which you* C *ſent me, I except of it.*

Marcus Antoninus writeth to the Magiſtrates of *Tyre* to reſtore *Hircanus* and the *Jews* their Lands, Goods, and Liberties.

Marcus Antonius Emperor, to the Governors, Senate, and People of *Tyre*, Health. *I have been informed in* Epheſus *by* Hircanus's *Embaſſadors (who is High-Prieſt and Prince of the* Jews) *that you have ſeized on their Country, and ſpoiled the ſame, when our adverſaries held that Province. But as we have undertaken the War for the Empire, and in defence of Juſtice and Piety, we have puniſhed theſe ungrateful, diſloyal and perfidious perſons. Our will is, that you ſuffer our Allies to live in peace; and as touching that which you have obtained of our adverſaries; our pleaſure is, that you reſtore the ſame to thoſe that are diſpoſſeſſed. For none of them had obtained either Province or Army by the* D *conſent of the Senate; but had uſurped them by force, and afterwards beſtowed them on thoſe who have been Miniſters of their impieties and injuſtice. But ſince they have been puniſhed according to their deſerts, we require that our Allies enjoy their own, without any hindrance: and if you hold any places at this preſent, which belong to* Hircanus *Prince of the* Jews *(that were ſeized ſince the time that* Caius Caſſius *by an unjuſt War invaded our Provinces) reſtore them unto him, without offering to hinder him from the poſſeſſion of his own. And if you have, or pretend to have any right in them, when I ſhall repair to thoſe places, it ſhall be lawful for you to debate your right, and we will ſo judge, that our Allies ſhall receive no wrong.*

Marcus Antonius Emperor, to the Governors, Senate, and People, of *Tyre*, Health: E *I have ſent you my Edict, my pleaſure is that you carefully conſider it, and that you regiſter it among your publick Records, in* Roman *and* Greek *letters, and ſet it up in Writing in an open place, to the end that it may be read by all Men.*

Marcus Antonius *Emperor and Triumvir, in the preſence of the* Tyrians *aſſembled for their publick affairs, hath declared, that* Caius Caſſius, *during the troubles, by the aſſiſtance of his Souldiere, hath uſurped another mans Province; and hath in like ſort ſpoiled our Allies, and hath ranſackt the Nation of the* Jews, *who are friends to the people of* Rome: *and for that by our valour, we have oppreſſed his inſolence, by our Edicts and Judgments we will correct his offences, to the end that all things may be reſtored to our Allies, and that all whatſoever hath been ſold, and appertained to the* Jews *(whether they be Priſoners or Poſſeſſions) be reſtored to their Maſters: to the end that each Man* F *may be at liberty as he was before, and that each mans poſſeſſion may be reſtored to his firſt owner. And my pleaſure is, That whoſoever diſobeyeth this Ordinance, he may be puniſhed accordingly.* He wrote to the like effect to the *Sidonians*, *Antiochians*, and *Arabians*; all which he will inſert in a convenient place, to teſtifie what account the *Romans* made of our Nation.

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The year of the World, 3924. before Chriſt's Nativity, 41.

CHAP. XXIII.

The beginning of Antonius's *love for* Cleopatra; *he is very ſevere to thoſe* Jews *who came to accuſe* Herod *and* Phaſælus. Antigonus, Ariſtobulus's *ſon, contracted a friendſhip with the* Parthians.

Hedio & Ruffinus, cap. 11. *Cleopatra* cometh into *Cilicia* to *Antonius*. *Herod* accuſed by one hundred *Jews* before *Antonius*.

Antonius maketh *Phaſælus* and *Herod* Tetrarchs.

Ten thouſand *Jews* repair to *Tyre* to accuſe *Herod*, who are partly ſlain, partly wounded, and partly put to flight.

AFter this *Antonius* went into *Syria*, and *Cleopatra* came forth to meet him near unto *Cilicia*, and entangled him in her love. At that time alſo, One hundred of the chiefeſt among the *Jews* came in Embaſſage to him to accuſe *Herod* and *Phaſælus:* they had choſen the moſt eſteemed Orator that might be found. *Meſſada* likewiſe undertook the defence of the young men that were accuſed, and made them anſwer. *Hircanus* alſo was there in perſon, who was already by marriage allied unto them. After that *Antonius* had heard both the one and the other in the City of *Daphen*, he demanded of *Hircanus*, which of both the parties governed the Common-weal beſt? who returned him anſwer, that they who were on *Herod's* ſide, were moſt ſtudious of the publick good. *Antonius* (who long ſince had born a good affection towards them, by reaſon of the ancient hoſpitality that he had received of their Father, during the time *Gabinius* was in *Judæa*) eſtabliſhed them both Governours of the fourth part, committing to their hands the affairs in *Judæa:* and to this effect wrote Letters, and committed fourteen of their enemies to priſon; had not *Herod* interceeded for their lives, he had condemned them to death. Notwithſtanding this, as ſoon as they returned from their Embaſſage, they could not contain themſelves in quiet, but reſorted once more unto *Antonius*, to the number of 10000, to the City of *Tyre*, where *Antonius* was. But *Antonius* (already corrupted by ſtore of money by *Herod* and his brother, commanded in that place, ordained that the Embaſſadors of the *Jews* ſhould be puniſhed, for that they had attempted to make new diſturbances, and he confirmed *Herod's* Government. At that time *Herod* walking by the Sea ſide, came unto them, adviſing both them and *Hircanus* (who at that preſent was with them) to give over their appeal, leſt ſome misfortune ſhould befal them. Which they not regarding, certain *Jews* and Inhabitants of that City, all at once ran upon them, killed ſome of them, and hurt others, and the reſt taking their flight towards their Country, ever afterwards contained themſelves and lived in quiet, through the fear they had received. But when the people ceaſed not to exclaim and proteſt againſt *Herod*, *Antonius* was ſo diſpleaſed, that he commanded all thoſe whom he held priſoners to be put to death.

The year after *Pachorus* the King's ſon, and *Barzapharnes* a Prince among the *Parthians*, invaded and ſeized *Syria*. About this time *Ptolomy* died, the ſon of *Mennæus*; and his ſon *Lyſias* reigned in his ſtead, who plighted friendſhip with *Antigonus* the ſon of *Ariſtobulus*, who obtained favour at his hands, by the counſel and ſollicitation of a certain Prince of great authority and credit with him.

CHAP. XXIV.

Antigonus *being aſſiſted by the* Parthians, *beſieged* Phaſælus *and* Herod *in the Palace of* Jeruſalem, *but in vain.* Hircanus *and* Phaſælus *are perſwaded to repair to* Barzapharnes.

Hedio & Ruffinus, cap. 22. *Antigonus* promiſeth the *Parthians* a great ſum of mony to inſtal him in the Kingdom, *Pachorus* ſendeth Horſemen to *Antigonus* in *Judæa*. The *Jews* inhabiting about Mount *Carmel*, joyn themſelves with *Antigonus*.

ANtigonus having promiſed the *Parthians* to give them One thouſand Talents of Silver, and five hundred women, if ſo be they would deprive *Hircanus* of the Kingdom, and reſtore it unto him, and withal, put *Herod* and his friends to death. The *Parthians* undertook it, and marched towards *Judæa*, though they had not received as yet any of *Antigonus's* Money. *Pachorus* led his Troops along the Sea-coaſt, and *Barzapharnes* conducted his more within the Land. The *Tyrians* ſhut their Gates againſt *Pachorus*, but the *Sidonians* and *Ptolemaidans* received him into their City. He ſent a body of Horſe into *Jewry*, to diſcover the eſtate of the Country, and to give ſuccours to *Antigonus*. The commander of theſe Horſe was the Kings chief Cup-bearer, who was alſo called *Pachorus*. Certain *Jews* (inhabiting about *Carmel*) joined themſelves with *Antigonus*, and were prepared with him to invade his Enemies. He conceived ſome hope that he might by their means reduce a certain part of the Country under his Government, which he called *Drymæ:* and other *Jews* joining with him in the way, perſwaded him to preſs forward as far as *Jeruſalem*; where being ſeconded by others (and his followers already much increaſed in number) they put themſelves in a poſture to aſſault the King's Palace. The Two Brothers, *viz.* *Phaſælus* and *Herod*, with their followers

A followers attacked them in the Market-place, repulſed the Enemies, and drove him into the Temple. Which done, they ſent armed Men into their Houſes near enjoining, to guard them; but the People ruſhing in upon them, and ſeeing they were deſtitute of aid, burned both them and the Houſes wherein they were. But this cruelty of theirs was preſently revenged by *Herod*, who in a Skirmſh that he had with them, killed a great number of them. And whereas there were daily Skirmiſhes between both parties, the Enemies expected until the People (aſſembled from all parts of the Country) ſhould repair to *Jeruſalem*, to celebrate the Feaſt of *Pentecoſt*. Which being come, many thouſands of Men aſſembled about the Temple, both armed and unarmed, who ſeized both the Temple and the City; except the King's Houſe only, which *Herod* made good B with a few Men of War; The Wall thereof *Phaſælus* his Brother defended. *Herod* with a company of his followers ſallied out upon the Enemy, who were planted in the Suburbs, and fighting valiantly againſt them, he put divers thouſands of them to flight, whereof ſome retired into the City; others into the Temple; the reſt into a certain Bulwark near at hand. In this Battle, *Phaſælus* ſhewed no little Valour.

The Year of the World, 3052. *before Chriſt's Nativity*, 39.

Pentecoſt. *Herod* fighteth with his Enemies in the Suburbs.

Pachorus Conductor of the *Parthians*, came into the City with ſome few Horſemen at *Antigonus*'s requeſt, making ſhew that he came to appeaſe the ſedition, but the ſcope of his coming was, to obtain the ſoveraignty for *Antigonus*. After that *Phaſælus* was come out to meet him, and courteouſly entertain'd him in his Houſe, *Pachorus* perſwaded him to go Embaſſador with him to *Barzapharnes*, intending under this pretence to ſurpriſe C him. He ſuſpecting no treacheries, was eaſily perſwaded, notwithſtanding that *Herod* miſliked the courſe, who knowing the perfidious manner of the *Barbarians*, exhorted him rather to aſſail *Pachorus*, and to aſſault and oppreſs his Forces, when they were come unto him. Nevertheleſs, *Hircanus* and *Phaſælus* undertook this Embaſſage, and *Pachorus* (leaving with *Herod* Two hundred Horſemen, and Ten of thoſe whom they call Free-men) conducted the Embaſſadors. Now as ſoon as they came into *Galilee*, the Governours of the Cities in that Country, came forth armed to meet them: *Barzapharnes* alſo at the firſt gave them friendly entertainment, and honoured them with Preſents; but ſhortly after he began to practiſe treachery. For *Phaſælus* and his attendants were conducted to a lodging that adjoined the Sea; where hearing tidings that *Antigonus* D had promiſed One thouſand Talents, and Five Hundred Virgins to the *Parthians*, he began already to ſuſpect the *Barbarians*. For a certain friend of his had given him an inkling that there were Treaſons intended againſt him that very night, and that his lodging was privily beſet with a Guard. And ſurely they had been ſurpriſed, had they not expected that the *Parthians* (who were round about *Jeruſalem*) ſhould have ſeized on *Herod*, fearing leſt he having an inkling of their diſaſter, ſhould betake himſelf to flight. This was ſhortly confirmed to be true by the Guards that arrived: For which cauſe there were ſome of *Phaſælus*'s friends, who counſelled him, that without any more delay, he ſhould betake him to his Horſe, and fly from thence: and amongſt the reſt, *Ofilius* was moſt earneſt, who had diſcovered this Plot, by *Saramalla* a rich *Syrian* (who E offered them his ſhips that road hard by, to further their flight.) *Phaſælus* would neither forſake *Hircanus*, nor leave his Brother *Herod* in danger, but repaired to *Barzapharnes*, he told him, that he did him wrong to uſe theſe ſiniſter practices againſt him. For that if he had need of Money, he was more likely to receive it at his hands, than from *Antigonus*; and that it was an intolerable injuſtice to put Embaſſadors to death, who came unto him upon his honour, and had no ways offended him. But the *Barbarian* hearing theſe things proteſted, by an Oath, that not one point of that which he had ſuſpected was true; whereupon he preſently went to *Pachorus*

Pachorus Chieftain of the *Parthians* entring the City, perſuadeth *Phaſælus* to go Embaſſador to *Barzapharnes*.

The *Parthians* complot treacheries againſt *Phaſælus*.

CHAP. XXV.

Barzapharnes *detaineth* Phaſælus *and* Hircanus *Priſoners; ſendeth to* Jeruſalem *to ſecure* F Herod, *who retireth by night, with his Men and his Relations: he is ſet upon by the way, but getteth always the upper hand.* Phaſælus *killeth himſelf. The King of the* Arabian's *ingratitude towards* Herod; *he goeth to* Rome.

AS ſoon as *Barzapharnes* was gone, certain of the *Parthians* took *Hircanus* and *Phaſælus* Priſoners, who mightily deteſted his Perjuries. But the Eunuch that was ſent unto *Herod*, had inſtructions given him to entice him without the City Walls, and afterwards to apprehend him. But *Herod* was forewarned of this treachery, by certain Meſſengers (who were ſent by *Phaſælus* to give him notice thereof) who being intercepted by the enemy in the way, and *Herod* getteth notice thereof, he addreſſed himſelf to *Pachorus* (and thoſe in great authority among the *Parthians*) who ſubtilly diſſembled, G notwithſtanding they knew how all things went, telling him, that he ſhould do well to repair with them without the Wall, to go and meet thoſe Meſſengers, who brought him Letters; who had not as yet been ſeized by their adverſaries, but came to acquaint him that *Phaſælus* was well. But *Herod* gave them no credit, becauſe he was already other-

Hircanus and *Phaſælus* surpriſed by the *Parthians*.

The Year of the World, 3925. before Chriſt's Nativity, 39.

The *Parthians* lay a Plot to ſurpriſe *Herod*: he diſcovereth it, and preventeth them by flight.

ways advertiſed of his Brothers ſurpriſal, and had alſo far greater ſuſpicion of the *Parthians*, H by the ſollicitation of *Hircanus*'s Daughter, whom he had Married. And although the reſt made no account of her advertiſements, yet *Herod* gave credit unto her, for that ſhe was a moſt wiſe Women. Now whilſt the *Parthians* were in deliberation what were beſt to be done (in that it was held no policy to make open aſſault upon ſuch a Man) they deferred the whole matter until the next Morning. Whilſt thus they were debating of their differences, *Herod*, who rather gave credit to that which he had heard as concerning his Brother (and touching the Treaſons intend againſt him by the *Parthians*) than to his Adverſaries; as ſoon as it was Night, concluded to make uſe of the time, and to make away, without ſtaying any longer amongſt thoſe uncertain dangers, which his Enemies intended againſt him. For which cauſe he fled I with thoſe Forces he had with him: and mounting his Mother, his Siſter, and his Betrothed, whom he was to Marry (who was *Alexander*'s Daughter the Niece of *Ariſtobulus*) and her Mother (who was *Hircanus*'s Daughter) and her younger Brother, with all their Family and Train, he departed into *Idumæa*, without ſuſpicion of the Enemy. Amongſt whom there was not one ſo hard-hearted, who ſeeing ſuch a pitiful Spectacle, could not be moved to Compaſſion, beholding the Mothers drag away their little Children, and abandon their Country with Tears and Complaints; and that which was worſe, to leave their Friends in Bondage, without any hope of Comfort or Redreſs.

Herod comforteth his friends in their flight.

Herod ſeeing his Mothers Chariot overturned, is ready to murder himſelf.

Herod retiring towards *Maſſada*, is aſſailed by the *Parthians*.

The *Parthians* ſpoil the Citizens of *Jeruſalem*, and deſtroy *Mariſſa*.

But *Herod* maſtered theſe misfortunes by his invincible Courage, and for that he was K a conſtant Man in all Fortunes, he exhorted every one of them whom he met in the Way, to be of good Courage; and not abandon themſelves in immeaſurable ſorrow, for that by ſuch means they might hinder his Retreat, on which their ſole and ſecureſt conſervation depended: Whereupon they for their part endeavoured themſelves to digeſt their Griefs, according to *Herod*'s Exhortation. Mean-while he hardly refrained from laying violent Hands on himſelf, by reaſon of the Chariot wherein his Mother rode, which overturned, had almoſt ſlain her; yet, ſo much did this caſualty terrifie him (for fear leaſt the Enemy in purſuit ſhould ſurpriſe him during theſe delays) ſo that he drew and prepared his Sword to kill himſelf, had not ſome aſſiſtants and followers ſtept in to him, and ſtayed the ſtroke, beſeeching him inſtantly not to forſake them, L and leave them ſubject to the Enemies violence: aſſuring him, that it was not the part of a Valiant Man to reſpect his own private intereſt, and neglect his Friends danger. By theſe perſuaſions he was induced to hold his hands, both by reaſon of the apprehenſion of theſe words, which were ſpoken unto him, as alſo for that he was over-ruled by the Multitude of thoſe who would not permit his hand to execute his will, ſo that taking up his Mother, and doing her all the ſervice that the time permitted, he followed on his way, and with the ſpeedieſt and neareſt means he could, he retired toward the Caſtle of *Maſſada*; where in the way, he oftentimes fought againſt the *Parthians* that charged and purſued him, but he always got the Victory. The *Jews* alſo purſued him during his flight; for ſcarcely had he travelled ſixty furlongs out of the City, M but that they aſſailed him in the high-way: but he put them to flight, and obtained the Victory, not like a deſperate Man, enforced thereunto through neceſſity, but like a diſcreet, clear couraged and valiant Soldier. So that in the very place where he obtained the Victory againſt the *Jews* (after he was made King) he builded a moſt ſumptuous Palace, and a City, which he called *Herodium*. Whilſt he remained at *Reſſa* (a Borough of *Idumæa*) *Joſeph* his Brother came forth to meet him, and to conſult with him concerning their preſent condition, and to know of him what ſhould become of that great multitude that followed him, conſidering that they had no Soldiers in Pay, and the Caſtle of *Maſſada*, (whither they intended to fly) was too little to hold all the People: For which cauſe he ſent away many, to the number of Nine thouſand, willing them to N diſperſe themſelves here and there in the Country of *Idumæa*, and for the better diſpatch of their journey, he furniſhed them with Victuals. As for himſelf, he took with him his moſt able Soldiers and Friends, and repaired to the Caſtle of *Maſſada* (in which place he left the Women and their Train, to the number of Eight hundred, or thereabouts) and furniſhing the place with Corn, Water, and other Proviſions neceſſary, he went into *Petra*, the Chiefeſt City of *Arabia*. As ſoon as it was day, the *Parthians* plundered all that *Herod* left in *Jeruſalem*; and amongſt other things, they ſpoiled the Palace; but they medled not with *Hircanus*'s Money, which amounted to ſome 300 Talents. They left divers other things behind them alſo that appertained to *Herod*, and eſpecially that which had been tranſported into *Idumæa* by his providence. Neither O were the *Parthians* content with the ſpoil of the City, but they forraged all the Country round about, and ruined *Mariſſa* a very rich City.

A Thus *Antigonus*, brought back into his Country by the King of the *Parthians*, received *Hircanus* and *Phaſalus* that were Priſoners: yet he was vehemently diſpleaſed, becauſe the woman was eſcaped, whom according to his promiſe he intended to have delivered with the money: and fearing leſt *Hircanus* through the favour of the people ſhould be re-eſtabliſhed in his Kingdom (who then was Priſoner in the cuſtody of the *Parthians*) he cut off both his ears, depriving him by that means from enjoying the Prieſthood any more, by reaſon of that maim, becauſe the Law commanded that they who are in that dignity ſhould be ſound in all their members. But *Phaſælus* is to be admired for his great courage at that time: for underſtanding that he muſt needs die, he was no ways diſheartned with death, but that which he eſteemed moſt miſerable B and diſhonourable was, that he muſt needs die by the hands of his Enemy. Seeing therefore that he could not diſpatch himſelf by other means, (becauſe he was bound and chained) he knockt out his own brains againſt a ſtone, and ſo ended his life (with as great honour as may be imagined in ſuch a deſperate eſtate) depriving his Enemy of that power which he intended to practiſe in tyrannizing over him at his pleaſure: It is ſaid, that the Wound being very deep, *Antigonus* ſent privily Chirurgeons to cure him; and that under colour of healiug him, they ſhould put poyſon into the ſame, wherethrough he might die. But before *Phaſælus* gave up the ghoſt, he underſtood by a certain woman that his brother *Herod* had eſcaped from his Enemies; for which cauſe he endured his death with far greater cheerfulneſs and conſtancy, ſeeing that he left C behind him ſuch a man as would revenge his death, and puniſh his Enemies. But *Herod*, was no ways diſcomfited with the greatneſs of thoſe adverſities whith invironed him round about, but was the more whetted on to find out new inventions, and to adventure conſiderable attempts. For he went unto *Malchus* King of the *Arabians* (to whom formerly he had ſhewed much courteſie) hoping to receive the like of him in this time of his great neceſſity, and to draw ſome money from him, either by intereſt or gift. For being ignorant of his brother's death, he endeavoured to redeem him ſpeedily from his Enemies, by paying his Ranſom (which amounted to Three hundred Talents) and for that cauſe he led with him the Son of *Phaſælus*, who was only ſeven D years old, to leave him in pledge amongſt the *Arabians* for the ſum that was demanded. But certain meſſengers came to him from *Malchus*, who charged him in the Kings behalf to retire back again, for that the *Parthians* had enjoyned him that he ſhould neither receive or retain *Herod*; And uſed this colourable pretence, becauſe he would not pay his debts: and hereunto was perſwaded by the advice of the greateſt in authority among the *Arabians*, who pretended thereby to make themſelves maſters of that treaſure that *Antipater* had committed to their cuſtody. *Herod* anſwered them, *That he repaired not into their Country to give them cauſe of any trouble, but only to conſult with them about certain matters of great importance touching his own eſtate, and that afterwards he was reſolved to depart, and withdraw himſelf into* Egypt *as ſecretly as might be poſſible.* E He returned therefore to a certain Temple, where he had left divers of his followers; and the next day he came to *Rhinocura*, in which place he heard tidings of his brother's death. But afterwards *Malchus* repented himſelf of his ingratitude, and ſpeedily ſent after *Herod*, but he could not over-take him: for he had gotten far on his way, and was already arrived near to *Peluſium*: where being denyed his paſſage to *Alexandria*, in thoſe ſhips that were there, he addreſſed himſelf to the Magiſtrates of the place, who highly reſpected and honoured him, and ſent him to the City where *Cleopatra* was; who entertained him kindly: yet notwithſtanding ſhe could not perſwade him to remain with her. Whereupon he repaired towards *Rome* (notwithſtanding the Winter, and thoſe grievous troubles that at the very ſame time afflicted *Italy*, as it was reported.) Embarking himſelf therefore to ſail into *Pamphylia*, he was toſt with a moſt F cruel ſtorm; ſo that with great danger at laſt he arrived at *Rhodes*, having been inforced in the tempeſt to caſt into the Sea great part of his goods. There he met with *Sappinas* and *Ptolomy*, two of his endeared friends. He found alſo the City of *Rhodes* had ſuffered much miſery by *Caſſius*'s Wars: and although his means were very ſhort, yet he helped them in what he might, and cauſed their Walls to be repaired, notwithſtanding that by ſo doing he greatly hindred himſelf. After that, he cauſed a little Frigat to be built, and embarked himſelf with his friends to repair into *Italy*, and arrived at *Brunduſium*, and from thence went to *Rome*. The firſt to whom he diſcovered his misfortunes, was *Marcus Antonius*: to whom he reported all the occurrences in *Judea*: and how his brother *Phaſælus* was taken by the *Parthians*, and ſlain; and how G *Hircanus* was impriſoned with him. The manner alſo how they had eſtabliſhed *Antigonus* King, under promiſe to give them One thouſand Talents, and Five hundred of the faireſt Women, whom he intended to chuſe out of his own race. Laſtly, how he ſtole

away

The year of the World, 3925. before Chriſt's Nativity, 39.

Antigonus reſtored to the Kingdom by the *Parthians*, cutteth off *Hircanus*'s ears, to prevent his reinſtalment in the Prieſthood.

Phaſælus daſheth out his own Brains.

Antigonus putteth poyſon into *Phaſælus*'s wounds inſtead of curing him.

Herod flyeth to *Malchus* King of *Arabia*, to borrow mony.

Herod is commanded out of *Arabia*, and flyeth into *Egypt*: from thence, after ſome ſtorms, he repaired to *Rome*; where he certifieth *Antonius* of that which had befallen him.

The Year of the World, 3925. *before Chriſt's Nativity*, 39.

away by night, and reſcued them: and eſcaping his Enemies hands, had afterwards endured H
many miſeries. Beſides that, his friends were in great danger, and left beſieged;
for which cauſe he had ſailed by Winter, and diſpiſed all dangers, only to ſeek for aſſiſtance
at his hands, on whom depended his hope, and laſt refuge.

CHAP. XXVI.

Herod, *through* Antonius's *and* Auguſtus's *aſſiſtance, is declared King of the* Jews, *at* Rome. Antigonus *beſiegeth* Maſſada, *defended by* Joſeph, Herod's *Brother*.

Hedio & Ruffinus, chap. 13. *al.* 25.

Antonius loved *Herod*, and hated *Antigonus*.

Cæſar Auguſtus, *Herod's* Friend.

Herod admitted into the Senate, and declared King.

Herod intending the Kingdom for his Wife's brother enjoyeth the ſame himſelf.

Antonius hearing of all thoſe alterations that had befallen *Herod*, had compaſſion of I
his miſery (bethinking himſelf of the eſtate and condition of great men, who are
likewiſe ſubject to no leſs caſualties) and the rather was he induced to do him good,
both in remembrance of the friendſhip he had with *Antipater* his father, and alſo by
reaſon of *Horod*'s promiſes of certain ſums of money, if he were made King by his
means, as he had been formerly declared Tetrarch. But that which moſt moved him
hereunto, was the hatred which he bare unto *Antigonus*, whom he accounted to be a
mutinous man, and an Enemy to the *Romans*. On the other ſide, *Cæſar* was well inclined
to ſuccour him, both in regard of thoſe Armies which *Antipater* had brought into
Egypt in his father's ſervice, as alſo becauſe of the good hoſpitality and kindneſs that he
had ſhewed him in all things; and eſpecially to gratifie *Antonius*, who was well affected K
towards *Herod*. Whereupon the Senate being aſſembled, *Meſſala* and *Atratinus* brought
forth *Herod*, and after they had praiſed him, and recited the favours which the *Romans*
had received by his father, and the great affection and good will which he bare
to the people of *Rome*; they accuſed and declared *Antigonus* the *Romans* Enemy, not
only for his ancient crimes, but alſo, that in contempt of the *Romans*, he had received
the Kingdom from the *Parthians*. Whilſt the Senate was ſore diſpleaſed at the report
of theſe things, *Antonius* aroſe, and declared openly before them all, that in furtherance
of the *Parthian* War, it were not amiſs that *Herod* ſhould be made King: which
opinion of his was generally allowed, and finally ratified. The principal demonſtration
of the love and affection which *Antonius* bare unto *Herod*, was, that he not only L
obtained him the Kingdom, beyond all hope, for he never thought that the *Romans*
would grant that dignity unto him, who were wont to reſerve that honour to thoſe
of the King's blood; and therefore he intended to have demanded it for his Wife's Brother
Alexander, and Nephew to *Ariſtobulus* by the father's ſide, and to *Hircanus* by
the mother (which *Alexander*, *Herod* afterwards put to death, as ſhall be declared in
time and place) but alſo for that, within the term of ſeven days, he ſent him out of
Italy, with the unexpected titles of his felicity.

Herod aſcendeth the Capitol with *Antonius* and *Cæſar*.

Herod's family beſieged by *Antigonus* in *Maſſada*.

Ventidius under pretext to help *Joſeph* fiſheth to get mony of *Antigonus*.

As ſoon as the Senate was riſen, *Antonius* and *Cæſar* went forth, leading *Herod* between
them, and being accompanied by the Conſuls and other Magiſtrates, went up into the M
Capitol to do ſacrifice, and to place there this Decree the Senate had made as touching
this matter. The firſt day of *Herod*'s Reign *Antonius* feaſted him; and after this manner
he was eſtabliſhed King, the hundred and eighty fourth *Olympiad*, in the year
wherein *C. Domitius Calvinus* twice Conſul, and *Caius Aſinius Pollio* were Conſuls. Mean
while *Antigonus* beſieged thoſe that were in the Caſtle of *Maſſada*, who were plentifully
furniſhed with all things neceſſary (except it were water) for which cauſe *Joſeph Herod's*
brother, that was within, and Two hundred of his friends, had concluded to fly unto
the *Arabians*: for that they underſtood that *Malchus* had repented himſelf of that fault he
had committed againſt *Herod*. But whilſt they ſtood upon theſe terms, God poured
down a huge rain on a certain night, that in ſhort time filled their Ciſterns, ſo that they N
had no more neceſſity to fly; and from that time forward they took courage, and made
a ſally upon their Enemies, in which they charged *Antigonus*'s Soldiers after ſuch a
manner, ſometimes in open field, ſomtimes by ſurprizal, that they ſlew a great number
of them. At that time *Ventidius*, a *Roman* Captain, was ſent into *Syria*, to drive the
Parthians from thence, and after their departure he arrived in *Jewry*, making ſhew that
he would aſſiſt *Joſeph*: but in effect all his pretence was to draw money from *Antigonus*.
Being therefore encamped near unto *Jeruſalem*, and having drawn ſufficient money
from *Antigonus*, he retired himſelf with the greater part of his Forces: and to the intent
his deceitful dealing might not be diſcovered, he left *Silo* with a company of his Soldiers:
who likewiſe was honoured by *Antigonus*, leſt he ſhould be cauſe of ſome new O
trouble, before the *Parthians*, whoſe coming he expected, ſhould yield him aid.

CHAP. XXVII.

The Year of the World, 3296. before Christ's Nativity, 38.

A Herod *being returned from* Rome, *raiſeth an Army, taketh ſome places, and beſiegeth* Jeruſalem, *but cannot take it; he defeateth the Enemy in a great Battel: the Art he uſed to draw ſeveral of the* Jews, *who had hid themſelves in Dens, from* Antigonus's *party. He marched with ſome Troops to find out* Antonius, *who was making War againſt the* Parthians. *The five Battels that he fought on the Way.* Joſeph, Herod's *Brother, is killed in a Fight, and* Antigonus *cauſed his Head to be cut off. The manner how* Herod *revenged his Death. He beſiegeth* Jeruſalem, *where* Soſius *joineth him with a* Roman *Army; during this Siege,* Herod *marrieth* Mariamne.

B AFter that *Herod* was come from *Italy* by Sea to *Ptolemais*, and that he had aſſembled no ſmall number of Soldiers, both Strangers and his own Country-men, he marched forward againſt *Antigonus*, and paſſed through *Galilee*. *Silo* and *Ventidius* alſo gave him aſſiſtance in this Action, having received direction by *Gellius* from *Antonius*, that they ſhould aſſiſt *Herod* to recover his Country. But *Ventidius* was employ'd in appeaſing the Troubles that were raiſed in the Cities by the *Parthians*; and as touching *Silo*, he kept in *Judea*, having been corrupted by *Antigonus*. But the further that *Herod* daily marched into the Country, the more his Forces did encreaſe; and all *Galilee* (except a very few) ſubmitted themſelves unto him. Whilſt he marched forward towards *Maſſada*, (being moved thereunto, for to relieve his Parents that were beſieged therein) C the City of *Joppe* would not grant him paſſage; for the Citizens thereof were his Enemies; ſo that it behoved him firſt of all to ruinate the ſame, to the end he might leave no Retreat behind him for his Enemies, if he made towards *Jeruſalem*. Upon which occaſion *Silo* laying hold, diſlodged his Army and made thitherward; whom when the *Jews* did purſue, *Herod* ſallieth out with a ſmall Company, and put them to flight, and ſaved *Silo*, who could not reſiſt any longer. Afterwards having ſeized on *Joppe*, he haſted forwards to deliver his Friends that were beſieged in *Maſſada*; but part of the Inhabitants ſubmitted themſelves unto him, for the Friendſhip they had born unto his Father; and others of them, for the honour they bare unto him: the reſt admitted his Government, in acknowledgment of thoſe Favours they had received from D them both. But the greateſt part was moved thereunto by the hope they had conceiv'd of their new elected King, and the confirmation of his Government. Thus by theſe means was his Army mightily encreaſed.

Hed. & Ruf. c. 24. *al.* 16.

Herod returning from *Italy*, leads his Army againſt *Antigonus*.

He takes *Joppe*.

Many ſubmit themſelves to *Herod*.

Whilſt thus he marched forward, *Antigonus* ſeized on thoſe places that were fitteſt to lay Ambuſhes in, or to fight at advantages by the way, notwithſtanding that by thoſe Stratagems he did but ſmall or no hurt at all to his Enemy; ſo that *Herod* raiſed the Siege, and relieved his Friends out of the Caſtle of *Maſſada*, and after he had taken the Fort of *Reſſa*, he approached *Jeruſalem*, being attended by *Silo*'s Army, and by divers Citizens of the City, who were afraid of his power. And when he had pitched his Camp to the Weſtward of the City, thoſe that kept the Watch and Guard on that ſide, E ſhot their Arrows, and threw Stones againſt him: Divers likewiſe ſallied forth, and fought hand to hand againſt thoſe that were planted there: For which cauſe, firſt of all, *Herod* cauſed a Proclamation to be made round about the Walls, ſignifying unto them, that he reſorted thither for the common Good of the People, and for the Conſervation of the City, without intent of Revenge, or Memory of any Wrongs that his private Enemies had offered him, promiſing his moſt free Pardon to all thoſe whoſoever had heinouſly offended him. Hereunto *Antigonus* made this Anſwer (directing his Speech to *Silo* and the *Roman* Soldiers) that contrary to all Juſtice, they gave the Kingdom to *Herod*, who was a Private Man, and an *Idumæan* (that is to ſay, a half *Jew*) whereas it hath been a Cuſtom to beſtow the ſame on them that are of the Line of the Prieſts. F For albeit at that preſent they were diſpleaſed with him, for that he had ſeized on the Kingdom by means of the *Parthians*, and had reſolved with themſelves to diſpoſſeſs him; yet that there were divers others of that Royal Race, who might be made Kings according to the Law, who have no ways miſdemeaned themſelves towards the *Romans*; and moreover there are Prieſts, who ſhould not be juſtly and uprightly dealt withal, if they ſhould be deprived of that Honour which appertaineth unto them. Whilſt they debated the Matter after this manner between them, and grew to hot and injurious Taunts the one againſt the other, *Antigonus* commanded his Men to aſſail thoſe that were near unto the Wall; who ſhooting many Arrows with great courage againſt them, drove them eaſily from the Tower they kept.

Reſſa taken, and *Maſſada* delivered from the Siege.

Herod marches towards *Jeruſalem*,

Proclaims about the walls, that he came for the good of the People and the Commonwealth.

Antigonus upbraids *Herod*, that he is but half a *Jew*, &c.

The Enemy repulſes *Herod*.

G At that time *Silo* gave manifeſt proof that he had been corrupted by Mony; for he ſuborned divers of his Soldiers, who cried out that they wanted Victuals, and demanded greater Pay for their Maintenance, and requeſted that they might be placed in ſome

The Year of the World, 3925. before Chriſt's Nativity, 39.

away by night, and reſcued them: and eſcaping his Enemies hands, had afterwards endured many miſeries. Beſides that, his friends were in great danger, and left beſieged; for which cauſe he had ſailed by Winter, and diſpiſed all dangers, only to ſeek for aſſiſtance at his hands, on whom depended his hope, and laſt refuge.

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Herod admitted into the Senate, and declared King

Herod intending the Kingdom for his Wife's brother enjoyeth the ſame himſelf.

A*Ntonius* hearing of all thoſe alterations that had befallen *Herod*, had compaſſion of his miſery (bethinking himſelf of the eſtate and condition of great men, who are likewiſe ſubject to no leſs caſualties) and the rather was he induced to do him good, both in remembrance of the friendſhip he had with *Antipater* his father, and alſo by reaſon of *Horod*'s promiſes of certain ſums of money, if he were made King by his means, as he had been formerly declared Tetrarch. But that which moſt moved him hereunto, was the hatred which he bare unto *Antigonus*, whom he accounted to be a mutinous man, and an Enemy to the *Romans*. On the other ſide, *Cæſar* was well inclined to ſuccour him, both in regard of thoſe Armies which *Antipater* had brought into *Egypt* in his father's ſervice, as alſo becauſe of the good hoſpitality and kindneſs that he had ſhewed him in all things; and eſpecially to gratifie *Antonius*, who was well affected towards *Herod*. Whereupon the Senate being aſſembled, *Meſſala* and *Atratinus* brought forth *Herod*, and after they had praiſed him, and recited the favours which the *Romans* had received by his father, and the great affection and good will which he bare to the people of *Rome*; they accuſed and declared *Antigonus* the *Romans* Enemy, not only for his ancient crimes, but alſo, that in contempt of the *Romans*, he had received the Kingdom from the *Parthians*. Whilſt the Senate was ſore diſpleaſed at the report of theſe things, *Antonius* aroſe, and declared openly before them all, that in furtherance of the *Parthian* War, it were not amiſs that *Herod* ſhould be made King: which opinion of his was generally allowed, and finally ratified. The principal demonſtration of the love and affection which *Antonius* bare unto *Herod*, was, that he not only obtained him the Kingdom, beyond all hope, for he never thought that the *Romans* would grant that dignity unto him, who were wont to reſerve that honour to thoſe of the King's blood; and therefore he intended to have demanded it for his Wife's Brother *Alexander*, and Nephew to *Ariſtobulus* by the father's ſide, and to *Hircanus* by the mother (which *Alexander*, *Herod* afterwards put to death, as ſhall be declared in time and place) but alſo for that, within the term of ſeven days, he ſent him out of *Italy*, with the unexpected titles of his felicity.

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Herod's family beſieged by *Antigonus* in *Maſſada*.

Ventidius under pretext to help *Joſeph* fiſheth to get mony of *Antigonus*.

As ſoon as the Senate was riſen, *Antonius* and *Cæſar* went forth, leading *Herod* between them, and being accompanied by the Conſuls and other Magiſtrates, went up into the Capitol to do ſacrifice, and to place there this Decree the Senate had made as touching this matter. The firſt day of *Herod*'s Reign *Antonius* feaſted him; and after this manner he was eſtabliſhed King, the hundred and eighty fourth *Olympiad*, in the year wherein *C. Domitius Calvinus* twice Conſul, and *Caius Aſinius Pollio* were Conſuls. Mean while *Antigonus* beſieged thoſe that were in the Caſtle of *Maſſada*, who were plentifully furniſhed with all things neceſſary (except it were water) for which cauſe *Joſeph Herod's* brother, that was within, and Two hundred of his friends, had concluded to fly unto the *Arabians*: for that they underſtood that *Malchus* had repented himſelf of that fault he had committed againſt *Herod*. But whilſt they ſtood upon theſe terms, God poured down a huge rain on a certain night, that in ſhort time filled their Ciſterns, ſo that they had no more neceſſity to fly; and from that time forward they took courage, and made a ſally upon their Enemies, in which they charged *Antigonus*'s Soldiers after ſuch a manner, ſometimes in open field, ſomtimes by ſurprizal, that they ſlew a great number of them. At that time *Ventidius*, a *Roman* Captain, was ſent into *Syria*, to drive the *Parthians* from thence, and after their departure he arrived in *Jewry*, making ſhew that he would aſſiſt *Joſeph*: but in effect all his pretence was to draw money from *Antigonus*. Being therefore encamped near unto *Jeruſalem*, and having drawn ſufficient money from *Antigonus*, he retired himſelf with the greater part of his Forces: and to the intent his deceitful dealing might not be diſcovered, he left *Silo* with a company of his Soldiers: who likewiſe was honoured by *Antigonus*, leſt he ſhould be cauſe of ſome new trouble, before the *Parthians*, whoſe coming he expected, ſhould yield him aid.

CHAP.

CHAP. XXVII.

A Herod *being returned from* Rome, *raiſeth an Army, taketh ſome places, and beſiegeth* Jeruſalem, *but cannot take it; he defeateth the Enemy in a great Battel: the Art he uſed to draw ſeveral of the* Jews, *who had hid themſelves in Dens, from* Antigonus's *party. He marched with ſome Troops to find out* Antonius, *who was making War againſt the* Parthians. *The five Battels that he fought on the Way.* Joſeph, Herod's *Brother, is killed in a Fight, and* Antigonus *cauſed his Head to be cut off. The manner how* Herod *revenged his Death. He beſiegeth* Jeruſalem, *where* Soſius *joineth him with a* Roman *Army; during this Siege,* Herod *marrieth* Mariamne.

The Year of the World, 3296. before Chriſt's Nativity, 38.

B AFter that *Herod* was come from *Italy* by Sea to *Ptolemais*, and that he had aſſembled no ſmall number of Soldiers, both Strangers and his own Country-men, he marched forward againſt *Antigonus*, and paſſed through *Galilee*. *Silo* and *Ventidius* alſo gave him aſſiſtance in this Action, having received direction by *Gellius* from *Antonius*, that they ſhould aſſiſt *Herod* to recover his Country. But *Ventidius* was employ'd in appeaſing the Troubles that were raiſed in the Cities by the *Parthians*; and as touching *Silo*, he kept in *Judea*, having been corrupted by *Antigonus*. But the further that *Herod* daily marched into the Country, the more his Forces did encreaſe; and all *Galilee* (except a very few) ſubmitted themſelves unto him. Whilſt he marched forward towards *Maſſada*, (being moved thereunto, for to relieve his Parents that were beſieged therein)
C the City of *Joppe* would not grant him paſſage; for the Citizens thereof were his Enemies; ſo that it behoved him firſt of all to ruinate the ſame, to the end he might leave no Retreat behind him for his Enemies, if he made towards *Jeruſalem*. Upon which occaſion *Silo* laying hold, diſlodged his Army and made thitherward; whom when the *Jews* did purſue, *Herod* ſallieth out with a ſmall Company, and put them to flight, and ſaved *Silo*, who could not reſiſt any longer. Afterwards having ſeized on *Joppe*, he haſted forwards to deliver his Friends that were beſieged in *Maſſada*; but part of the Inhabitants ſubmitted themſelves unto him, for the Friendſhip they had born unto his Father; and others of them, for the honour they bare unto him: the reſt admitted his Government, in acknowledgment of thoſe Favours they had received from
D them both. But the greateſt part was moved thereunto by the hope they had conceiv'd of their new elected King, and the confirmation of his Government. Thus by theſe means was his Army mightily encreaſed.

Hed. & Ruf. c. 24. al. 16. *Herod* returning from *Italy*, leads his Army againſt *Antigonus*.

He takes *Joppe*.

Many ſubmit themſelves to *Herod*.

Whilſt thus he marched forward, *Antigonus* ſeized on thoſe places that were fitteſt to lay Ambuſhes in, or to fight at advantages by the way, notwithſtanding that by thoſe Stratagems he did but ſmall or no hurt at all to his Enemy; ſo that *Herod* raiſed the Siege, and relieved his Friends out of the Caſtle of *Maſſada*, and after he had taken the Fort of *Reſſa*, he approached *Jeruſalem*, being attended by *Silo*'s Army, and by divers Citizens of the City, who were afraid of his power. And when he had pitched his Camp to the Weſtward of the City, thoſe that kept the Watch and Guard on that ſide,
E ſhot their Arrows, and threw Stones againſt him: Divers likewiſe ſallied forth, and fought hand to hand againſt thoſe that were planted there: For which cauſe, firſt of all, *Herod* cauſed a Proclamation to be made round about the Walls, ſignifying unto them, that he reſorted thither for the common Good of the People, and for the Conſervation of the City, without intent of Revenge, or Memory of any Wrongs that his private Enemies had offered him, promiſing his moſt free Pardon to all thoſe whoſoever had heinouſly offended him. Hereunto *Antigonus* made this Anſwer (directing his Speech to *Silo* and the *Roman* Soldiers) that contrary to all Juſtice, they gave the Kingdom to *Herod*, who was a Private Man, and an *Idumaan* (that is to ſay, a half *Jew*) whereas it hath been a Cuſtom to beſtow the ſame on them that are of the Line of the Prieſts.
F For albeit at that preſent they were diſpleaſed with him, for that he had ſeized on the Kingdom by means of the *Parthians*, and had reſolved with themſelves to diſpoſſeſs him; yet that there were divers others of that Royal Race, who might be made Kings according to the Law, who have no ways miſdemeaned themſelves towards the *Romans*; and moreover there are Prieſts, who ſhould not be juſtly and uprightly dealt withal, if they ſhould be deprived of that Honour which appertaineth unto them. Whilſt they debated the Matter after this manner between them, and grew to hot and injurious Taunts the one againſt the other, *Antigonus* commanded his Men to aſſail thoſe that were near unto the Wall; who ſhooting many Arrows with great courage againſt them, drove them eaſily from the Tower they kept.

Reſſa taken, and *Maſſada* delivered from the Siege.

Herod marches towards *Jeruſalem*,

Proclaims about the walls, that he came for the good of the People and the Commonwealth.

Antigonus upbraids *Herod*, that he is but half a *Jew*, &c.

The Enemy repulſes *Herod*.

G At that time *Silo* gave manifeſt proof that he had been corrupted by Mony; for he ſuborned divers of his Soldiers, who cried out that they wanted Victuals, and demanded greater Pay for their Maintenance, and requeſted that they might be placed in ſome

The Year of the World, 3926. *before Chriſt's Nativity*, 35.

Silon ſuborns ſome of his Soldiers to depart *Jeruſalem.*

Herod procured and furniſhed the Army with Victuals, *&c.*

Antigonus ſends out Soldiers to ſurprize *Herod*'s Victuallers.

The *Romans* ſent to their Gariſons to winter.

convenient Gariſons to winter in, for that the places round about the City were deſolate, becauſe all neceſſaries for maintenance of Life had been taken away and waſted by *Antigonus*'s Soldiers. Thus was the whole Army diſcompoſed; ſo that each of them prepared themſelves to diſlodg. But *Herod* importuned, and cried out upon the Captains and Soldiers that were under *Silon*'s charge, telling them, that it concerned them not to abandon him whom *Cæſar*, *Antony*, and the Senate of *Rome* had ſent thither. That for his own part, he would give order that they ſhould have abundance of whatſoever they demanded; and immediatly after, he deprived *Silon* of all colour and pretext of flight: for he cauſed an incredible quantity of Victuals to be brought them; and commanded his Friends that inhabited the confines of *Samaria*, to bring them Corn, Wine, Oil, Cattel, and all other ſuch Proviſion from *Jericho*, to the end that from that time forward the Soldiers might want nothing. *Antigonus* was not ignorant thereof, ſo that he preſently ſent Men throughout the Country, to intercept and ſurprize the Purveyors and Victuallers. Who following *Antigonus*'s command, aſſembled a great number of Soldiers near unto *Jericho*, and encamping in the Mountains, eſpied, and watched thoſe that brought the Victuals. Mean while *Herod* lay ſtill, but took with him ten Companies, five of *Roman* Soldiers, and five of the *Jews*, with whom he intermixed ſome foreign Soldiers, with ſome few Horſemen, and came to *Jericho*; where, being arrived, he ſeized on the Town, which was abandoned by the Inhabitants, of whom five hundred with their Wives and Children were retired into the top of the Mountains, whom he took, and afterwards ſet at liberty; but the *Roman* Soldiers entring into their Houſes, and finding them full of all ſorts of Moveables, they plunder'd them. And the King having left a Gariſon in *Jericho*, diſmiſſed the *Roman* Army, to go and winter in the Countries lately ſurrendred unto him; namely in *Idumæa*, *Galilee*, and *Samaria*. *Antigonus* alſo purchaſed his Favour at *Silon*'s hands by ſtore of Bribes, that part of his Army was lodged in *Lydda*; all which he did to curry favour with *Antony*.

Robbers.

Herod bringeth all *Galilee* under his ſubjection.

Whilſt thus the *Romans* lived in all abundance, and bare no Arms, *Herod* would not be idle; but ſent his Brother *Joſeph* into *Idumæa*, with a thouſand Foot, and four hundred Horſe; and himſelf reſorted to *Samaria*, where his Mother, and his other Parents kept, who were removed out of *Maſſada*. After this, he went into *Galilee*, to ſurprize certain Caſtles which were held by *Antigonus*'s Gariſons, and being arrived at *Sephoris* (during a great Snow) after that *Antigonus*'s Gariſons were gone out of the foreſaid Caſtles, he found a great abundance of all ſorts of neceſſary Proviſion: And there having notice of certain Thieves, who inhabited in Caves, he ſent a Troop of Horſe, with three Companies of Foot, againſt them; whom he commanded to puniſh thoſe Robbers: the place where they lay was not far from a Borough called *Arbella*: and forty days after, he himſelf with all his Army marched thither; where the Enemies charged him fiercely, that the left Wing of his Squadron retreated: but he coming on with his main Battel, put them to flight, who were already almoſt Maſters of the Field, and made thoſe of his Followers that fled, face about, and purſue their Enemies as far as the Flood *Jordan*, who fled ſome one way, and ſome another; ſo that he drew all *Galilee* under his ſubjection, except thoſe that lurked in the Caves. He diſtributed Money alſo among his Soldiers, and gave each Soldier an hundred and fifty Drachms, and far more unto their Officers, and afterwards ſent them to winter in Gariſons near at hand.

Antigonus refuſeth to victual the *Roman* Army.

Ventidius ſends for *Silon* againſt the *Parthians.*

About this time, *Silon* and his Captains, who had paſſed the Winter in the ſaid Gariſons, came unto him: *Antigonus* would no more furniſh them with Victuals; for he gave them maintenance for no more than a Month, commanding thoſe that dwelt round about them to ſpoil the Country, and afterwards to retire themſelves into the Mountains, to the end that the *Romans* might be deſtitute of neceſſary maintenance, and by that means might be conſumed with Famine. *Herod* gave *Pheroras* his youngeſt Brother the charge of that Proviſion, commanding him to encloſe the Fort of *Alexandrion* with a Wall; who ſpeedily brought to paſs that the Soldiers had all ſorts of Neceſſaries at command, re-edified alſo the Fort of *Alexandrion* which had been laid deſolate. About that time *Antony* was in *Athens*, and *Ventidius* was in *Syria*, who having ſent for *Silon* to accompany him againſt the *Parthians*, did firſt of all charge him to aſſiſt *Herod* in that War, and afterwards to excite the Provincial Confederates to further his War. But *Herod* diſmiſſing *Silon* and his Company, to follow their deſtinated Wars with *Ventidius*, did in his own Perſon lead out his Soldiers againſt thoſe Thieves that lived in Dens. Theſe Caves were ſituate in the moſt high and inacceſſable Mountains, impregnable through narrow Paths environed with ſharp Rocks, wherein the Robbers inhabited ſecretly, with all their Families. King *Herod* cauſed a certain number of Coffers to be made faſt to Iron Chains, which he cauſed to be let down by an Engine from the top

A hill to aſcend the ſame from beneath, neither from above to creep downward againſt them.) Theſe Cheſts were filled with Soldiers, armed with great Hooks to draw theſe Thieves unto them, and to break their necks headlong from the height to the bottom. But the uſe of theſe Coffers was dangerous; for it was neceſſary to let them down an infinite depth into the Caves, eſpecially for that the Thieves had neceſſary proviſion among them; notwithſtanding, when they had gotten down, none of the Thieves durſt peep out of the mouths of their Caves; but fear conſtrained them to hold themſelves quiet. But a certain Soldier having girt his Sword by his ſide, and taken hold of the Chain with both his hands whereto the Coffer was faſtned, ſlid down as far as the entry of the Cave; and being diſpleaſed that none came out, he ſhot divers Arrows at thoſe that were within, B and wounded them; and after that, with his Hook he drew thoſe unto him who reſiſted, and tumbled them down headlong from the ſteep Rock; which done, he ruſhed in upon thoſe that were within the Cave, and ſlew many of them, and afterwards returned, and reſted himſelf in his Coffer. Divers hearing the Groans of thoſe that were wounded, were ſurprized with fear, and deſpair of their Life; but the Night's approach was the cauſe that the matter was not fully accompliſhed; and many of them getting notice of the King's free Pardon by a Herald, ſubmitted themſelves. The next day they renewed and continued the ſame manner of Fight, and divers went out of their Coffers to fight at the entrances of the Caves, throwing in Fire, which, there being much fewel in the Caves, did great execution. Within theſe Caves there was a certain old man apprehended, C with his Wife and ſeven Sons; who, being deſired by them, that he would ſuffer them to go and ſubmit themſelves to their Enemies, took up the entry of the Cave, and as his Sons advanced to get out, he ſlew them all, and after them his Wife; and at laſt, when he had caſt their dead Bodies down the Rocks, he threw himſelf down headlong after them, preferring Death to ſlavery. Yet before his death, he reviled *Herod* bitterly, and upbraided him with his ignoble extraction; and altho *Herod* (who ſaw all that which had hapned) ſtretched out his hand unto him for pardon, yet he would not give ear to him; and by this means were all theſe Caves entred, and the Thieves taken.

The Year of the World, 3927: *before Chriſt's Nativity*, 35.

Hed. & Ruf. c. 25.

Herod leads his Soldiers againſt thoſe Thieves that held the caves. He lets down his Soldiers from the top of the Mountain in Coffeas.

An old man kills his Wife and 7 of his Sons, and caſts himſelf headlong from the Rock.

Now when the King had eſtabliſhed *Ptolomy*, General over the Army in that Country, he retired into *Samaria*, with ſix hundred Horſe and three thouſand Foot, with a reſolution D to fight *Antigonus*, and to end their Quarrel: But *Ptolomy* had but very ſlender ſucceſs in his Government; for they that before time had troubled the Country of *Galilee*, ſallied out upon him, and defeated him. After which execution, they fled into the Mariſhes and inacceſſible places, where they robbed and ſpoiled all the Country. But *Herod* returning and ſetting upon them, puniſhed them; for he ſlew ſome of them, and the reſt were conſtrained to fly into ſtrong places; where he beſieged them, and entring their Fortreſſes perforce, put them to the Sword, and deſtroyed their Fortifications: and having brought this Rebellion to an end, he condemned the Cities to pay him the Sum of one hundred Talents. Mean while *Pachorus* was killed in the War, and the *Parthians* were defeated with him; which was the cauſe that *Ventidius* ſent *Machæras* to ſuccour E *Herod* with two Legions and 1000 Horſe, by *Antonius*'s order, corrupted by *Antigonus*'s Mony. But *Machæras*, notwithſtanding *Herod*'s diſſuaſion, yet he went to him, alledging, that he did it to look into his actions. But *Antigonus* expecting his ſudden approach, entertained him not, but cauſed him to be darted at, and driven thence, giving him to underſtand by his entertainment, what opinion he had of him, who at that time perceived plainly that *Herod* had given him good Counſel, and that himſelf had failed in misbelieving his advice: for which cauſe he returned to the City *Emaus*, and killed all thoſe *Jews* whom he met withal in the way, being much troubled at it, whether Friends or Enemies, he was ſo highly diſpleaſed at that which had hapned. *Herod* came to *Samaria*, reſolving with himſelf to go to *Antonius*, to complain of theſe grievances; and to tell F him that he had no need of ſuch Aſſociates, who did him more harm than his Enemies; whereas of himſelf he was able to make good his War againſt *Antigonus*. But *Machæras* haſted after him, entreating him to ſtay, and to go no further on that Journey, and pray'd him to leave his Brother *Joſeph* behind him, to go with him againſt *Antigonus*. By theſe perſuaſions and inſtant intreaties of *Machæras*, he was ſomewhat appeaſed; ſo that he left his Brother *Joſeph* behind him, with an Army, charging him no way to hazard his Fortune, or to fall to odds with *Machæras*. As for himſelf he haſted towards *Antony*, who at that time beſieged *Samoſata* (a City ſituate near unto *Euphrates*) having with him an Army of his Aſſociates, both Horſe and Foot. When *Herod* was arived in *Antioch*, he found divers men aſſembled there, who were deſirous to go and ſeek out *Antony*; but they durſt not advance, for fear the *Barbarians* ſhould ſet upon them in their Journey. G *Herod* encourag'd them, and offered himſelf to be their Guide. When they were come two days journey off *Samoſata*, the *Barbarians* laid an ambuſh for them, and had barred

Herod retires toward *Samaria*, to fight with *Antigonus*.

Herod puniſhes the Rebels in *Galilee*.

Ventidius overcomes *Pachorus* and the *Parthians*.

Machæras kills many *Jews*.

Herod deſigning to accuſe *Machæras*, is reconciled by him, and leaves his Brother *Joſeph* with an Army.

Herod repairs to *Antonius* at *Samaria* killing many *Barbarians*.

The Year of the World, 3927. *before Christ's Nativity,* 37.

up the way with Hurdles, and had likewiſe hidden ſome Horſemen thereabouts, until the H Paſſengers had recovered the Plain. Now when the foremoſt were paſt, the Ambuſh conſiſting of about ſome 500 Horſemen, they ſuddenly charg'd *Herod*, who was in the Rear; when they had broken the firſt Ranks whom they had met, *Herod*, with his Troop that was about him, immediately repuls'd them; and after he had encouraged his Followers, and whetted them on to the fight, he did ſo much, that he made thoſe that fled, to face about, and fight; ſo that the *Barbarians* were put to the Sword on all ſides. The King alſo purſu'd them ſo long, until at laſt he recover'd that which had been taken by them, which was a certain number of Sumpter-Horſes and Slaves: But being charg'd afreſh by others, and they in greater number than thoſe who encountred him at firſt, he likewiſe (rallying his Forces together) charged and overcame them; and killing divers I of them, he ſecured the way to thoſe that followed after, who all of them acknowledg'd him for their Preſerver.

Herod honorably entertained by *Antonius*.

When he drew near to *Samoſata*, *Antonius* ſent out the beſt of his Army to meet and honour him. As ſoon as he came to *Antonius*'s preſence, he entertained him kindly; and after he had heard that which had befaln him in the way, he embrac'd him, in admiration of his Virtue, and did him great Honour, as to him whom a little before he had rais'd to a Royal Dignity. Not long after this, *Antiochus* ſurrendred the Fort of *Samoſata* to *Antonius*, and upon this occaſion the War was ended. Whereupon *Antonius* committed the Province with the Army to *Soſius*, and after he had commanded him to ſuccour *Herod*, he departed into *Egypt*. *Soſius* therefore ſent two Legions of Soldiers K before into *Judea* to ſuccour *Herod*, and afterwards he follow'd with the reſt of his Army.

Antonius commits the Army to *Soſius*, and departs into *Egypt*.

Joſeph, *Herod*'s Brother, ſlain by *Antigonus*. The *Galileans* revolt from *Herod*.

Machæras fortifies *Gath*.

In the mean while, *Joſeph* is killed in *Jewry*, on this occaſion that enſueth; for forgetting his Brother *Herod*'s command which he gave him when he repaired to *Antonius*, he took five Companies of Soldiers which *Machæras* had left him, and marching towards *Jericho*, to gather in the Fruits of the Field, he pitched his Tents upon the Mountains: and for that the *Roman* Troops were but newly levyed, and conſiſted of thoſe Men who were untrained in the Wars, and for the moſt part were gather'd out of the Country of *Cœloſyria*; the Enemies having advertiſement hereof, aſſailed and ſurprized him in certain places of diſadvantage. where there was a hot Skirmiſh between them, in which *Joſeph* died fighting valiantly, and all his Army were defeated. The dead Bodies being in L *Antigonus*'s power, he cut off *Joſeph*'s head, notwithſtanding that his Brother *Pheroras* proffered him 50 Talents for the whole Body. Which done, the *Galileans* revolting from their Governors, drown'd thoſe of *Herod*'s party in the Lake; ſo that divers Commotions and Troubles were raiſed in *Jewry*. *Machæras*, he fortified the Caſtle of *Gath*. This Misfortune of *Joſeph*'s was reported to the King, in a certain Suburb of *Antioch*, called **Daphne**; who before the tidings had already conceived ſome ſuſpicion and fear, grounded upon certain Dreams, which gave him certain intelligence of his Brother's death. Departing therefore from thence with all expedition, he arrived near to the Mount *Libanus*, where he took about 800 Men with him, and the *Roman* Legion which he had, and M from thence came to *Ptolemais*; from whence he departed with his Army by night, and croſſed *Galilee* with them. Whereupon, the Enemies came forth againſt him, and were overcome by him, and ſhut up in a Fort, from whence they were come out but the day before, where *Herod* aſſailed them by break of day; but being unable to do them any harm, by reaſon of the bad weather, he led his Men into the Villages near adjoining. But when *Antonius*'s ſecond Legion was come, and joined to his Forces, they that were within the Fort, grew diſheartned, and forſook the ſame by night. So that *Herod* marched with all diligence to *Jericho*, with an intent to revenge his Brother's death; and being encamped near unto the ſame, he banquetted and entertain'd the Officers of his Army; and after the Feaſt was ended, and he had diſmiſſed his Company, he withdrew himſelf N into his Lodging: in which place it appeared how much God loved the King; for the Roof of the Houſe where he had ſolemniz'd his Feaſt, fell down, without hurt to any one whomſoever; for not one was left within it. Whence it came to paſs, that each one perſuaded himſelf that *Herod* was beloved by God, conſidering he had avoided ſo great and unexpected a danger.

Herod departs into *Galilee*. *Herod* overcomes the *Galileans*.

The Houſe where *Herod* ſolemnized his Feaſt, fell down, without hurting any man.

Herod wounded, *Antigonus* ſends *Pappus* to *Samaria*.

The next day, 6000 Enemies came down from the top of the Mountains, to fight with him, who afrighted the *Romans*; and their forlorn Hope chaſed *Herod*'s Soldiers with darts and ſtones, who was himſelf alſo hurt in the Thigh with an Arrow. *Antigonus* ſent a Captain to *Samaria*, whoſe name was *Pappus*, with ſome Soldiers, intending thereby to ſignifie unto his Enemies, that he had more Forces than he needed. *Pappus* drew near to *Machæras*, the *Roman* Captain; and as for *Herod*, he took five Cities by force, and put O ſome 2000 of them that were in Gariſon to the Sword; and afterwards (having ſet the Houſes on fire) he went out to encounter *Pappus*, who was encamped in a Borough called

led *Iſanas.* Divers that came from *Jericho* and *Jewry*, ſubmitted themſelves to *Herod*; who drawing near the Enemy (who marched forward with great boldneſs) he fought them, and overcame them; and being inflamed with a great deſire he had to revenge his Brother's Death, he purſued them that fled, and killed them even within their Borough. Theſe Houſes were preſently filled with Soldiers, and divers fled and hid themſelves upon the tops thereof, who were at laſt taken; for the Roofs of the Houſes were beaten down, whereby divers were killed by Stones that were thrown at them from above: the moſt grievous Spectacle of all thoſe that had happened in theſe Wars, was, to ſee an infinite number of Bodies heaped up amidſt the Rooms of the Houſes.

The Year of the World, 3929. *before Chriſt's Nativity,* 35.

Fight in the Houſes.

This Exploit of *Herod* did very much abate the courage of his Enemies, who loſt all hopes of any better ſucceſs for the future; for a man might have ſeen them fly away in whole droves; and had not a ſudden and violent Tempeſt fallen upon them, the triumphant Army of *Herod* had immediately entred *Jeruſalem* with aſſurance of Victory, which had made an end of all that War: For *Antigonus* had no other thoughts but to fly away, and to forſake the City. Now the Night drawing on, *Herod* gave order for the Soldiers to eat; and himſelf being weary, retired into his Chamber to bathe, where he eſcaped a moſt evident danger through God's Providence: for being naked, and having no body within but one of his Servants, three of the Enemies, who had hid themſelves for fear, ſtarted out with their Swords in their hands, and ran away, without daring to attempt any thing againſt the King's perſon, ſo terrible was his preſence to them. The next day *Herod* cauſed *Pappus*'s Head to be cut off, and ſent it to *Phæroras*, to comfort him for the loſs of his Brother *Joſeph*, whom this *Pappus* had killed. When the Tempeſt was over, he departed from thence, and approached near to *Jeruſalem*, and encamped near unto the City. This was about the third year after he had been declared King at *Rome*; and encamping in the places which were fitteſt for Battery, he took up his own Quarter before the Temple, as *Pompey* had done formerly. Having therefore erected three Bulwarks in three places, he built Towers thereon, by means of a great quantity of Wood, which he cauſed to be cut down round about the place; and having put the Siege in a forwardneſs, he went to *Samaria*, to marry *Mariamne*, who was *Alexander*'s Daughter, and *Ariſtobulus*'s Grand-daughter, with whom he had been contracted, as we have already told you.

Herod being alone in his Houſe, eſcapes unhurt among many arm'd Enemies.

He ſends *Pappus*'s Head to his Brother *Phæroras.*

He beſieges *Jeruſalem.*

He repairs to *Samaria* to marry *Alexander*'s Daughter,

The Year of the World, 3929. before Chriſt's Nativity, 35.

CHAP. XVIII.

Herod *aſſiſted by* Soſius, *General of a* Roman *Army, taketh* Jeruſalem *by force; buyeth the Plunder from the Soldiers, in favour of the City.* Soſius *taketh* Antigonus *Priſoner, and carrieth him away to* Antonius.

Hed. & Ruf. c. 26. al. 27. *Soſius* and *Herod* lead a mighty Army againſt *Jeruſalem.*

Herod prevents the Dearth.

The *Jews* without fear reſiſt the beſieged.

The outward part of the Temple, and the lower City taken. The *Jews* fly to the upper City, and the Temple. *Jeruſalem* taken.

AFter this Marriage was ſolemniz'd, *Soſius* repaireth thither through the Countrey of *Phœnicia*, and having firſt of all ſent his Army through the Continent, he himſelf alſo reſorted thither with many Foot and Horſe; thither alſo repaired the King from *Samaria*, with a conſiderable Army to join with the old Bands; for he had about 30000 Men. All theſe aſſembled themſelves together near unto the Walls of *Jeruſalem*, and planted their Siege nigh unto the Wall of the City that extendeth towards the Northward. The Army conſiſted of eleven Legions of Foot, with 6000 Horſe, beſides the Auxiliaries that came from *Syria*. Two Generals commanded this Army; namely, *Soſius*, who was ſent by *Antonius* to ſuccour *Herod*; and *Herod* himſelf, who made War for himſelf, with an intent, that having diſpoſſeſſed *Antigonus* (whom he had proclaimed Enemy to *Rome*) he himſelf might be King in his place, according to the Senate's decree. Thoſe *Jews* that were within the Walls (that is to ſay, almoſt all the Nation) reſiſted the *Herodians* with great courage, boaſting much of the Temple of the Lord, and wiſhing all good Succeſs to the People; namely that God would deliver them from all dangers: and ſpoiling all proviſion without the City, that was either needful for the uſe of Man or Beaſt, by their ſecret excurſions, they made the Beſiegers deſtitute of Victuals. Which inconvenience *Herod* prevented, having laid Ambuſhes to cut them off. As for Victuals, he made much proviſion be brought from remote places; ſo that within a very little ſpace they had abundance of all that which was neceſſary in the Camp. He erected alſo with no leſs care three Bulwarks, by the diligent labour of a great number of Workmen: for it was Summer-time; and neither was the Air incommodious, or negligence of the Workmen ſuch, but that they preſently furniſh'd and finiſh'd them. Afterwards having raiſed their Engines upon them, they batter'd the Wall with as much violence and diligence as poſſible: Notwithſtanding all this, they did no ways daunt thoſe that were within, who for their parts uſed all the cunning imaginable to defend themſelves, and by divers Sallies ſet on fire the Enemies Engines; and burnt not only thoſe that were half made, but thoſe that were wholly perfected; and when neceſſity drave them to cloſe Fighting, they ſhewed no leſs valour than the *Romans*; but they were inferior to them in Skill and Martial Diſcipline. And whenas, the firſt Wall was beaten down, they built up a new, and countermined againſt thoſe Mines that were made by the Enemy, ſo that they fought under ground hand to hand. Thus uſing Deſpair rather than Courage, they reſiſted to the uttermoſt, notwithſtanding they were beſieged by a great Army, and preſſed by Famine and want of Victuals; for the year wherein the Siege was continued was the ſeventh, in which the Earth was unmanur'd, which by us is call'd *The Year of Reſt*. But at laſt 20 choſen Souldiers firſt of all mounted upon the Wall, and after them one of *Soſius*'s Centurions; for the firſt Wall was taken in the fortieth day after the Siege, and the ſecond on the fiftieth, and ſome Galleries were burnt, which were near unto the Temple; which (as *Herod* ſaid) were burnt by *Antigonus*, to bring him into more hatred among the *Jews*. When the outward part of the Temple, and the lower part of the City were taken, the *Jews* fled into the Temple, and into the higher Town, leſt the *Romans* ſhould hinder them from offering their daily and ordinary Sacrifices unto God; and they ſent Ambaſſadors to their Enemies, to require that it might be lawful for them only to bring in certain Beaſts to offer them for Sacrifices. Which *Herod* their King granted them, hoping by this means that they would ſubmit themſelves, and yield up the places. But perceiving that his opinion failed him herein, and that they obſtinately reſiſted him, to continue the Sovereignty in *Antigonus*, he gave the aſſault, and took the City by force; where all places were preſently filled with Murders, in that the *Romans* were diſpleaſed, becauſe they had continued the Siege ſo long: and the *Jews* that were on *Herod*'s ſide enforced them utterly to deſtroy all thoſe that were of the contrary party; ſo that Slaughters raged and reigned every where, both in Porches, and in the Houſes whereinto they entred. Neither did the Religious Reverence of the Temple ſave thoſe Suppliants that reſorted thither for ſafety; but without compaſſion both old and young were put to death: neither did their murdering hand ſpare or refrain from Women; nay, not ſo much as from young Infants. And altho the King requeſted them to forbear, yet no man gave over, but all ſorts of perſons were murdered by them, without reſpect either of Sex or Age. *Antigonus*, inconſiderate of that eſtate wherein he had

The Year of the World, 3929. *before Chriſt's Nativity*, 35.

Antigonus ſubmits to *Soſius*.

Herod troubled in pacifying the Strangers.

The ſpoil of the City hindred.

had been, or the fortune and diſaſter that at that preſent attended him, came down from the Tower, and humbled himſelf on his knees before *Soſius*'s feet; who having no compaſſion of the change of that eſtate wherein he ſaw him, outragiouſly mocked him, calling him *Madam Antigona:* yet he left him not without Guard, after the manner of a Woman, but faſt bound for his further aſſurance. But *Herod* was buſied in deviſing how he might moderate his Aſſociates and Strangers, after he had the upper hand over his Enemies; for the Strangers ſwarmed into the City, and not only into the Temple, but alſo into the Sanctuary. He therefore exhorted ſome, and threatned others, and reſtrained the reſt by fore of Arms; and he was more troubled at that preſent in being a Conqueror, than if he had been conquered, for that thoſe things that were not lawful to be ſeen, were beheld by prophane Men. He prevented likewiſe the ſpoil of the City, as much as in him lay; beſeeching *Soſius* moſt inſtantly to preſerve it to the utmoſt, asking him, *If the* Romans *would leave him King of a Deſart, after they had voided the City of Men and Goods?* alledging furthermore, *That he eſteemed the Government of the whole World of no value, in regard of the Life of one of his Citizens.* *Soſius* anſwer'd, *That it was reaſon that the Pillage ſhould be given to the Soldiers, who had born the hazard of the Siege.* Whereunto *Herod* anſwer'd, *That he would ſatisfy every Man out of his own Treaſury*; and by this means he ranſom'd the reſt of the City, by fulfilling thoſe Promiſes; for he gave many mighty Gifts unto every one of the Soldiers, and by proportion unto the Captains; but above all, he royally rewarded *Soſius*: So that every one of them departed very well ſatisfied.

When *Jeruſalem* was taken.

Herod bribes *Antonius* to make away *Antigonus*.

The end of the *Aſmonean* Family, and their Prieſthood.

Theſe Calamities happened in the City of *Jeruſalem*, in the year wherein *Marcus Agrippa*, and *Canidius Gallus* were Conſuls, which was in the 185*th Olympiad*, in the third Month, on the days wherein the ſolemn Faſt was celebrated; as if this Affliction had jump'd together in one inſtant with that of *Pompey*'s, which had happened that very day 27 years. *Soſius* offered a Crown of Gold unto God, and afterwards departed from *Jeruſalem*, leading *Antigonus* Priſoner with him unto *Antonius*. But *Herod* fearing leſt if *Antigonus* ſhould be kept by *Antonius*, and ſent to *Rome*, he ſhould debate his Title with him before the Senate by Proteſt, that he was deſcended of the Royal Line, whereas *Herod* was but a Plebeian, and common Perſon; and that altho he had offended the *Romans*, and thereby might not deſerve to be King; yet at leaſt his Children, who were of the Princely Line, were not to be denied their Title: *Herod*, I ſay, fearing theſe things, prevailed ſo much, by force of his Money, with *Antonius*, that he cauſed him to put *Antigonus* to Death, ſo that at that time *Herod* was truly deliver'd from all his Fear. Thus ended the eſtate of the *Aſmoneans*, after 126 years. This Family was famous both for their Nobility, and alſo by reaſon of their Sacerdotal Dignity, and for the noble Actions and Exploits which their Anceſtors had atchiev'd for our Nation; but they loſt their Authority through their mutual Factions. Which Sovereignty was derived to *Herod*, *Antipater*'s Son, who was ignoble by Birth, and of mean Friends, who were Subjects and Vaſſals to Kings. See here what we have receiv'd from our Anceſtors, as touching the End of the Race of the *Aſmoneans*.

The Year of the World, 3930. *before Chriſt's Nativity,* 34.

The Fifteenth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The Contents of the Chapters of the Fifteenth Book.

1. Jeruſalem *being overcome by* Soſius *and* Herod, Antigonus *is beheaded by* Antony's *Commandment.* Herod *maketh away the chief Friends of* Antigonus.
2. *How* Hircanus *being diſmiſſed by the* Parthians, *returneth to* Herod.
3. Herod, *after he had made* Ariſtobulus *(his Wife* Mariamne's *Brother) High-Prieſt, practiſeth and worketh his Death.*
4. Cleopatra *thirſting after the Kingdoms of* Jewry *and* Arabia, *laboureth to beg a part of them at* Antony's *hands.*
5. *The Arrival of Queen* Cleopatra *in* Judea.
6. Herod *maketh war againſt* Aretas, *at ſuch time as* Antony *was overthrown by* Cæſar *in the* Actiac *War.*
7. *Of the Earthquake in* Jewry.
8. Herod's *Oration to his Army.*
9. Herod *intending to repair unto* Cæſar, *doth of neceſſity kill* Hircanus.
10. *How* Herod *obtained the continuance of the Kingdom of* Judea *at* Cæſar's *hands.*
11. Herod *maketh away* Mariamne, *through falſe Calumnies of her Enemies.*
12. *Of the Famine that afflicted the Land of* Jewry.
13. *The Building of* Cæſarea.
14. Herod *buildeth a new Temple in* Jeruſalem.

CHAP. I.

Antony *cauſeth* Antigonus, *King of the* Jews, *to be beheaded.*

Herod prefers his Favorites, and kills his Enemies. The *Phariſees* honored by him. *Pollio* foretold *Herod*'s Tyranny.

IN the former Book I have declared how *Soſius* and *Herod* took the City of *Jeruſalem* by force, and with it *Antigonus* Priſoner: Now we will alſo declare that which hath ſubſequently followed; for after that *Herod* had obtained the abſolute Government over the whole Land of *Judea*, he advanced all thoſe among the common people, who favoured his Proceedings. As for thoſe who were oppoſed againſt him, there paſſed not a Day wherein ſome one or other of them ſuffered not puniſhment. But, amongſt the reſt, *Pollio* the Phariſee, and *Sameas* his Diſciple, were highly honoured by him: For during the time of the Siege of *Jeruſalem*, they counſelled the Inhabitants to receive and entertain *Herod*; for which cauſe he reſpected them accordingly. Some are of opinion that *Sameas* made this Prediction. This *Pollio* heretofore (when *Herod* was found guilty of Death) foretold to *Hircanus*, and the reſt of the Judges, *That being abſolv'd by them, he ſhould one day inflict puniſhment upon them all.* Which Prediction God in proceſs of time approved by the event. No ſooner therefore became he Maſter of *Jeruſalem*, but he gathered together all the rich Houſhold-Goods that were in the Palace; and furthermore having rob'd the rich men of their Goods, and by this means rais'd a great ſum of Gold & Silver, he ſent great Preſents to *Antony* & his Friends. Moreover he condemn'd 45 of *Antigonus*'s principal and nobleſt Favourites to Death, ſetting a Watch about their doors, that none of them might be carried out under colour of being dead. The dead Bodies likewiſe were trodden under foot; and all the Gold, Silver, or Jewels, that was to be found amongſt them, was carried to the King, and converted to his uſe; ſo that there was no end of theſe Miſeries: For the Covetouſneſs of the Conqueror (whoſe greedy and thirſty deſire could hardly be quenched) laid hold on whatſoever was theirs. And becauſe it was the 7*th* year, it neceſſarily came to paſs that the Land was left uncultivated; for we are forbidden to ſow in this year. *Antony* having taken *Antigonus* Priſoner, reſolv'd to keep him Priſoner until the time of his Triumph: But after that he had heard the *Jews* were ready to rebel, and continued their good affection towards *Antigonus*, in regard of the hatred they conceived againſt *Herod*, he concluded with himſelf to take his Head from him at *Antioch*; for the *Jews* could ſcarcely contain themſelves. *Strabo* of *Cappadocia* teſtifieth no leſs in theſe words:

The ſlaughter of *Antigonus*'s Faction.

Antigonus beheaded.

Strabo of *Antigonus*.

Antony *having brought* Antigonus *the* Jew *to* Antioch, *cauſed his Head to be cut off; and was the firſt among the* Romans *that had cauſed a King to be beheaded in this manner, ſuppoſing*

A *ſing that the* Jews *might never otherwiſe be induced to change their opinions, and receive* Herod; *yet this opinion of his was not anſwerable to equity. For notwithſtanding whatſoever violence he did deviſe, yet could they not be induced to call him King, in ſo high eſteem and account held they their former King. But* Antony *ſuppoſed that that infamy would obſcure his Renown, and leſſen the general hatred they bare to* Herod. See here what *Strabo* writeth.

The Year of the World, 3930. *before Chriſt's Nativity,* 34.

Hed. & Ruf. c. 2.

As ſoon as the High-Prieſt *Hircanus* (who was Priſoner among the *Parthians*) heard that *Herod* had taken poſſeſſion of the Kingdom, he returned back unto him, being deliver'd after this manner following: *Barzapharnes* and *Pachorus*, Princes of the *Parthians*, had taken *Hircanus*, who was firſt High-Prieſt, and afterwards King, and with him B *Phaſælus Herod*'s Brother, and led them away Priſoners with them into their own Country. *Phaſælus*, not able to endure the diſhonour of impriſonment, and preferring an honourable death before a reproachful and ignominious life, murdered himſelf, as I have heretofore declared.

Hircanus hearing that *Herod* had obtained the Kingdom, returns to him.

CHAP. II.

Phraates, *King of the* Parthians, *letteth his Priſoner* Hircanus *return into* Judea; Herod, *to make ſure of him, contributeth hereunto, and giveth the High-Prieſthood to a Man of no account.* Alexandra, Herod's *Mother-in-law, and* Ariſtobulus's *Mother, addreſſeth her ſelf to* Cleopatra, *to obtain this Function for her Son, through* Antonius's *means.* C Herod *diſcovereth it, gives that Employment to* Ariſtobulus, *and feigneth to be reconciled to* Alexandra.

PHraates, King of *Parthia*, underſtanding how nobly *Hircanus* was deſcended, who was brought Priſoner to him, entertain'd him graciouſly, and for this cauſe drew him out of Priſon, permitting him to converſe in *Babylon*, in which place there was a great number of *Jews*, who honour'd *Hircanus* very much, and no leſs than their High-Prieſt and King. The like alſo did all they of that Nation inhabiting as far as *Euphrates*, which did not a little content *Hircanus*. But after that he was advertis'd that *Herod* was poſſeſs'd of the Kingdom, he transferr'd his hopes another way, being of his own nature D tenderly affected towards his Friends, expecting that one day *Herod* would requite him for that he had delivered him from death, whereunto he was condemn'd, and in danger likewiſe of the Penalty and Puniſhment. He began therefore to conſult with the *Jews* about his Journey, who in way of duty avd love came to viſit him, and who prayed him, and importun'd him to continue with them, offering him all Service and Honour; aſſuring him, that he ſhould in no leſs manner be reſpected among them than their High-Prieſt and King, yea in far higher regard than he might any way be in his own Country, by reaſon of the Maim he had in his Body through *Antigonus*'s Tyranny; alledging, that Kings do not ordinarily call to their remembrance thoſe pleaſures that they have receiv'd in their mean condition, becauſe that with their eſtates they change both their manners E and inclinations. But notwithſtanding all theſe, or ſuch like Allegations, yet could not *Hircanus* be withdrawn from the deſire he had to repair homeward. *Herod* alſo wrote unto him, *That he ſhould require* Phraates *and the* Jews *that inhabited his Kingdom, in no ſort to envy his Felicity, in that he ſhould partake with him both in Dignity and Royalty; alledging, that the time was now come, wherein he might acknowledg the kindneſs he had received, by being heretofore nouriſhed and preſerved by him.* With theſe Letters he ſent *Samaralla* likewiſe, in quality of an Ambaſſadour, to *Phraates*, furniſh'd with great and rich Preſents, endeavouring by that means to win him, that he in no ways ſhould hinder his good intent towards one that had ſo highly deſerved it at his hands; yet his Proteſtations were not anſwerable to his Pretence. F For inſomuch as he govern'd not with that uprightneſs which became a juſt King, he fear'd leſt ſome alteration might befal him according to his Demerits; for which cauſe he ſought to get *Hircanus* under his power, or at leaſt-wiſe to diſpatch him out of his life, which he afterwards perform'd. When therefore *Herod* had perſuaded the *Parthians* to diſmiſs *Hircanus*; and the *Jews* to furniſh him with money ſufficient to bear his expence in his Journey, he receiv'd him with all honour. In common Aſſemblies, he gave him always the higheſt place; and in the time of Feſtivals, he made him always ſit down before him; and the more cloſely to deceive him, he called him Brother, endeavouring by all means wholly to take away all colour and ſuſpicion of Treachery; neither omitted he any other ſtratagems, whereby he might any ways further or promote his cauſe; and yet by theſe means occaſion'd no ſmall ſedition in his G own Family. For fearing leſt any one among the Nobility ſhould be eſtabliſhed High-Prieſt, he ſent to *Babylon* for a certain man of a baſe extraction, called *Ananel*, and gave him the Prieſthood. For which cauſe *Alexandra* grew ſuddenly diſpleaſed, not being able

Hircanus highly honoured in *Babylon.*

Hircanus leaving his Country, expects favour at *Herod*'s hands.

Samaralla Herod's Ambaſſador to *Phraates.*

Herod highly honoreth *Hircanus.*

Herod gives the High-Prieſthood to *Ananel.*

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The Year of the World, 3934. *before Christ's Nativity,* 34.

Alexandra ſolicits *Antonius* for the High-Prieſthood for her Son.

Antonius requires *Ariſtobulus.*

Why *Ariſtobulus* was not ſent.

Herod accuſes *Alexandra* for pretending to uſurp the Kingdom.

able to endure that affront. This Woman was *Hircanus*'s Daughter, and *Alexander*'s Wife, who was King *Ariſtobulus*'s Son, who had two Children by her Husband; the one H very beautiful, who was called *Ariſtobulus:* the other was *Mariamne*, who was likewiſe fair, and married to *Herod.* She was highly diſpleaſed to ſee her Son ſo much undervalued, that during his Life another was called to the honour of the High-Prieſthood; for which cauſe, ſhe wrote unto *Cleopatra*, by the means of a certain Muſician, beſeeching her to beg the High-Prieſthood at *Antonius*'s hands for her Son. Which *Cleopatra* did moſt willingly, but *Antonius* made little reckoning of thoſe Suits. A certain Friend of his, called *Gellius*, who was come into *Jewry* about certain of his Affairs, and who had ſeen *Ariſtobulus*, fell in love with him by reaſon of his Beauty; and admiring likewiſe his tall ſtature, and allured by *Mariamne*'s admirable Beauty, he openly proteſted, that he accounted *Alexandra* a happy Mother in her Children, I and diſcourſing to this effect with her, he perſuaded her to ſend the Pictures of her two Children to *Antonius*; for that if he ſhould but behold them, he would refuſe him nothing wherein he ſhould requeſt his Friendſhip. *Alexandra* perſuaded by theſe words, ſent their Pictures unto *Antonius. Gellius* alſo made the matter more wonderful, telling him, that the Children ſeem'd rather to be ingendred of no mortal ſtrain, but by ſome divine Power; endeavouring as much as in him lay, that *Antonius* might be allured to affect them. Who ſuppoſing it to be a matter ill beſeeming him to ſend for *Mariamne*, who was married to *Herod*, and deſirous likewiſe to avoid *Cleopatra*'s Suſpicions, wrote unto *Herod*, that under ſome honeſt pretext, he ſhould ſend *Alexandra*'s Son unto him (with this addition, if it might K not ſeem troubleſome unto him.) Which matter, when *Herod* underſtood, he thought it no ways ſafe for him to ſend *Ariſtobulus*, (who was a handſome young man, and little more at that time than ſixteen years old, and nobly born;) conſidering that *Antonius* was at that preſent in ſuch authority, that no one in *Rome* was in greater credit than he; and who beſides that, was very much addicted to his pleaſures, which he openly hunted after, without fear of puniſhment, in regard of his greatneſs and power. He therefore wrote him this Anſwer, that if the young man ſhould but only depart out of the Country, all the Land would preſently be filled with war and troubles; for that the *Jews* pretended alteration in Government, and ſought to innovate by preferring a new King. When he had in this manner excuſed himſelf unto *Antonius*, he reſolved to entertain L both the younger *Ariſtobulus*, and his Mother *Alexandra*, with more reſpect. Moreover, his Wife *Mariamne* did continually importune him to give the Prieſthood to her Brother, alledging, that by that Honour he might prevent the occaſion of his Journey. For which cauſe aſſembling his Friends together in Council, he grievouſly accuſed *Alexandra* before them, proteſting that ſhe ſecretly conſpired againſt the Kingdom; and that by the mediation of *Cleopatra*, ſhe laboured to diſpoſſeſs him of the Sovereignty, to the intent that her Son, by *Antonius*'s means, might govern in his ſtead. Which practice of hers was ſo much the more unjuſt, becauſe ſhe deprived her own Daughter of that Honour wherein ſhe was, and raiſed up troubles likewiſe in that Kingdom which he had conquered with great labour and extreme danger; yet notwithſtanding that, he willing- M ly forgat that which was paſt, and forgave thoſe wrongs ſhe had done againſt him, and was ready notwithſtanding to ſhew all kindneſs and courteſie both to her and hers. He gave the High-Prieſthood to young *Ariſtobulus*; alledging, That heretofore he had eſtabliſhed *Ananel* in that place, for no other reſpect, than for that *Ariſtobulus* was under years.

Alexandra excuſes her ſelf; and being promiſed the Prieſthood for her Son, is reconcil'd to *Herod.*

After that he had thus ſeriouſly and conſiderately diſcourſed in the preſence of the Ladies, and Conſiſtory of his Friends, *Alexandra*, almoſt beſide her ſelf, not only through N the Joy ſhe had conceived by this unexpected good Fortune, but alſo for the fear ſhe had to be ſuſpected, began to defend her ſelf with tears and proteſtations, ſaying, *That all whatſoever ſhe had either practiſed or done, was to prefer her Son unto the Prieſthood, whom ſhe ſaw diſhonoured; but as touching the Kingdom, that ſhe had never pretended, neither would (if ſo be ſhe ſhould be preſented therewith) receive the ſame, thinking her ſelf for the preſent ſufficiently honoured, both for that ſhe ſaw* Ariſtobulus *in that eſtate, for the aſſurance that all her Progeny ſhould receive, in that he was raiſed up in dignity above the reſt.* Being therefore overcome by thoſe Favours, ſhe accepted willingly the honour for her Son, and ſhewed her ſelf obedient in all things, requeſting him, that if ſhe had committed any thing raſhly, or through inconſideration or paſſion, either in reſpect of her Children, or by the looſneſs of her Tongue, he would be pleaſed to pardon her. After theſe Debates and interchangeable Diſcourſes on both ſides, they ſhook hands O the one with the other, in token of a more fixed and unfeigned Friendſhip than was before, burying (as they pretended) all evil ſuſpicion, or cauſe of unkindneſs.

A

CHAP. III.

The Year of the World, 3929. before Chriſt's Nativity, 35.

Herod *depoſeth* Ananel *from the Dignity of the High-Prieſthood, and conferreth it upon* Ariſtobulus; *he cauſeth* Alexandra *to be ſeized on, and* Ariſtobulus, *when they were about to make their eſcape, by going to* Cleopatra; *he feigneth a reconciliation with them, and afterwards cauſeth* Ariſtobulus *to be drowned, beſtowing a coſtly Funeral on him.*

Hereupon *Herod* took away the Prieſthood inſtantly from *Ananel*, who was not that
B Country-man born (as we have heretofore declared) but was born amongſt
thoſe *Jews* that inhabit, and were planted beyond *Euphrates* by the *Aſſyrians*. For divers
thouſand *Jews* inhabited the Country of *Babylon*, and from thence took he his Original
alſo, being otherwiſe of the Race of the *Prieſts*, and well affected towards *Herod* for a
long time before, with whom he had familiar Acquaintance. He had preferred him to
this Honour when he was made King, and degraded him likewiſe to appeaſe the troubles
of his Family, demeaning himſelf herein contrary to the Law of the Country; For
when any one has once been enſtalled in that Degree, he is never to be diſplaced. The
firſt that tranſgreſſed this Ordinance was *Antiochus Epiphanes*, who diſpoſſeſſed *Joſuah*, and
prefer'd his Brother *Onias* to this place. The ſecond was *Ariſtobulus*, who took it away from
C his Brother *Hircanus*, and uſurped it himſelf. *Herod* was the third, who gave the Prieſthood
to *Ariſtobulus*, eſtabliſhing him in *Ananel*'s place before he was dead; and by this
means ſuppoſing he had found out a remedy to appeaſe the diſcords of his Family, he notwithſtanding
all this lived, not without ſuſpicion what event would follow after this Reconciliation:
For he feared *Alexandra*, leſt demeaning her ſelf as ſhe had done, ſhe ſhould
ſeek occaſion hereafter to raiſe new Troubles. He commanded her therefore to contain
her ſelf within the Royal Palace, and to do nothing of her own authority. Beſides
that, he had appointed certain Intelligencers, who ſhould diligently obſerve that nothing
ſhould be done without his knowledg; no, not concerning her particular Expences
and Table. All which things exaſperated her againſt *Herod*; for being full of
D Feminine Pride, ſhe diſdained to ſee her ſelf thus wrongfully ſuſpected, deſiring rather
to ſuffer any thing than to be deprived of the liberty of free Speech, and under colour
to be honoured, to live continually in ſervitude and fear. Whereupon, ſhe ſent ſome
of her truſty Friends to *Cleopatra*, to complain and lament the inſupportable Miſeries of
her preſent eſtate, entreating her, according to her power, to give ſpeedy relief. Whereupon,
Cleopatra ſent her word, that both ſhe and her Son ſhould reſort unto her into
Egypt with as great Secreſy as might be poſſible. Upon which advice, ſhe practiſed
this Policy: She cauſed two Coffins to be made, ſuch as Men are wont to bury their
dead in, in which ſhe hid her ſelf and her Son, commanding thoſe Servants of hers that
were privy to her Deſign, to carry them out in the night time, &and to go directly towards
E the Sea, where there was a Bark in readineſs, prepared to convoy them into *Egypt*. But
Eſop, one of her Houſhold-Servants, declared this Enterprize of hers to *Sabbion*, one of
Alexandra's Friends, ſuppoſing that he had been made privy thereunto; who had no
ſooner inkling thereof, but (for that beforetimes he was *Herod*'s Enemy, by reaſon he
was ſuſpected to have been one of thoſe that ſought to poiſon *Antipater*) he reſolved
by diſcovery of this ſecret flight to convert *Herod*'s hatred into friendſhip; and preſently
diſcovered *Alexandra*'s ſecret Enterprize to the King. Who diſſembling the matter, until
it was upon the point of execution, ſurprized her at ſuch time as ſhe thought to fly;
and yet notwithſtanding, he pardoned her that fault (in that he durſt not decree any
F puniſhment againſt her, tho he could have found in his Heart to have uſed ſeverity)
for that *Cleopatra* would not have contained her ſelf, had ſhe but had ſuch an occaſion
offered her to expreſs her hatred againſt *Herod*. For which cauſe, under the colour of
a high and magnanimous Spirit, he made ſhew to pardon her of his meer clemency;
yet inwardly reſolved to deſtroy young *Ariſtobulus*; yet not raſhly upon the inſtant,
leſt the Act ſhould grow apparent and palpable.

Hed. & Ruf. cap. 3.

Herod takes the Prieſthood from *Ananel*.

The Prieſthood taken from three.

Alexandra ſuſpected by *Herod*, is ſpied and watched.

Alexandra pretending to fly into *Egypt*, is betray'd.

Herod contrives *Ariſtobulus*'s death.

Now the Feaſt of Tabernacles was at hand, which was one of thoſe that was ceremoniouſly
and ſolemnly celebrated among us; for which cauſe he concealed his Intents
during the Feſtival Days, intending both in himſelf, and in the preſence and company
of the People, to follow all kind of Pleaſure and Delight; yet his Envy incited him
to haſten the execution of his Will. *Ariſtobulus* was at that time ſome ſeventeen years
G old, who when he approached the Altar to offer Sacrifices, according to the Law, apparelled
in the High-Prieſt's Ornaments, to perform the Ceremonies, he (who for amiable
countenance and good ſtature, ſurpaſſed the tenderneſs of his years) expreſſing

in

The Year of the World, 3921. *before Chriſt's Nativity,* 33.

Ariſtobulus drowned.

Ananel reſtored to the Prieſthood.

in his countenance the Dignity and Nobility of his Race, drew the eyes and good affections H
of all the People unto him; ſo that they openly called to remembrance the noble
actions of *Ariſtobulus* his Grandfather. All the People being therefore ſurmounted by
their Affections, and at that preſent time being all of them over-joyed, they break out
by little and little into Acclamations, mix'd with Wiſhes and Prayers; ſo that the good
will the People bore to *Ariſtobulus*, diſcovered it ſelf openly, and they manifeſtly (altho
too haſtily in ſuch a Kingdom) declared what Evils they generally endured: For
all which Cauſes *Herod* concluded to execute that which he had plotted againſt *Ariſtobulus*.
As ſoon therefore as the Feaſt was over-paſſed, he went unto *Jericho*, where *Alexandra*
entertained him. In that place he uſed *Ariſtobulus* with all kindneſs to draw
him to ſome ſecure place, playing with him, and counterfeiting to ſport, after the faſhion I
of the young men, to gratifie him. Now the place where they ſported, being too
hot, they quickly wearied, left their Sport, and went out together to take freſh Air, and
finding a pleaſant Shade under certain Arbours, and near certain Fiſh-pools, which were
largely ſpread round about, they beheld certain of their Servants and Friends that ſwam
therein, with whom not long after *Ariſtobulus* began to ſwim, being perſuaded thereunto
by *Herod*. Whereupon *Herod*'s Confederates (who were deputed to execute the
Murder) laid hands on him, and thruſt him under the Water, pretending to duck him
in ſport, and never gave him over until ſuch time as they had ſtifled him in the Water.
This hapned about the Evening, and after this manner died *Ariſtobulus*, after he had lived
in all for the ſpace of eighteen years, and adminiſtred the Prieſthood one whole year: K
and after this *Ananel* preſently recovered his former Dignity.

Lamentation for *Ariſtobulus*'s Death.

Herod's counterfeit ſorrow.

When this Accident was reported to the Women, all of them burſt out into Tears,
and were tranſported with ſtrange Lamentations, which they uttered over the dead
Body. All the City alſo was mightily troubled, neither was there any private Family
that thought not it ſelf touched by this inconvenience, but imagined the loſs in particular
to concern himſelf and no other. But above all, when *Alexandra* had notice of this
wicked Deed, ſhe was more paſſionate and perplexed than any other, being ſo much
the more diſcomforted, for that ſhe knew how all things had hapned. But the fear of a
far greater Miſchief conſtrained her to repreſs her Paſſion, ſo that divers times ſhe was
ready to bereave her ſelf of her own Life, and diſpatch her ſelf out of Miſery with her L
own hands. But ſhe contained her ſelf, to the end, that ſurviving, and living after her
Son, who was ſo fraudulently deſtroyed, and prolonging her own Life, without giving
any ſuſpicion or ſhadow, that ſhe might with more opportunity expect the occaſion to
revenge her ſelf. For which cauſe ſhe diſſembled all things, concealed her grief, and
made ſhew that ſhe knew nothing of that which was either intended, or had hapned.
As for *Herod*, he laboured by all means to perſuade the ſtrangers, that this Death had befallen
Ariſtobulus without his knowledg; and did not only prepare that which was
requiſite for the Funeral, but made ſhew to be truly ſorrowful; and it may be, that in
remembrance of *Ariſtobulus*'s beauty, and flouriſhing young years, he was really touched
with compaſſion, notwithſtanding that he imagined that his Death ſhould be a M
Means of his own ſecurity, demeaning himſelf in all things circumſpectly, with intent
to purge himſelf of that Crime: But eſpecially, he ſhewed his great Magnificence in
the interring of his Body, both in the furniſhing and preparation of the Herſe, as in
the perfumes and other things thereunto belonging, in ſuch ſort, as the grief which
the Ladies had conceived, was pacified after this manner of Conſolation.

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N

CHAP.

O

The year of the World, 3931. *before Chriſt's Nativity,* 29.

CHAP. IV.

A Herod *is obliged to repair to* Antonius, *to clear himſelf from* Ariſtobulus's *death; he winneth him with Preſents: He gave order, before his way-going, to his Brother-in-law* Joſeph, *to put* Mariamne *to Death, if* Antonius *ſhould condemn him to die.* Joſeph *revealed it imprudently to this Princeſs; and* Herod *put him to death, for being jealous of him, and* Mariamne. Cleopatra's *unſatiable Ambition and Avarice.*

BUT none of all theſe things could either move or mollifie *Alexandra*, but daily more and more ſhe increaſed her Sorrow, and in the height of her Tears kindled her Wrath with a deſire of Revenge. She therefore acquainted *Cleopatra* by her private B Letters of *Herod*'s Treaſons, and her Son's moſt miſerable and untimely death: *Cleopatra* long before that time deſirous to aſſiſt her, and having compaſſion of her miſery, undertook the matter, and ceaſed not to incite *Antony* to revenge *Ariſtobulus*'s death; telling him, that it was an unpardonable Error, that *Herod* being created King in ſuch a ſtate, whereunto he had no right, ſhould be ſuffered to practiſe ſuch Conſpiracies againſt the true and lawful Kings. *Antony* perſuaded by theſe her Words (as ſoon as he came to *Laodicea*) ſent for *Herod*, to the end, that making his appearance he might anſwer that which might be objected againſt him concerning *Ariſtobulus*'s death; for he diſliked the Act, notwithſtanding that *Herod* himſelf had attempted it. But altho *Herod* was afraid of this accuſation, and did not a little ſuſpect *Cleopatra*'s diſpleaſure C (for that ſhe ceaſed not continually to provoke *Antony* againſt him) yet he obeyed his Commands, and transporeed himſelf thither (the rather for that he durſt not otherwiſe do;) notwithſtanding he left his Uncle *Joſeph* behind him, committing the Government both of the Kingdom, and his private Eſtate unto him; giving him ſecret Inſtructions to kill *Mariamne*, if ſo be that *Antony* ſhould happen to do him any miſchief. For he loved her ſo extremely, by reaſon of her beauty, that he ſuppoſed himſelf wronged, if after his deceaſe ſhe ſhould be beloved by another; and he openly declared, that all that miſery which befel him, proceeded from *Antony*'s Paſſion, and intire affection and admiration of her beauty, whereof he had formerly heard ſome report. As ſoon therefore as he had diſpoſed his Affairs, notwithſtanding he had little hope of D good hap, yet he repaired to *Antony*.

Alexandra certifies *Cleopatra* of *Herod*'s Treaſons, and her Son's Murder.

Herod ready to repair unto *Antony*, commands *Joſeph* to kill his Wiſe.

But *Joſeph* governing that Kingdom that was committed to his Hands, converſed divers times upon this occaſion with *Mariamne*, and communicated oftentimes with her, not only about publick Affairs, but alſo to do her that Honour which ſo great a Princeſs deſerved. Therefore as he ſecretly converſed with her, witneſſing the friendſhip and ardent affection which *Herod* bare unto her; he found, that neither ſhe nor *Alexandra* did credit any ſuch thing, but rather laugh'd at it. For which cauſe, *Joſeph* being too forward to expreſs the King's good Will towards her, proceeded ſo far, that he diſcovered the Commands that were given him; thereby to make manifeſt that it was not poſſible for *Herod* to live without her, and that if any inconvenience ſhould happen un-E to him, he would not in death alſo be disjoined from her. This diſcourſe of *Joſeph* was not interpreted by the Ladies as a demonſtration of his good Will, but rather as a manifeſtation of *Herod*'s wickedneſs; who dying, deſired alſo that they ſhould periſh; and interpreted that which he had ſpoken, as the teſtimony of his tyrannical and malicious Heart. At that time there was a rumour ſpread in the City of *Jeruſalem* by *Herod*'s Enemies, that *Antony* had ſo tormented him, that he was dead. Whereupon all thoſe of the King's Houſe were troubled, and eſpecially the Ladies; ſo that *Alexandra* incited *Joſeph* to forſake the Palace, and take the Ladies, and retire under the protection of the *Roman* Legion, who at that time was about the City, for the ſecurity of the Kingdom, under the Conduct of the Tribune *Julius*, to the end firſt of all, that if any trou-F ble ſhould happen in the King's Houſe, they might be by this means in ſafety, having the *Romans* to befriend them; and afterwards, for that they hoped that if *Antony* ſhould ſee *Mariamne*, ſhe might obtain at his hands whatſoever ſhe deſired, and that he would reſtore the Kingdom unto her, and deprive her of nothing that concerned her, or was anſwerable to her Royal Eſtate.

A fooliſh rumor of *Herod*'s death.

But whilſt they were in theſe deliberations, there came Letters from *Herod*, contrary to thoſe reports, and all Mens expectations. For as ſoon as he came unto *Antony*, he compaſſed his favour by his many Preſents, which he had brought with him to that intent from *Jeruſalem*, and ſuddenly debating the matter with him, he appeaſed him ſo, that he was no more diſpleaſed againſt him; and from that time forward, *Cleopatra*'s Speeches G were but coldly received in regard of his ſo ample ſatisfaction. For *Antony* ſaid, *That there was no reaſon that a King ſhould be anſwerable for that which he had done in his Kingdom; for that in ſo doing, he ſhould no more be King; but that when the Honour is once*

Herod appeaſes *Antony* by Preſents, and certifies his Friends of his Health.

given

The Year of the World, 3932. before Chriſt's Nativity, 28.

given him, he hath the authority likewiſe left him to uſe his Regal Power: Urging farther, H
That it concerned Cleopatra *likewiſe her ſelf, not to ſearch too curiouſly into the Affairs and*
Government of Kingdoms. *Herod* ſhewed all this by his Letters, and ſignified farther
what other Honours he had received at *Antony*'s Hands in Aſſemblies and Feaſts, to
which he invited him always, notwithſtanding that *Cleopatra* ſeemed to be diſpleaſed
therewith, detracting him; and being deſirous to get the Kingdom of *Jewry* into her
Hands, ſtrove, with all means poſſible, to put him to Death; but that he had found
Antony always an upright Man, and feared not henceforward that any Evil ſhould befal
him; and returning preſently upon this, he brought with him a more ample teſtimony
of *Antony*'s moſt aſſured affection, both in reſpect of his own Kingdom, and
of his particular Affairs. And as touching *Cleopatra*, ſhe pretended not to ſeek any further I
than that which ſhe had, becauſe that *Antony* had given her *Cœloſyria* inſtead of
that which ſhe had demanded, forbearing thenceforward to mention *Jewry* any more,
becauſe that *Antony* wholly rejected thoſe Suits.

Joſeph and *Mariamne* accuſed before *Herod.*

Mariamne excuſes her ſelf before the King.

Herod commands *Joſeph* to be ſlain, and impriſons *Alexandra.*

After theſe Letters came unto their Hands, the trouble and diſturbance wherein they
were, and the deſire to retire unto the *Romans*, as if *Herod* had been dead, was wholly
extinguiſhed. Yet their reſolution was not hidden from the King; for his Siſter *Salome*,
and his Mother informed him of every particular at his arrival, after he had parted
from *Antonius*, who was marching againſt the *Parthians*. *Salome* likewiſe ſpake againſt
Joſeph her Husband, and ſlandered him objecting againſt him, that he had *Mariamne*'s
company. All which he ſpake through Malice; for that in a certain debate, *Mariamne* K
had in her rage deſpightfully hit her in the Teeth with her obſcure Birth. *Herod* (who
was always inflamed with the earneſt affection which he bare unto his Wife *Mariamne*)
was ſuddenly troubled hereat; and altho Jealouſie preſſed him forward, yet Love
reſtrained him, and kept him from doing any thing raſhly, for which cauſe he called
Mariamne aſide, and demanded of her in ſecret, what familiar company ſhe had kept with
Joſeph? She by ſolemn Oaths, and by all poſſible allegations in her own defence, appeaſed
the King by little and little, and pacified his Choler. For he was ſo tranſported with
the love that he bare unto his Wife, that he believed ſhe had ſufficiently purged her ſelf
of thoſe Slanders that had been forged againſt her; yielding her moſt hearty thanks
for her honeſt affection towards him, and declaring to her openly the great eſteem L
and love that he bare unto her. At length (as it often falleth out amongſt Lovers)
they fell to Tears, and embraced each other with great affection; for that ſhe gave him
no credit, he endeavoured the more to draw her to belief. Whereupon *Mariamne*
ſaid unto him; *It is not the Act of a Lover to have commanded, that if any thing ſhould befal*
thee otherwiſe than well with Antony, *I ſhould be preſently put to death, notwithſtanding*
I have no ways offended thee. No ſooner were theſe Words out of her Mouth, but
the King entred into a ſtrange Paſſion, and giving over his Embraces, he cryed out with a
loud Voice and tore his Hair, ſaying, *That he had a moſt evident Proof that* Joſeph *had*
committed Adultery with her; for that he would not have diſcovered thoſe things which
he had ſpoken to him in ſecret, except they had greatly truſted one another. And in this M
Emotion or Rage of Jealouſie he hardly contained himſelf from killing his Wife. But
the force of Love overcame him ſo much, that he bridled his Rage notwithſtanding it
was grievous and irkſome unto him. Yet he gave order that *Joſeph* ſhould be killed,
without either audience or juſtification of his innocency; and as touching *Alexandra*,
who was the cauſe of all theſe Troubles, he kept her Priſoner.

Hed. & Ruf. c. 9.

Cleopatra very covetous. She murdered her Brother and Siſter.

About the ſame time there hapned Troubles and Revolutions in *Syria*; for *Cleopatra*
continually ſolicited and importuned *Antony*, and whetted on his diſpleaſure againſt all;
perſuaded him to remove them from the Governments, and beſtow the ſame on her
ſelf. And for that *Antony* loved her extremely, ſhe was in great eſtimation and credit
with him; and being in her own nature inclined to Covetouſneſs, ſhe abſtained from no N
kind of corrupt dealing and wickedneſs. For knowing that the Kingdom ſhould deſcend
unto her Brother, ſhe cauſed him to be poiſoned whenas he was but fifteen years old;
as for her Siſter *Arſinoe*, ſhe cauſed her to be ſlain by *Antony*'s means, being at her Prayers
in the Temple of *Diana* in *Epheſus*. Moreover, in what place ſoever ſhe underſtood
that there was any hope to get Money, whether it were in robbing of Temples, or in
breaking open of Sepulchers, ſhe would be poſſeſſed thereof; neither was there any Religious
Place ſo Sacred, from whence ſhe took not away the Ornaments. There was not
any thing ſo profane and prohibited, which ſhe laid not Hands on to ſatisfie her unbridled
Avarice. Neither was the whole World ſufficient enough to content this ſtately
Lady, who was ſo much a Slave to her own deſires, and her inordinate Appetite, that O
all the Riches in the World were not able to ſatisfie the ſame. For this cauſe, ſhe conſtantly
importuned *Antonius* to take from others, to be liberal towards her; and therefore

A fore entring into *Syria* with him, ſhe preſently contriv'd how ſhe might get it into her poſſeſſion. For ſhe cauſed *Lyſanias*, *Ptolomy*'s Son, to be put to death, objecting againſt him, that he had private intelligence with the *Parthians*. She begged *Jewry* alſo at *Antonius*'s hands, and required him beſides that, to diſpoſſeſs the Kings of *Arabia*. He was ſo poſſeſſed by this Woman, that he ſeemed not only to be bewitch'd with her words, but alſo inchanted by her Poyſons, to obey her in whatſoever ſhe thought fit; yet he was aſhamed to commit ſo manifeſt injuſtices, leſt being ſo far over-ruled by her, he ſhould happen to offend in matters of more conſequence. Leſt therefore, either by denying her, he ſhould diſoblige her, or by condeſcending to her demands, he ſhould ſeems to be the wickedeſt Man alive; he deducted a ſeveral portion of both their B Dominions, and preſented her with the ſame. He gave her likewiſe thoſe Cities that are ſituate between the Flood *Elutherius* and *Egypt*, except *Tyre* and *Sidon*, which he knew to be free Cities of long continuance; although by earneſt ſollicitation ſhe thought to ſeize theſe alſo.

The year of the World, 3932. *before Chriſt's Nativity*, 32.

Cleopatra contrives *Lyſanias*'s death.

Antonius gives *Cleopatra* a portion out of *Jewry* and *Arabia*.

CHAP. V.

Cleopatra *goeth into* Judea, *and uſed all her endeavours (but in vain) to make* Herod *fall in love with her.* Antonius *having conquered* Armenia, *giveth her great Preſents.*

C AFter that *Cleopatra* had obtained all theſe things, and had accompanied *Antonius* as far as *Euphrates*, who at that time went to make War in *Armenia*; ſhe returned back again, and by the way viſited *Apamea* and *Damaſco*, and at laſt took her progreſs into *Jewry*, where King *Herod* met with her, and aſſured that portion which had been given unto her in *Arabia*, with all the Revenues of *Jericho*, unto her. This Country bringeth forth that Balm which of all other Ointments is the moſt precious, and only groweth in that place; and alſo the fineſt Palm-trees in the World. Being arrived in that place, and grown inwardly familiar with *Herod*, ſhe ſought to allure and draw him to her Luſt, being of her ſelf naturally addicted to ſuch Pleaſures and Intemperance; or rather (as it ſeemeth moſt likely) ſhe laid this foundation to intrap him, under colour to D revenge her ſelf of ſome injury by that means. But in effect, ſhe generally manifeſted, that ſhe had a paſſionate love for *Herod*; but he was not ſo kindly bent towards *Cleopatra*, knowing how badly ſhe was inclined towards all Men; and at that time he conceived the greater hatred againſt her, becauſe, by that intemperance of hers, ſhe pretended to deſtroy him; and although, that from the beginning he had rejected her ſollicitations, yet he reſolved to be reveng'd of her, if ſo be by theſe her ſubtile underminings ſhe ſhould continue her Policies to betray him. He asked counſel of all his Friends, whether having her in his poſſeſſion, he ſhould put her to Death: For in ſo doing, all thoſe ſhould be delivered from divers Evils, whom either in time paſt ſhe had moleſted, or hereafter ſhe ſhould bring into trouble; moreover, that it ſhould be profitable for E *Antonius* alſo, whom without all doubt ſhe would forſake, if any occaſion or neceſſity ſhould inforce him to make trial of her Friendſhip. But whilſt he debated and diſcourſed upon this reſolution, his Friends diſſwaded him; aſſuring him that it was far below a Prince of his worth, to caſt himſelf into ſo manifeſt peril, beſeeching him to attempt nothing raſhly: For that *Antonius* would not endure the ſame, notwithſtanding it might be approved that it ſtood with his profit; nay, rather, that by this means he ſhould increaſe his deſire. Farther, that no one colour of excuſe ſhould be left him, in that ſhe was the Woman of the greateſt Note and Nobility of that time; and that whatſoever profit might redound unto him by her Death, it would be an affront to *Antonius*: Whereby it moſt evidently appeared, how great damages would befal to the Kingdom, F and the King's Family alſo; adviſing him, to humour her in all things, except in her unlawful requeſt. By theſe, and ſuch Reaſons, and probable Conjectures, they deterred and diſſwaded him from adventuring upon this apparent danger, and attempting ſo hainous an act; ſo that contrariwiſe they induced him to offer *Cleopatra* many rich Preſents, and to conduct her onward on her way towards *Egypt*.

Herod inſtates *Cleopatra* in that part of *Arabia*, &c. that was given her. She is given to luſt.

Herod goeth about to put *Cleopatra* to death.

He brings *Cleopatra* on her way towards *Egypt*.

As ſoon therefore as *Antonius* had made himſelf Maſter of *Armenia*, he ſent *Artebazes*, *Tigranes*'s Son, with all his Children, who were great Princes, Priſoners into *Egypt*, and preſented them to *Cleopatra*; with all thoſe precious Jewels likewiſe which were taken by him, or found in the Kingdom. But *Artaxias*'s elder Son (who at that time had ſaved himſelf by flight) reigned in *Armenia*; whom *Archelaus* and *Nero* the G Emperor drove out of his Kingdom, and placed his younger Brother *Tigranes* in his room, as it ſhall be declared hereafter. As for the Tributes of the Countries which *Herod* was bound to pay unto *Cleopatra*, for the Lands beſtowed on her by *Antonius*, he, without deceit,

Antonius conquers *Armenia*.

deceit, juſtly paid them, ſuppoſing it to be very ſutable to his ſecurity, to continue himſelf in her good favour. As for the *Arabians*, they ſeeing that *Herod* had the levying of ſuch a Tribute, paid him for ſome little time 200 Talents a year, but afterwards they grew ſlow and negligent in their Payments, and ſcarcely ſatisfied the half.

The year of the World, 3933. before Chriſt's Nativity 31.

CHAP. VI.

Herod *intendeth to go to aſſiſt* Antonius *againſt* Auguſtus; *but* Antonius *obligeth him to follow on his deſign againſt the* Arabians: *ſo he entreth their Country, giveth them Battle, and gaineth it; but loſeth a ſecond, which he thought to have won.*

A*Retas* demeaning himſelf thus ungratefully, and refuſing to do that which in right he ought to perform; *Herod* made ſhew to take Arms againſt him, but deferred his revenge, in regard of the Contentions amongſt the *Romans*. For at that time nothing elſe was expected but the *Actian* War (which fell in the hundred and eighty ſeventh *Olympiad*) in which *Auguſtus Cæſar* determined to try his Title with *Antonius* for the Monarchy. In the mean while *Herod*, who had already for many years been Maſter of a peaceable and fruitful Country, from whence he drew rich Revenues, and many Forces, gathered divers Forces with the greateſt expedition that he might, to ſuccour *Antonius*. But he by Letters ſignified unto him, that he had no need of his aſſiſtance: notwithſtanding, he commanded him to make a road upon the *Arabians*, whoſe perfidious dealing *Antonius* had not only underſtood by *Herod* himſelf, but alſo by *Cleopatra's* advertiſements. For ſhe very cunningly conceived, that it would redound unto her profit, if one of theſe two ſhould overthrow the other. *Herod* according to theſe inſtructions from *Antonius*, returned back into his Country, and retained his Army always ready about him, and preſently invaded *Arabia*, and with his Forces, both Horſe and Foot, came directly to *Dioſpolis*, where the *Arabians* (having notice of his intended War againſt them) came out to meet him. They fought a moſt cruel battle, wherein, at laſt, the *Jews* had the upper hand. After this a great Army of the *Arabians* aſſembled themſelves at *Cana*, a certain place in *Cæloſyria*. Whereof, when *Herod* was fore-advertiſed, he marched forth againſt them, accompanied with the greater part of his Forces. As ſoon as he drew near to *Cana*, he reſolved to incamp in that place, and after he had well fortified and intrenched his Forces, to ſet on the Enemy with the firſt opportunity; but whilſt he imploy'd himſelf in the execution hereof, all the Army of the *Jews* cryed out, requiring him without delay to lead them forward againſt the *Arabians*, and were ſo encouraged, both in reſpect of the confidence they had in the good conduct and ordering of their Army, as in regard of their forwardneſs, who had been Actors in the former War, and partakers of the Victory; ſo that they ſcarce gave their Enemies leiſure to ſtand to their Arms. When *Herod* perceived that the heat and forwardneſs of the Souldiers could hardly be appeaſed, he thought good to make uſe of the readineſs of his Army, and arming himſelf, he marched on at the Head of his Army in Battalia: This ſudden approach daunted the *Arabians*; for although, for a while, they made head againſt them, yet perceiving their Enemies full of Heart, and themſelves unable to reſiſt them, divers of them retreated, aud betook themſelves to flight; ſo that all of them had been utterly defeated, had not *Athenio* endamaged *Herod* and the *Jews*. For he having the command of that Army which *Cleopatra* had in that place; and beſides that, bearing a privy grudg to *Herod*, diſpoſed his Army in a readineſs, and expecting the Event of the Battle, reſolved with himſelf to contain his Forces if the *Arabians* overcame the *Jews*; and ſo if they had the worſt (as indeed it came to paſs) to ſet upon the *Jews*, who ſhould be ſpent by that time; and ſurprizing them unawares, even in the height of their hope of good ſucceſs, to maſſacre them with freſh Supplies. When the *Jews* had ſpent all their ſtrength againſt their Enemies, and expected nothing leſs than the aſſurance of the Victory, he charged, and overcame them, who had retreated into certain rough and difficult places (whereunto their Enemies were better accuſtomed than themſelves) being grievouſly wounded by the *Arabians*, who returned back, and ſet upon them: divers of them that fled were killed; and of thoſe that eſcaped, few of them recovered the Camp. *Herod* loſing the hope of this Battle, poſted on Horſeback as faſt as he could, to bring on freſh Supplies; but notwithſtanding all his expedition and diligence, yet could he not recover the place in time. The Camp of the *Jews* was taken and ſacked, and the *Arabians* obtained no ſmall ſucceſs, beyond their expectation. From that time forward *Herod* began to make certain Incurſions into *Arabia*, preying on the Country, and doing them much miſchief. He incamped himſelf likewiſe upon the Mountains, forbearing to draw his whole Forces into the Field; and by his diligence and induſtry, his labours were not fruitleſs; for prevailing in ſome exploits, he put his Men in a capacity to recover their former loſſes.

Herod levieth an Army, to aſſiſt *Antonius*.

Herod is incited to the *Arabian* War.

Herod's Battles and Conqueſts.

Cleopatra's Chieftain overthrows *Herod*.

The *Arabians* returning to the Battle, kill thoſe that fly, and take the Camp.

CHAP.

A

CHAP. VII.

A terrible Earthquake hapneth in Judea. *The* Arabians *attack the* Jews, *and kill their Ambaſſadors who were ſent to treat of a Peace.*

The Year of the World, 3935. *before Chriſt's Nativity*, 29.

AT ſuch time as *Cæſar* and *Antony* made trial of their Titles in the *Actian* War, and
in the ſeventh year of the Reign of King *Herod*, there hapned ſuch an Earthquake
in the Country of *Judea*, that never the like was ſeen in any other place; ſo that
divers Beaſts were ſlain thereby, and many Men were overwhelmed with the ruins of their
Houſes, and periſhed to the number of ten thouſand. Only the Soldiers received no
B damage becauſe they encamped in the open Field. The *Arabians* hearing tidings thereof,
which were far greater by report than they were in effect, by ſuch, who in favour of
the *Arabians*, and hatred of the *Jews*, reported the ſame, grew proud; yea, ſo much
was their Courage increaſed hereby, as if all the Cities of *Jewry* had been already overthrown,
and the Men thereof extinguiſhed; and as if they had no Adverſaries remaining
alive to oppoſe them. For which cauſe laying hold of thoſe Embaſſadors of the *Jews*,
who came unto them to treat of Peace in their deſperate condition, they killed them,
and afterwards in the heat of their Spleen, ſet upon their Enemies Camp. But the
Jews not daring to expect or prevent their aſſault, for their preſent Miſeries had ſo dejected
their Spirits, ſeemed to neglect their Common-weal, and in a manner to deſpair
C of their ſafety. Theſe thus affected did the King encourage, and called unto
him the Captains, and (as much as in him lay) revived their drooping Spirits; and
when he had reſtored ſome to better hopes, at length he attempted to ſpeak unto all
the Army, who in the former overthrows would yield to no perſuaſion. Theſe he did
both comfort and exhort in ſuch manner as followeth.

Hed. & Ruf. c. 6.

An Earthquake in *Judea* kills ten thouſand men.

The *Arabians* kill the *Jews* Embaſſadors.

Herod comforts the *Jews* for their former loſſes.

CHAP. VIII.

King Herod'*s Oration to his Soldiers, by which he doth ſo encourage them that they give the* Arabians *a terrible overthrow, and oblige them to take* Herod *for their Protector.*

D

FRiends and Fellow-Soldiers, there is not one of you but knoweth, how many miſfortunes
have hindred our Progreſs of late, which are able to weary and amaze
Men of the greateſt reſolution. But ſince we muſt needs fight, and that all thoſe
things that have befallen us unto this preſent, are of that nature, that by your own
valour they may be recovered; I have reſolved to inform, and confirm you in thoſe
means, whereby you may retain and continue your accuſtomed valour and courage.

Herod exhorts his Soldiers.

First of all therefore (as to our War) it conſiſteth on juſt grounds, for we are inforced
thereunto through the inſolence of our Enemies; the Knowledg whereof ſhould chiefly make
E *you recover your courage. Secondly, I will apparently prove unto you, that our condition is*
not ſo deſperate, but that we have great and aſſured hopes to obtain the victory. First of all
therefore, I will diſcourſe of that which formerly I propoſed, and will make your ſelves
judges of thoſe things which I will diſcourſe upon. For you are privy to the Arabians *injuſtice,*
and how perfidious they are to their Friends, and impious and barbarous towards all Men;
but eſpecially they have always troubled us, provoking us through their extreme Avarice
and malignant Envy, with perpetual Injuries. And yet to let ſlip all other our Benefits to
that Nation, who is he that delivered them from their imminent peril and thraldom, that
was hazarded by Cleopatra's *means, but our ſelves? For the Friendſhip I had with* Antony,
and his benevolence toward me, was the cauſe that their burden of Miſeries was ſo
F *lightned;* Antony *forbore to commit any thing that might draw us to ſuſpicion.*

The cauſe of War againſt the *Arabians*.

Beſides, after ſhe had wrought him by her ſolicitation to cut off certain portions of the
two Kingdoms to be given unto her, the matter was ſo handled by me, that by divers Preſents
particularly beſtowed upon him by my Hands, I have obtained ſecurity for us both,
and by disburſing two hundred Talents of mine one, and giving my word for two hundred
more for others, for the Revenues of that very Land which in time paſt was ours, and
theſe now poſſeſs and enjoy.

Notwithſtanding, reaſon it were in my opinion, that we that are Jews *ſhould not be Tributaries,*
or give any portion of our Country to any Man; and if we muſt needs do it, it ill becometh
us to pay it for theſe, who enjoy their lives by our means. It ſhould not be reaſonable
G *for the* Arabians, *who after they had confeſſed with many plauſible Proteſtations and Thankſgivings,*
that they enjoy their Liberty by our benefit, to have deprived and thruſt us from
our own, and to have unjuſtly dealt with us; yea, even with us, I ſay, who were not their

The year of the World, 3935. before Christ's Nativity, 29.

Enemies, but rather on the contrary ſide their chiefeſt Friends in the time of Peace. And H *if fidelity ſhould be reſpected even amongſt thoſe that are our moſt hated Enemies, much more neceſſarily ought it to be obſerved by thoſe that are Friends. But theſe Men ſet light thereby, who think nothing Honeſt, but that which is annexed with Lucre; and think no wrong unexcuſable, that hath but a ſhow of Profit. Is there any queſtion then, whether we ſhould chaſtiſe theſe unjuſt Men by a juſt War? ſince both God commandeth no leſs, and enjoineth us always to hate outrage, and revenge injuſtice, eſpecially in that War which is not only juſt, but neceſſary. For that which both in the confeſſion of the* Grecians, *and opinion of the* Barbarians *is moſt hateful and heinous, this have they perpetrated in murdering our Embaſſadors. For the* Greeks *ſay, that Embaſſadors are ſacred and inviolable, and we our ſelves have received our wholſome and holieſt Precepts of the Law of* I *God by Angels; that is, from his Heralds and Meſſengers; for this Name can both bring God to Man's knowledg, and reconcile Enemy to Enemy.*

Legates inviolable.

What Impiety therefore is more unpardonable, than to put thoſe Embaſſadors to Death, who bring tidings of Right and Juſtice? Or what proſperity can they expect either in their Wars, or felicity in their whole lives, after ſo heinous a crime? Truly I cannot imagine any. But perhaps ſome Men will ſay, that right and equity is on our ſide; but that the greater number of Men and Means are with them; but this their Speech is unworthy of my Followers. For with thoſe with whom Juſtice is, with thoſe alſo is God; and where God is, there neither wanteth multitude nor fortitude. But let us wade further, and weigh our own Forces by themſelves. In the firſt Battel we had the victory, in the ſe- K *cond upon the firſt charge we put them to flight, and found them unable to make their Party good againſt us. Afterwards when the victory was ours, behold,* Athenio, *not by lawful War, but ſubtle Treachery aſſaulted us. But ſhall this be called their valour, or rather their fraud and ſecond iniquity? Why therefore ſhould we have leſs courage, who ought to have greater confidence? or why ſhould we fear them who are always inferiours, if they fight openly, and without fraud; and when they ſeem to overcome, they do it by injuſtice?*

With whomſoever Juſtice is, there is God alſo.

Moreover, if any Man ſuppoſe them to be valiant, this ſhould the rather incite them more and more unto Virtue; for it is no Honour for a generous and noble Mind to overcome his Inferiour, but to have Means and Might to conquer his Superior. And if any one be L *terrified by our domeſtick and homebred Miſeries, and by our late Earthquake, firſt of all let him think with himſelf, that he erreth in that which deceiveth the* Arabians, *by ſuppoſing the ſame to be more grievous and terrible than indeed it was. And afterwards let him think, that it becometh them not to draw matter of fear from thence, whence the other took occaſion of Courage. For as touching themſelves they conceive not any hope through any Good that is in themſelves, but only in the truſt they have that we are already dejected by our Calamities. But when they ſhall ſee us march forth againſt them, their Courage will be weakned, and our Confidence by this means ſhall be awakened, for that we are not at this time to encounter with deſperate Men: For neither are we overmuch afflicted; neither (as ſome think) hath this miſery befallen us through God's diſpleaſure, but theſe* M *are the caſualties of Fortune. And if by the Will of God theſe things are come to paſs, it is a marvel if by the ſame Will our Calamity ceaſe not; and that our puniſhment ſhould not ſatisfie his diſpleaſure. But that this preſent War is approved by him for juſt, he himſelf hath evidently declared. For whereas divers through the whole Nation have been oppreſſed by the Earthquake, none of you that bear Arms have incurred any miſchief; but all of you have been preſerved, which is a manifeſt token of the Will of God; and if your Children and Wives had generally followed the Wars as you do, none of you ſhould have been wanting. Whenas therefore you ſhall have bethought your ſelves of theſe things, and moreover in regard that God hath at all times an eſpecial care over you, fail not to purſue this injurious Nation with a juſt War, that neither reſpecteth the Laws of Friendſhip,* N *nor keepeth the League of Covenant; valiant in murthering ſacred Embaſſadors; and abject and villainous, where things are to be attempted by valour.*

Theſe perſwaſions of his did not a little encourage the *Jews* to the Battle, and made them more forward than before. As for *Herod*, after he had offered Sacrifice, according to the cuſtom, he drew his Army forth, and led them with great confidence againſt the *Arabians*; and paſſing *Jordan*, he encamped near unto the Enemy, with an intent to ſurprize a Fort ſituate between them both; making this account that it would further him much, either if preſently he ſhould be drawn forth to fight, or if it concerned him to march forward, for that this place ſhould ſerve him to encamp in with more ſecurity. The ſame reſolution alſo had the *Arabians*, for which cauſe they fell O to skirmiſh in that place, wherein the firſt on both ſides that gave the charge, and afterwards ſome other Followers were killed; ſo that thoſe of the *Arabians* ſide being overcome,

The *Arabians* are overcome by *Herod*.

The year of the World, 3935. before Chriſt's Nativity, 29.

A overcome, betook them to retreat. This ſucceſs of theirs bred no little hope in the *Jews*, who ſeeing the Enemies Army addreſſed to attempt any thing rather than to fight, grew the more bold to aſſail the *Arabian* in his Trenches, and beat him from his Camp. They being forced by theſe Aſſaults, drew forward to their defence in great diſorder, bringing neither Courage nor hope of Victory with them; yet notwithſtanding they defended themſelves, both in regard of their great number, as alſo in reſpect of that neceſſity whereunto they were inforced by the *Jews*. The Skirmiſh on both ſides was hot, and divers on either Party were put to the Sword; but in the end, the *Arabians* being put to the worſt, turned their backs. The ſlaughter was ſo great, that they not only periſhed by the Enemies Swords, but they themſelves murdered one another B in the Croud, and diſorderly flight, in which they were trodden under Foot, and lay murdered in a manner by their own Weapons. So that, in that defeat there fell ſome five thouſand: the reſt fled on the other ſide of the *Rampire*; but being overpreſſed with want of Victuals, and eſpecially with lack of Water, they had not any ground or aſſurance to eſcape. After them poſted the *Jews*, and being unable to recover the Fortreſs with them, they begirt the Camp with a Siege, and ſhut up all the paſſages that no ſuccour could come unto them, and took from them all opportunity to eſcape, altho they would have gone away.

The *Arabians* enforced by thirſt, require truce at *Herod's* Hands.

Whenas therefore they ſaw themſelves reduced into ſuch extremity, they ſent Embaſſadors unto *Herod*, firſt of all to demand a Truce; and afterwards, for that they C were oppreſſed with thirſt, to crave ſome remedy for their preſent neceſſities. But he neither reſpected the Embaſſadors, neither the profered Ranſom for the Captives, nor any other whatſoever reaſonable demand, deſiring earneſtly to revenge himſelf of thoſe injurious Treacheries they had practiſed againſt his Embaſſadors. Being therefore inforced by Thirſt (which amongſt other Plagues moſt grievouſly afflicted them) many of them forſook their Trenches, and offered themſelves to Bonds, and to be led away Captives; ſo that within five days ſpace four thouſand of them yielded themſelves Priſoners. On the ſixth day, all the reſt determined to ſally out, and aſſail the Enemy; rather making choice of aſſured Death, than thus lingringly and ignominiouſly to pine away. Whenas therefore they had all concluded hereupon, they in- D continently break out of their Trenches, but like unapt Soldiers for a Skirmiſh, decayed not only in Body, but in Courage; reputing their Death for advantage, to eſcape hereby their extreme misfortunes: For which cauſe upon the firſt onſet, about ſome ſeven thouſand of them were killed; and thus the fierceneſs of this Nation being allayed by this overthrow, they ſubmitted themſelves to *Herod*, whom to their own ſorrow they had approved to be a valiant Soldier.

CHAP. IX.

Antonius is overcome by Auguſtus *in the Battel of* Actium. *Herod puts* Hircanus *to death; his pretence for it: he reſolves to repair to* Auguſtus; *his orders before his way going.*

E

Hed. & Ruſ. c. 7.

Herod diſmayed at *Antony's* overthrow.

HErod puffed up with his ſucceſsful Fortune, returned back into his own Country, having obtained great reputation by his Valour and Virtue. But when he ſuppoſed his State to be moſt aſſured, he grew in danger both to loſe his Dignity and Life, by reaſon of that Victory that *Cæſar* obtained againſt *Antony* in the *Actian* War. For at that time he not only ſuppoſed himſelf to be utterly overthrown, but both his Friends and Enemies that were round about him loſt their hopes, for that it was unlikely that he ſhould eſcape unpuniſhed with *Antony*. Whereby it came to paſs, that his Friends could not conceal their deſpair, and his Enemies under their colourable and diſſembled Griefs, covered their Joy, promiſing themſelves thereafter a better and F pleaſing adminiſtration of the Commonwealth. Hereupon *Herod* perceiving that except *Hircanus*, there was not any one of the Blood Royal alive, determined to cut him off, reſolving with himſelf, that if he happened to eſcape the danger, a Man who at that time was worthier the Kingdom than himſelf, ſhould not claim the Crown; and if any misfortune ſhould befal him in regard of *Cæſar*, he deſired to diſpoſſeſs *Hircanus* of the Kingdom, in regard of the envy which he bare him, for that he was the only Man who deſerved to be advanced to that Dignity. Whilſt thus he was tormented in his thoughts, he had an occaſion offered him by *Hircanus's* own Followers to execute his intention. For *Hircanus* being of a mild and gentle Nature, during all his lifetime forbare to intermeddle with State Affairs, committing all things to Fortune, and G contenting himſelf with whatſoever condition it pleaſed her to allot him.

Herod determines to make away *Hircanus*.

Alexandra ſollicits *Hircanus* to require aſſiſtance from *Malchus*.

But *Alexandra* being an ambitious Woman, and unable to conceal with modeſty the hope ſhe conceived of Change, ſollicited her Father that he ſhould not any longer

endure

the Actian Battle

The Year of the World, 3935. *before Chriſt's Nativity,* 29.

300 Furlongs contain nine *German* Miles.

Hircanus by *Herod*'s command is put to Death.

Hircanus dies guiltleſs. *Hircanus*'s life.

endure the ſubjection of *Herod*, who was the very ſcourge of their Family, but rather H
that he ſhould ſtand upon his own Guard, and reſerve himſelf to his better Fortune.
She gave him counſel to write unto *Malchus*, who had the Government of *Arabia*, requeſting
him to grant him both protection and entertainment; for that if *Herod* ſhould
chance to be cut off by *Cæſar*'s diſpleaſure, doubtleſs the Kingdom would return unto
him, both in regard of his Nobility, as alſo of the Peoples favour. Theſe perſuaſions
of hers *Hircanus* at the firſt repulſed, but afterwards being overcome by the importunity
of the Woman, who ceaſed not day and night to ſing the ſame Song of future
hope, and of *Herod*'s Treaſons, he gave certain Letters to a Friend of his, written to the
Arabian, wherein he required him to ſend him certain Horſemen, who might conduct
him to the *Aſphaltite* Lake, which lieth diſtant from the Confines of *Jeruſalem* ſome three I
hundred Furlongs. And therefore he committed theſe Letters to *Doſitheus*'s truſt, both
for that he favoured *Hircanus* and his Daughter, and ſeemed likely for divers cauſes to
hate *Herod*; for he was *Joſeph*'s Kinſman, who was killed by *Herod*; and not long before
certain of his Brothers were put to Death amongſt others at *Tyre* by *Antony*'s command.
Yet for none of thoſe conſiderations continued he faithful to *Hircanus*: for he preferring
the preſent favour of the King that then reigned to the reſt, diſcovered the
Letter unto the King; who firſt of all giving him thanks, required one office of Friendſhip
more at his Hands; which was that folding up the Letter, and ſealing it, he ſhould
convey and deliver the ſame to *Malchus*, and return his Anſwer; for that it nearly concerned
him, if he knew his reſolution alſo. Which when *Doſitheus* had diligently performed, K
the *Arabian* returned this Anſwer, That he was ready to entertain both himſelf
and his whole Family, and all thoſe *Jews* likewiſe which were of this Faction, promiſing
to ſend him a Band of Soldiers, who ſhould be able to conduct him ſafely thither,
and ſhould be obedient to his command in all things. Now as ſoon as *Herod* had ſeized
on theſe Letters, he called for *Hircanus*, and demanded of him, whether he had any
Confederacy with *Malchus*; he denied it, but *Herod* proteſting and bringing forth his
Letter in an open Aſſembly, commanded him afterwards to be put to Death. Thus
are theſe matters regiſtred in *Herod*'s Commentaries: for by ſome they are delivered
otherwiſe; namely, that he was executed, not for this Crime which he had committed,
but for ſome Treaſons againſt the King. For they write to this effect, that *Herod* at L
a certain Banquet (diſſembling his ſuſpicion) demanded of *Hircanus*, whether he had
received any Letters from *Malchus*; and that he anſwered, that he had received Letters,
but ſuch as contained nothing elſe but Compliments. He asked him alſo, whether he
had received any Preſent: and when he had anſwered, that he had received nothing
but four Courſers for his Saddle; the King wreſted this to a capital Offence of Corruption
and Treaſon, and commanded him preſently to be led to Death. Now that he
died guiltleſs, they alledg this for a moſt approved Argument; namely, his gentle
Diſpoſition, who even in his youthful years never gave ſign or appearance of raſhneſs,
or pride, or ſignification of audaciouſneſs, no not even then when he had the Royal
Government in his Hands, but in the Freedom of Authority diſpoſed of the moſt things M
by *Antipater*'s advice. But at that time he was more than fourſcore years old, and
knew that *Herod*'s Eſtate was ſecure; and that there is no likelyhood that he would
remove from beyond *Euphrates*, where he lived in great repute, to live under *Herod*'s
Juriſdiction, or to engage in any trouble contrary to his humour, and ſo far different
from his Nature; ſo that all theſe things ſeem to be feigned by *Herod*.

Thus ended *Hircanus*'s Life, after his variable and adverſe Fortunes, wherewith during
all his life-time he was afflicted. For when his Mother *Alexandra* lived he was created
High-Prieſt of the *Jews*, and obtained that Honour for the ſpace of nine years; and
after his Mother's Death, he had ſcarcely governed the Kingdom for the ſpace of three
Months, but that he was expulſed by his Brother *Ariſtobulus*, and afterwards reſtored by N
Pompey's aſſiſtance, and receiving all his former Honours, he lived in full poſſeſſion of
them for the ſpace of forty years. After this he was once more diſpoſſeſſed by *Antigonus*;
and being maimed in his Body, lived certain years in captivity among the *Parthians*:
from whence not long after he returned home; and tho he had many
things promiſed him by *Herod*, yet after ſo many alterations of Fortune he obtained
nothing at his hands: and that which amongſt all the reſt is moſt of all to be lamented,
as we have ſaid, he was unjuſtly put to Death, an Innocent, and in his Old Age; for
he was a Lover of Juſtice, and an Obſerver of perpetual modeſty, and governed his Kingdom
for the moſt part by other Mens direction, being only guilty in himſelf of Ignorance
and the love of Idleneſs. Truly, *Antipater* and *Herod* by this Man's Goodneſs O
obtained ſo great riches: For which deſerts of his, againſt all Law and Right, he was
cruelly put to Death.

A But *Herod*, after *Hircanus*'s Death, addreſſed himſelf to perform his journey towards *Cæſar*; and having little hope of any good Fortune, in regard of his Friendſhip with *Antonius*, he grew deſperately jealous of *Alexandra*, leſt ſhe taking opportunity of the time, ſhould incite the People to rebel, and fill the Kingdom with domeſtical Sedition; for which cauſe, committing the Government to his Brother *Pheroras*, he left his Mother, *Cypros* his Siſter, and all his Kindred in the Caſtle of *Maſſada*, and commanded his Brother, that if any misfortune ſhould befal him, he ſhould retain the Kingdom in his own hands, and maintain it. As for his Wife *Mariamne*, for that by reaſon of certain diſlikes betwixt her, his Mother and Siſter, he left her with her Mother in the Caſtle of *Alexandrion*, and committed them to the Cuſtody of his Treaſurer *Joſeph*, and *Sohemus* the *Iturean*, and with her, the keeping of his Caſtles, both which had always been his Faith- B ful Friends, and to whom, in way of Honour, he committed the Cuſtody of theſe Princely Ladies. But he gave them alſo this command, that if they ſhould be certainly informed, that any ſiniſter miſhap had befallen him, they ſhould preſently kill them both, and to the utmoſt of their power continue the Kingdom in his Children, and his Brother *Pheroras*.

The year of the World, 3935. before Chriſt's Nativity, 29.

Herod's diſpoſition of his Affairs before he repaired to *Cæſar*.

CHAP. X.

Herod *ſpeaketh ſo generouſly to* Auguſtus, *that he obtained his favour; he accompanieth him into* Ægypt, *and receiveth him with ſuch an extraordinary magnificence, that it* C *put him in repute with all the* Romans.

After he had in this ſort given order for all his Affairs, he took ſhipping to *Rhodes*, to meet with *Cæſar*. And as ſoon as he arrived in that City, he took the Crown from his Head, and laid it apart, but as for his other Princely Ornaments, he changed them not; and being admitted to *Cæſar*'s preſence, he gave a more ample teſtimony of the greatneſs of his Courage than ever; for he neither addreſſed his ſpeech to intreat his Favour (according to the cuſtom of ſuppliants) neither preſented he any Requeſt, as if he had in any ſort offended him, but gave account of all that which he had done, without being daunted in the leaſt.

Herod comes to *Cæſar*, and declares what ſervices he had done *Antony*, promiſing him duty and love, if he might be received into favour.

D *For he freely confeſſed before* Cæſar, *that he had intirely loved* Antonius, *and that to the utmoſt of his power he had done him ſervice, to the end that he might obtain the Sovereignty and the Empire of the World; not by joyning his Forces unto his, in that he was otherwiſe imployed in the* Arabian *War, but in furniſhing him both with Wheat and Money; and that this was the leaſt office which it behoved him to perform towards* Antonius, *for that being once his profeſſed Friend, it behoved him not only to imploy his beſt endeavours on his ſo Princely Benefactor, but alſo to hazard both his Head and Happineſs to deliver him from Perils. All which (ſaid he) I have not performed according as I ought to have done; yet notwithſtanding I know, that at ſuch time as he was overcome in the* Actian *Battle, I did not alter my affection with his Fortune, neither did I reſtrain my ſelf;* E *for although I befriended not* Antonius *with my preſence and aſſiſtance in the* Actian *War, yet at leaſt I aſſiſted him with my Counſel, aſſuring him, that he had but one only means left him for his ſecurity, and prevention of his utter ruine, which was, to put* Cleopatra *to Death, for that by cutting her off, he might enjoy her Eſtate, and might more eaſily obtain his Peace, and pacifie thy diſpleaſure againſt him. And for that he gave but ſlender regard to theſe my admonitions, by his own ſottiſhneſs and indiſcretion, he hath hurt himſelf and profited you, becauſe, as I ſaid, he did not follow my Counſel. Now therefore (O* Cæſar) *in regard of the hatred which you bear unto* Antony, *you condemn my Friendſhip alſo. I will not deny that which I have done; neither am I afraid freely and publickly to proteſt how much I have loved him; but if without regard of Perſons you conſider how* F *kindly I am affected towards my Benefactors, and how reſolute and conſtant a Friend I am, and how mindful of kindneſs, the effect of that which I have done may make me known unto thee: For if the Name be only changed, the Friendſhip notwithſtanding may remain, and deſerve a due praiſe.*

By theſe words (which were manifeſt Teſtimonies of his reſolute and noble Courage) he ſo inwardly endeared himſelf unto *Cæſar*, who was a magnificent and worthy Monarch, that he converted this his accuſation into an occaſion to win and work him to be his Frind; for which cauſe, *Cæſar*, ſetting the Crown upon his Head, exhorted him that he ſhould no leſs reſpect his Friendſhip, than he had in former times *Antony*'s; and withal, did him much Honour; certifying him moreover, that *Capidius* had written unto G him, how much *Herod* had aſſiſted him in his Wars that he had with the Monarchs of *Syria*. *Herod* ſeeing that he was thus entertained, and that contrary to his expectation, the Kingdom was more ſurely confirmed unto him than before time, both by *Cæſar*'s

Hed. & *Ruf.* cap. 8. *Cæſar* confirms *Herod*'s Authority.

bounty,

The year of the World, 3935. *before Chriſt's Nativity* 29.

Herod conducts *Cæſar* toward *Egypt*, and preſents him with Gifts.

Herod entertains *Cæſar* and his Army.

Herod gives *Cæſar* 800 Talents.

bounty; and alſo by the decree of the Senate, which he had practiſed to obtain, for H his greater aſſurance, accompanied *Cæſar* as far as *Egypt*, preſenting both himſelf and his Friends with many rich Gifts, beyond the proportion of his Eſtate; endeavouring, by theſe means, both to win their favour, and to ſhew alſo the greatneſs of his courage; requiring moreover at *Cæſar*'s hands, that *Alexander*, who was one of *Antony*'s deareſt friends, might not be ſought out to be puniſhed; yet notwithſtanding, he could not obtain the ſame, by reaſon of an Oath that *Cæſar* had paſt before he ſollicited him. That done, he returned back again unto *Jewry*, with greater honour and aſſurance than before; whereby he ſtruck them with wonderful amazement, who expected his contrary ſucceſs, as if by God's ſpecial Providence he always over-went his dangers, to his great Honour. I Therefore he prepared himſelf to entertain *Ceſar*, who returned out of *Syria*, to take his journey into *Egypt*, and received him at *Ptolemais* with all Royal Honour, and gave his Army preſents with all abundance of Proviſion; ſo that he was accounted for one of *Ceſar*'s moſt affectionate Friends, and rode about with him, when he took the view of his Army; he entertained him alſo, and his Friends with one hundred and fifty Men, adorned with moſt rich and ſumptuous Apparel. And for that they were to paſs through a Country, wherein there was great ſcarcity of Water, he furniſhed them with both Water and Wine; ſo that they needed neither of them. He gave *Ceſar* alſo Eight hundred Talents, and ſo Royally ſatisfied he all Men, that they confeſſed themſelves to have had a far greater entertainment, than the Revenues and Profits of his K Kingdom could afford them. By which means, he gave the more ample teſtimony of his forward Friendſhip, and free Affection to deſerve well; and making uſe of the opportunity of the time, he obtained the reputation of a Prince of an Heroick and Noble Spirit; ſo that he was held inferiour unto no Man, for the good entertainment which he gave to the chiefeſt *Romans* in their return from *Egypt*.

CHAP. XI.

Mariamne *giveth* Herod *ſo cold a reception when he returned from* Cæſar, *that being joined to the aſperſions which* Herod's *Mother and Siſter laid upon her, he had infallibly cauſed her to be put to Death at that very inſtant: But he is engaged to return to* L Auguſtus; *he putteth her to death at his coming back. The buſineſs of* Alexandra, Mariamne's *Mother.* Herod's *deſpair after* Mariamne's *death; he falleth dangerouſly ſick.* Alexandra *endeavoureth to make her ſelf Miſtriſs of the two Forts of* Jeruſalem; *he made her be put to death, and* Coſtobarus *and others follow. He inſtituteth Plays and Shews in Honour of* Auguſtus, *by which he doth ſo irritate the moſt part of the* Jews, *that ten of them undertake to kill him; he putteth them to death: He buildeth many Forts, and rebuilds a very fine, and a ſtrong Town upon the ruins of* Samaria, *which he names* Sebaſte.

Mariamne and *Alexandra* diſpleaſed with *Herod*.

Sobemus diſcovers the King's Secrets.

BUT as ſoon as he returned unto his Kingdom, he found all his Houſhold troubled, and both his Wife *Mariamne*, and her Mother *Alexandra*, grievouſly diſpleaſed with M him. For they ſuppoſed (and not without cauſe) that they were not ſhut up in that Caſtle for their ſecurity's ſake, but as it were in a Priſon; ſo that, in as much as they neither might make uſe of other Mens, nor enjoy their own Goods, they were highly diſcontented. *Mariamne* alſo ſuppoſed that her Husband did but diſſemble his love, rather for his own profit than for any entire affection he bare towards her. But nothing more grieved her, than that ſhe had not any hope to live after him, if ſo be he ſhould happen to die, eſpecially for the order he had left concerning her: neither could ſhe ever forget what commands he had before that time left with *Joſeph*; ſo that by all means poſſible ſhe laboured to win the Affections of thoſe that had the charge of her, and eſpecially *Sobemus*, knowing very well that her ſafety depended wholly on his Hands. N Who in the beginning behaved himſelf very wiſely and faithfully, containing himſelf very circumſpectly within the bounds of his Commiſſion; but after theſe Ladies had with pretty preſents, and feminine Flatteries, wrought and mollified him by little and little, at laſt he blabb'd out all that which the King had commanded him; eſpecially, for that he hoped not that he ſhould return with the ſame power and authority, which before he had: and for that cauſe he thought thus in himſelf, that without incurring any danger in regard of *Herod*, he might greatly gratifie the Ladies; who in all likelihood ſhould not be deprived of that dignity wherein they were at that time; but would return them the like kindneſs when *Mariamne* ſhould be Queen, or next unto the King. Furthermore, he hoped that if *Herod* alſo ſhould return with all things anſwerable to his deſires, that he would perform nothing without his Wife's conſent, or upbraid him O with the act, if ſhe contradicted; for he knew too well that the King loved her ſo, that it was impoſſible to equal or expreſs his affections: and for theſe cauſes he diſcloſed the

A the truſt that was committed unto him. But *Mariamne* was very ſore diſpleaſed to hear that there was no end of her Miſeries, but they were altogether united and tyed to the dangers of *Herod*; and ſhe oftentimes wiſhed that he might never more return again in ſafety, ſuppoſing that her Life with him ſhould be very intolerable; all which ſhe afterwards diſſembled not, but openly confeſſed that which afflicted her with diſcontent. For whenas *Herod*, beyond all expectation, arrived in his Country, being adorned with mighty Fortune, he firſt of all, as it became him, acquainted his Wife with his good tydings, and happy ſucceſs, whom only amongſt all other his Friends and Wives, he embraced and ſaluted, for the pleaſing Converſation and Affection that was in her. But ſhe, while he repeated unto her theſe Fortunate Events of his Affairs, rather entertained B the ſame with a diſpleaſant Attention, than applauding Joy: Neither could her great ſincerity cover the agitation of her Mind. For when he folded his Arms about her Neck, ſhe unfolded her ſorrow in her ſighs, ſo ſimple and unfeigned were her affections; and ſeemed rather to be diſpleaſed than appeaſed by his narrations. Whereupon *Herod* was ſore troubled, perceiving theſe things not only ſuſpected, but alſo fully manifeſt; but above all things, he was diſtracted, when he conſidered the incredible and apparent hatred that his Wife had conceived againſt him, which incenſed him ſo, that he could not reſiſt the love that had attainted him; ſo that he neither could continue in wrath, nor liſten long to peace; and being unreſolved in himſelf, he now was attempted by this, and then diſtracted by a contrary affection: ſo much was his mind toſſed C between love and hatred; when oftentimes he deſired to puniſh the Woman's Pride, his Heart by loves mediation failed him in the enterprize. For nothing did more torment him than this fear, leſt executing his diſpleaſure againſt her, he ſhould by this means more grievouſly wound himſelf, through the deſire he bare unto his deceaſed Delight. Whilſt thus he was tortured in his Paſſions, and conceived ſiniſter Opinions againſt *Mariamne* his Wife; *Salome* his Siſter, and his Mother, having an inkling of his diſcontents, thought that they had gotten a fit opportunity to expreſs and execute their hatred towards *Mariamne*; for which cauſe they conferred with *Herod*, and whetted his ſpleen and diſpleaſure with variety of ſlanders, ſufficient at one aſſault to engender hatred, and kindle his Jealouſie againſt her. To theſe reproaches of theirs he lent no unwilling Ears; yet D he had not the Heart to attempt any thing againſt his Wife, or to give free credit to their report; notwithſtanding his diſpleaſure increaſed, and was inflamed more and more againſt her, for that neither ſhe could colour her cares and diſcontents, nor he contain himſelf from exchanging his love into hatred: and perhaps at that time he had publiſhed ſome fatal doom againſt her, had not a happy Meſſenger brought him word, that *Antony* and *Cleopatra* being dead, *Cæſar* was become Lord of *Egypt*; for which cauſe, haſting forward to meet and entertain him, he left his Family in that preſent Eſtate. Upon his departure, he recommended *Mariamne* to *Sohemus*, giving him great thanks for the care he had had of her, and granting him in way of gratuity a part of *Jewry* to govern.

The Year of the World, 3935. *before Chriſt's Nativity*, 25.

Herod but coldly entertained by his wife *Mariamne*.

Herod's ſorrow to ſee his wife's affections changed.

Herod's ſiſter and mother incenſe the King againſt *Mariamne*.

Antony and *Cleopatra* ſlain. *Cæſar* Lord of *Egypt*. *Sohemus* honored by *Herod*.

E When *Herod* was arrived in *Egypt*, and had friendly and familiarly conferred with *Cæſar*, he was highly honoured by him; for *Cæſar* gave him thoſe four hundred *French* Men that were of *Cleopatra*'s Guard, and reſtored that part of his Country unto him again, which was taken away and ſpoiled by her. He annexed alſo unto his Kingdom *Gadara*, *Hippon* and *Samaria*, and on the Sea Coaſts, the Cities of *Gaza*, *Anthedon*, *Joppa*, with the Tower of *Straton*; which when he had obtained, he grew more mighty than before; and after he had accompanied *Cæſar* as far as *Antioch*, he returned into his own Country. Upon his arrival, he found that Fortune which was favourable unto him abroad, too froward at home, eſpecially in regard of his Wife, in whoſe Affection he ſeemed to be moſt happy. For he was as inwardly touched with the lawful Love of F *Mariamne*, as any other of whom the Hiſtories make Report: And as for her, ſhe was both chaſte and faithful unto him; yet ſhe had a certain womanly imperfection and natural frowardneſs, which was the cauſe that ſhe preſumed too much upon the intire affection wherewith her Husband was intangled; ſo that without regard of his Perſon, who had Power and Authority over others, ſhe entertained him oftentimes very outragiouſly: All which he endured patiently, without any ſhew of diſcontent. But *Mariamne* upbraided and publickly reproached both the King's Mother and Siſter, telling them, that they were but abjectly and baſely born.

Hed. & Ruf. c. 9. *Cæſar* enlargeth *Herod*'s Dominions.

Mariamne a froward Woman.

Whereupon there grew a great enmity and uncoverable hatred between the Ladies; and from thence alſo, there aroſe an occaſion of greater accuſations and calumniations G than before. Theſe ſuſpicions were nouriſhed amongſt them, for the ſpace of one whole year after *Herod*'s return from *Cæſar*; and at length, this long contriv'd hatred brake out violently upon this occaſion that enſueth: Whenas about mid-day the King

had

The year of the World, 3936. *before Chriſt's Nativity,* 24.

had withdrawn himſelf into his Chamber to take his reſt, he called *Mariamne* to him to H
ſport with her, being incited thereunto by the great affection that he bare unto her. Upon this his command ſhe came unto him; yet ſhe would not lie with him, nor entertain his Courtings with friendly acceptance, but upbraided him bitterly with her Father's and Brother's Death. The King took theſe reproachful Words in very evil part, and was almoſt ready to ſtrike her; but his Siſter hearing a greater ſtir and noiſe than was uſual, ſent the Butler, who long before that time was ſuborned by her, whom ſhe commanded to tell the King, that *Mariamne* had prepared a drink for him to incite and quicken him unto love: Charging him moreover, that if the King in hearing him ſpeak of this potion, ſhould ſeem to be moved therewith, that then he ſhould proceed further in his diſcourſe. He therefore (being in this manner before-hand inſtructed I
what he ought to do) at that very inſtant was ſent to diſcover his treachery unto the King; for which cauſe with a ſober and ſtayed countenance he entred in unto him, being ſeriouſly and well prepared to diſcourſe, and told him, that *Mariamne* had bribed him to preſent his Majeſty with an amorous Cup of drink. Now when he perceived that the King was troubled with theſe Words, he proſecuted his diſcourſe, alledging that the potion was a certain Medicine which *Mariamne* had given him, the virtue whereof he knew not, which he had received according as he had told him, knowing that it concerned both his own ſecurity, and the King's ſafety.

Herod, who before this was highly diſpleaſed, hearing theſe Words, was ſo much K
the more incenſed; for which cauſe, he preſently commanded *Mariamne*'s moſt faithful Servant to be examined by Torments, as concerning the Poiſon, ſuppoſing that it was impoſſible for her to undertake any thing whatſoever without his privity. He being tried and tormented after this cruel manner, confeſſed nothing of that for which he was tortured; but declared unto the King, that the hatred which his Wife had conceived againſt him, proceeded from certain Words that *Sohemus* had told her. Scarcely had he finiſhed theſe Words, but that the King cried out with a loud voice, ſaying, *That* Sohemus, *who before time had been moſt faithful both to him and his Kingdom, would not have declared theſe his privy Commands, except there had been ſome more inward familiarity and ſecrecy betwixt him and* Mariamne; for which cauſe he preſent- L
ly commanded his Miniſters to lay hands on *Sohemus*, and to put him to Death. As for his Wife, he drew her to her Tryal, and to that effect he aſſembled his moſt familiar Friends, before whom he began to accuſe her with great ſpight and ſpleen, as touching theſe Potions and Poiſons aforeſaid; wherein he uſed intemperate and unſeemly Speeches, and ſuch as, for their bitterneſs, did ill become him in a cauſe of Juſtice; ſo that in the end, the aſſiſtants ſeeing the ſcope of his deſire, pronounced ſentence of Death againſt her; which being paſt, both he, and all other the aſſiſtants were of his opinion, that ſhe ſhould not ſo ſpeedily be executed, but that ſhe ſhould be kept cloſe Priſoner in ſome ſure place in the Palace. But by *Salome*'s ſolicitations, *Herod* was incited to haſten her death, for that ſhe alledgeth that the King ought to fear, leſt ſome Sedition ſhould M
be raiſed amongſt the People, if he ſhould keep her alive in Priſon. And by this means *Mariamne* was led unto her Death.

Sohemus ſuſpected by *Herod*, is put to Death. *Mariamne* accuſed by *Herod*, and impriſoned. By *Salome*'s inſtigations ſhe is led to execution.

Alexandra ſtrives to acquit her ſelf of *Mariamne*'s Treaſon.

Alexandra her Mother conſidering the Eſtate of the time, and fearing no leſs miſchief from *Herod*'s hands than her Daughter was aſſured of, ſhe undecently changed her Mind, and abjectly laid aſide her former Courage and Magnanimity. For intending to make it known, that ſhe was neither party nor privy to thoſe Crimes wherewith *Mariamne* was charged, ſhe went out to meet her Daughter, and entertained her injuriouſly, proteſting publickly that ſhe was a wicked Woman, and ungrateful towards her Husband; N
and that ſhe well deſerved the puniſhment that was adjudged her, for that ſhe durſt be ſo bold to attempt ſo heinous a Fact, neglecting to requite her Husband's entire love with her unfeigned Loyalty. Whilſt thus diſhoneſtly ſhe counterfeited her diſpleaſure, and was ready to pull *Mariamne* by the Hair; the Aſſiſtants, according to her deſert, condemned her generally for her Hypocriſie: but ſhe that was led to be puniſhed, convicted her ſelf by her mild behaviour; for firſt of all, ſhe gave her no Anſwer, neither was any ways altered by her Reproaches, neither would ſo much as caſt her Eye upon her; making it appear, that ſhe diſcretely concealed and covered her Mother's imperfections, and was grieved that ſhe had ſo openly ſhewed ſo great indignity; expreſſing for her own part, a conſtant behaviour, and going to her Death without change of colour, ſo that thoſe that beheld her, perceived in her a kind of manifeſt Courage and O
Nobility, even in her utmoſt extremity.

The year of the World, 3936. before Christ's Nativity 28.

A Thus died *Mariamne*, having been a *woman* that excelled both in *continence* and *courage*, notwithſtanding that ſhe failed ſomewhat in *affability* and *impatience of Nature*: for the reſt of her parts, ſhe was an *admirable* and *pleaſing beauty*, and of ſuch a *carriage* in thoſe companies wherein ſhe was entertained, that it was impoſſible to expreſs the ſame, in that ſhe ſurpaſſed all thoſe of her time; which was the principal cauſe that ſhe lived not graciouſly and contentedly with the *King*. For being entertained by him, who *intirely loved her*, and from whom *ſhe received nothing that might diſcontent her*, ſhe preſumed upon *a great and intemperate liberty in her diſcourſe*. She digeſted alſo the loſs of her friends very hardly, according as in open terms ſhe made known unto the *King*; whereby alſo it came to paſs, that both *Herod*'s mother and ſiſter, and himſelf likewiſe grew at odds with her.

B After her death the *King* began more powerfully to be inflamed in his affections, who before, as we have declared, was already miſerably diſtracted. For neither did he love after the common manner of married folk; but whereas almoſt even unto madneſs he nouriſhed this his deſire, he could not be induced by the too unbridled manners of his wife to allay the heat of his affection, but that daily more and more by doating on her, he increaſed the ſame. And all that time eſpecially he ſuppoſed that God was diſpleaſed with him for the death of *Mariamne*. Oftentimes he did invocate her name, uſing ſuch lamentable expreſſions that did not become the Majeſty of a *King*. And notwithſtanding he deviſed all kinds of delights and ſports that might be imagined, by preparing banquets, and inviting gueſts with Princely hoſpitality, to paſs away the time; yet all C thoſe profited him nothing, for which cauſe he gave over the charge and adminiſtration of his Kingdom. At length he was ſo beſotted with grief, that oftentimes he commanded his ſervants to call his wife *Mariamne*, as if ſhe had been alive. Whileſt thus he was afflicted, there came a peſtilence within the City, that conſumed a great part of the people, and moſt of the nobility, and all interpreted that this puniſhment was inflicted by God upon them for the unjuſt death of the Queen. Thus the King's diſcontents being by this means encreaſed, he at laſt hid himſelf in a ſolitary wilderneſs, under pretext of hunting: where afflicting himſelf inceſſantly, at laſt he fell into a moſt grievous ſickneſs. This diſeaſe of his was an inflammation or pain in the neck: he ſeemed alſo in ſome ſort to rave and grow mad: neither could any *remedies* relieve him of his *agony*; D but when the *ſickneſs* ſeemed rather to increaſe, all men at laſt grew almoſt deſperate of his *recovery*. For which cauſe his *Phyſician*, partly in reſpect of the contumacy of his *diſeaſe*, partly becauſe in ſo great a *danger* there was not any free election of *dyet*, they gave him leave to taſte whatſoever beſt pleaſed his appetite, committing the uncertain event of his health to the hands of Fortune.

Herod's miſerable eſtate after the death of his wife.

A plague invades *Jeruſalem*.

Herod falls ſick.

Whileſt thus he continued in *Samaria* which now is called *Sebaſte*, *Alexandra*, being at that time in *Jeruſalem*, having notice of this his condition, endeavoured to reduce all the *ſtrong fortreſſes* that were within the *City* under her ſubjection: the one of which was hard by the *Temple*, the other was ſituate within the *City*: for they that are Maſters of theſe keep all the reſt of the nation under their awe; becauſe that without theſe, neither E the uſual and daily *ſacrifices* may be performed, neither may the *Jews* live without ſuch *ſacrifices* and *oblations*, who had rather loſe their *lives* than contemn their *religion*. She therefore ſollicited thoſe that had the *government* thereof to ſurrender them up to her and *Herod's children* begotten of her daughter *Mariamne*, leſt he being dead, they ſhould be ſeized on by others: and if it ſhould fortune him to recover his *health*, in the mean while they might be kept and held by no man more ſecurely, than ſuch as were his neareſt friends. This *ſuit* and *ſollicitation* of hers was but coldly received, and the Captains who at all times ſhewed themſelves always faithful, at that time were the rather far more conſtant in their *duty*, both for that they hated *Alexandra*, and alſo that they thought it a *great offence* to deſpair of the *health of their Prince*. For theſe were *the King's old friends*, F and one of them was *Herod's own Nephew*, whoſe name was *Achiabus*. For which cauſe they ſent preſently *meſſengers* unto him to ſhew him *Alexandra's intent*; who having heard theſe news, preſently commanded her to be put to *death*: and at length overcoming his *ſickneſs*, he grew ſo badly both affected in *body* and *mind*, that he grew *hateful unto all men*: ſo that all thoſe who offended him, and for how little cauſe ſoever, were preſently *puniſhed*. In this his *intemperance* he imbrued his *hands* in the *blood* of divers of his *friends*, as *Coſtabarus*, *Lyſimachus*, *Antipater* ſirnamed *Gadias*, and *Doſitheus*, for this occaſion that enſueth. *Coſtabarus* was an *Idumæan*, and one of the *greateſt account* among his *countrymen*, who was deſcended from the Prieſts of *Cozas*, whom the *Idumæans* eſteem for a God, before that *Hircanus* had obliged them to embrace the *Jews Religion*. *Herod* being made *King* G *of the Jews*, appointed *Coſtabarus* to be Governor in *Idumæa* and *Gaza*, giving him *Salome* his ſiſter to wife, after he had put *Joſeph* to death, to whom ſhe had been married before, as we have declared. *Coſtabarus* ſeeing himſelf in this eſtate beyond his

Alexandra in *Herod*'s abſence ſeeks to get poſſeſſion of the Caſtles.

Herod is certified of *Alexandra*'s intent, who is put to death.

Coſtabarus, who was married to *Herod*'s ſiſter, uſurps in *Idumæa*.

The year of the World, 3936. *before Chriſt's Nativity*, 28.

tion, grew more proud than this good fortune required, and in a little time forgot himſelf ſo far, that he thought himſelf diſhonoured, if he ſhould perform that which *Herod* commanded him, and ſcorned that the *Idumæans* ſhould be under the *Jews ſubjection*, notwithſtanding they had received their manner of government from them. He therefore ſent meſſengers unto *Cleopatra*, giving her to underſtand, that *Idumæa* had always been under her Anceſtors ſubjection: and for that cauſe ſhe ought upon juſt cauſe to demand and beg that Country at *Antonius*'s hand, and that for himſelf he was ready to become her ſervant. All which he practiſed, not to gratifie *Cleopatra* in any ſort whatſoever, but to the intent that if *Herod*'s fortunes ſhould be any ways weakned, he might more eaſily by this means both enlarge and obtain the *Kingdom* of *Idumæa*. And with theſe fooliſh hopes was he tranſported, in regard of his birth and riches, which he had heaped together by ſuch *diſhoneſt means* as he continually practiſed, as he that intended no ſmall matters. But notwithſtanding *Cleopatra*'s often and earneſt petition to obtain his ſovereignty, yet could ſhe not obtain it at *Antonius*'s hand. When *Herod* had notice of theſe covert and cunning practices, he was ready to kill *Coſtabarus*. But upon the earneſt *ſupplications* of his ſiſter and her mother, he diſmiſſed and pardoned him; yet held him always in ſuſpicion, by reaſon of this practice. Not long after it hapned, that *Salome* fell at *debate* with *Coſtabarus*, for which cauſe ſhe ſent a *Bill of divorce* to her *Husband*, notwithſtanding it were againſt the *laws* and *ordinary cuſtoms* of the *Jews*. For according to our *ordinances*, it is only lawful for the *Husband* to do the ſame; and as touching the *Wife*, notwithſtanding ſhe was ſeparated, yet it is not lawful for her to marry again, except her *Husband* firſt give her *licence*. But *Salome* without reſpect of the *laws* of the *Country*, grounding her ſelf too much upon her own authority, forſook her *Husband*: ſaying, that ſhe ſeparated her ſelf from her *Husband*, by reaſon of the *great friendſhip* which ſhe bare unto her *brother*, for that ſhe had received ſome notice that *Coſtabarus* conſpired againſt her with *Antipater*, *Lyſimachus* and *Doſitheus*. And this accuſation ſhe confirmed by *Babas*'s children, whom he had already kept with him in all ſecurity for the ſpace of twelve years. All which was true, and at that time beyond all mens expectation wonderfully troubled *Herod*, as ſoon as he heard it. For as for *Babas*'s Sons, he had heretofore reſolved to cut them off, for that they had been always diſaffected towards him and all his *enterpriſes*; but all that time he had let them paſs, becauſe by continuance they were grown out of his remembrance. Now the cauſe of this enmity and hatred which he bare towards them, was gathered from this ground; when *Antigonus* enjoyed the ſovereignty, and *Herod* beſieged the City of *Jeruſalem* with an army, thoſe incommodities and neceſſities that ordinarily happen unto thoſe that are beſieged, were the cauſe that divers acknowledged *Herod*, and fixed their hopes upon him. But *Babas*'s Sons being in authority, and beſides that, attended by a great number of men, perſevered in their faithful obſervations of *Antigonus*, and blamed *Herod* continually, encouraging the *inhabitants* to continue the *Kingdom* in thoſe to whom it appertained by deſcent: and they themſelves followed that courſe, which in their opinion was moſt profitable for the *Commonweal*. But after that the *City* was ſurprized by *Herod*, and he grew maſter of the eſtate, *Coſtabarus*, who was appointed to keep the *City-gates*, and to lie in wait that none of thoſe who were accuſed to have forſaken the *King's ſide* ſhould eſcape, knowing that the Sons of *Babas* were greatly eſteemed and honoured among the *People*, and fore-ſeeing that their ſafety might be no ſmall furtherance to himſelf, if at any time there might enſue any alteration, he diſcharged and hid them within his own poſſeſſions: and notwithſtanding that at that time he had proteſted to *Herod* by an oath, that he knew not what was become of them, yet though ſuſpected of perjury, he concealed them. And afterwards when the King had by Proclamation promiſed a reward to him that ſhould diſcover them, and ſought for them by all means, neither then alſo would he confeſs the fact. For being afraid leſt he ſhould be puniſhed for his firſt denial, he concealed them ſtill, not ſo much for their ſake as for his own intereſt.

Coſtabarus preſerved by his wife's interceſſion.

Salome sends a Bill of Divorce - to her Husband

Coſtabarus, *Lyſimachus*, *Antipater*, and *Doſitheus* accuſed before *Herod*.

Babas's Sons preſerved by *Coſtabarus*.

H I K L M N

Now when the *King* had notice hereof by his ſiſter's report, he ſent to the place where they were hid, and caus'd them to be kill'd and all thoſe that were guilty of the ſame crime, ſo that no one of *Hircanus*'s kindred was now left alive, but all of them being killed who excelled in nobility and dignity, he did what he pleaſed without any contradiction: for which cauſe he by little and little forſook the Ceremonies and Ordinances of his Country, and corrupted the decrees and inſtitutions of their anceſtors, which he ought to have kept inviolable, by his new and ſtrange inventions. In whoſe time there was a very great change and alteration of the ancient good manner of living: for all fell from bad to worſe; and the politick order, whereby the People ought to be governed and kept within compaſs of their duty, went to decay. For firſt of all, he ordained certain Wreſtlings from five years to five years, in honour of *Ceſar*; and builded a *Theatre* for that purpoſe within *Jeruſalem*. He erected alſo a moſt huge *Amphitheater* within

Babas's ſons, &c. accuſed before *Herod* and ſlain.

Herod introduces foreign Cuſtoms.

The year of the World, 3939. *before Chriſt*, 25.

The Theatre and Wreſtling places.

O

The year of the World, 3939. before Chriſt's Nativity 25.

A with the Plain, which were two Monuments worth ſeeing by reaſon of the ſumptuouſneſs
thereof, but wholly contrary to the faſhions of the *Jews*. For neither the *uſe*, nor
the *preſentation* of theſe *ſpectacles*, hath ever been practiſed or taught by our *Anceſtors*;
yet was it his *pleaſure* to ennoble this *Aſſembly* that it might be continued from five to five
years; and this he proclaimed publickly in the *Countries* round about, and to this *ſight* he
aſſembled all the *Nations*. The *wreſtlers* alſo and all that concerned their *exerciſe*, were
ſought out from all *corners* of the *world*, in hope to obtain the propoſed *palm* and *victory*;
and the moſt expert in thoſe *exerciſes* that could be found, were invited to that *aſſembly*:
For he propoſed vaſt rewards, not only to ſuch as *exerciſed wreſtling*, but alſo to thoſe
who are called *Muſicians*, and to all ſorts of *players on inſtruments*, endeavouring to his *utmoſt*
B that the *moſt famous* in thoſe *profeſſions* ſhould aſſiſt in thoſe *paſtimes*. He appointed
alſo a great *reward* for ſuch as ran upon the *chariots* of three, four, or of one horſe, and all
that was both *ſumptuous* and *magnificent* to behold; for every thing was moſt carefully
provided: and he ſtrove to have the *honour* of a *moſt magnificent preparation* for his *games*.
The *Theatre* was hung all about with *Cæſar*'s Titles, and the *Trophies* of ſuch *nations* as were
overcome by him, altogether ſet out and ſhining with *gold* and *ſilver*. As for the *inſtruments*
thereof, there wanted neither *furniture*, *coſtly veſtments*, *nor precious ſtones*. Thither
alſo were drawn certain *wild beaſts*, as *Lions* and other *beaſts*, which deſerv'd a place in this
famous ſhew, being admirable both for their *force* and *rareneſs* of *nature*, who fought with
one another, and againſt ſuch *men* likewiſe as were condemned to die: whereby the
C ſtrangers conceived, together with the admiration of his expence, an incomparable and
unaccuſtomed pleaſure. But his countrymen interpreted this thing for a manifeſt corruption
of thoſe diſciplines and manners which they had entertained and honored among them.
For it was moſt manifeſtly impious, to hazard men againſt wild beaſts, to delight the
eyes of other men: It was alſo as impious, to change and profane the ordinances of the
Country for foreign exerciſes: But the moſt hated of all theſe were the Trophies, for being
certain Images attired in armor, the uſe and veneration whereof were forbad by our
Laws, this diſpleaſed and grieved them moſt of all; neither was *Herod* ignorant of the
troubles they procured. But thinking it hazardous to attempt the ſame for the preſent
by force, he familiarly debated the ſame with ſome few of them, and diſcourſed unto them
D his occaſions, to rid them of their ſuperſtition, but could not prevail. For with one
conſent they all cried out againſt the indignity they ſaw him commit, telling him that tho
all other things were to be tolerated, yet the Trophies, which were Images of men, were
unſupportable, becauſe they were unuſual in their Country. *Herod* perceiving they were
diſcontented, and would not be eaſily wrought on, except they had ſome contentment,
called the worthieſt men among them, and led them into the Theatre, demanding of them
what they thought theſe Trophys were: and when they cried out they were Images of
men, he cauſed all the ornaments to be taken off from them, letting them ſee they were
nothing but mere ſtocks of wood; ſo that ſuddenly their diſpleaſure was turned into
laughter, and their doubts diſcuſſed. Thus appeaſed he the people, and moderated the
E fury of their diſcontent: ſo that divers of them changed their opinions, and were no
more diſpleaſed. Yet there were ſome that perſiſted in the conceit they had of thoſe
exerciſes, ſuppoſing the corruption of their antient diſcipline was an inducement to their
grievous calamities, and they imagined that it rather concerned them to undergo all dangers,
than endure any alteration in their cuſtoms, by permitting *Herod* to introduce new
and extraordinary faſhions, who only in word was their King, but in effect an enemy of
their whole nation. For this cauſe there were ten men who bound themſelves by oath
to hazard all extremities, and to that intent had hid ſhort ſwords under their garments:
among theſe was one that was blind, who urg'd and egg'd on by the ſtrangeneſs of
the things he had heard, not that he was able to execute any thing with his hand, but
F to teſtifie his readineſs to ſuffer with the reſt if any misfortune ſhould befal them, by his
example the reſt were not a little confirmed: Theſe having mutually undertaken this reſolution,
repaired to the Theatre, in hope that *Herod* ſhould not eſcape them, they intending
to aſſail him unawares: At leaſt if they failed, they would fall foul on ſome of
his favourites and followers, accounting this ſome comfort in their expected death, if
in regard of their violated Religion they might bring the King in hatred with the people.
And theſe intending to offer themſelves as Leaders to the reſt, reſolved to execute their
deſign. But one of the intelligencers ſent by *Herod* to pry into ſuch like actions, having
diſcovered all their conſpiracy, ſignified it to the King, when he was ready to enter into
the Theatre. He knowing well what hatred was continually hatch'd againſt him, betook
G himſelf to his Palace, and ſent for the Conſpirators by name; who being apprehended
in the fact, and knowing no way to eſcape, reſolved to endure their preſent
misfortunes with courage: for being no ways daunted, with a reſolute countenance they

Herod obtains honour by theſe expences.

The *Jews* ſuppoſe the Trophys cover'd with arms were Images.

Ten men conſpire againſt *Herod*.

Herod **has intelligence of it.**

The year of the World, 3939. before Chriſt's Nativity, 25.

The ten men executed, and the Intelligencer cut in pieces.

drew out their weapons, proteſting their conſpiracy was honeſt and holy, not attempted H for private affection, or their own profit, but in the behalf of their publick diſcipline, which no good man would either ſee or ſuffer to be violated, tho it coſt him his life.

Now when with great confidence they had alledged theſe things for their juſtification, they were led away by the King's Miniſters to be put to death by divers ſorts of torments. Not long after this, the Intelligencer who had betrayed them, growing hateful in all mens eyes, was ſtab'd by certain men, and chop'd in pieces with their ſwords, and afterwards caſt to the dogs in ſight and preſence of many. Yet did no man diſcover this act, until after long and weariſom inquiſitions made by *Herod*, it was got out of certain poor women (who were privy to the fact) with divers torments. Then were all the actors of that murder puniſhed, with their whole families: and notwithſtanding all this, the com- I mon people were no ways daunted, but were ready to defend their laws, except they were reſtrained by ſome greater power. Which when the King perceived, he reſiſted their endeavours with all diligence, leſt through theſe alterations in affairs, the people ſhould be drawn to an open rebellion.

Herod fortifies two caſtles within *Jeruſalem*.

Straton's Tower or *Cæſarea*. *Gabala.*

Whereas therefore he had two ſtrong Caſtles within the City, one wherein his Palace was, another called *Antonia*, that adjoined near unto the Temple, fortified by him; he thought good to ſtrengthen a third called *Samaria*, the name whereof he changed, and called it *Sebaſte* (which was diſtant from *Jeruſalem* ſome days journey) to contain thoſe of the common ſort that were abroad, under his obedience, and very fit to bridle any uproars that might be raiſed in the City and Country. And for the whole nation he built a Fort, which in times paſt was called *Straton*, and af- K terwards he named it *Cæſarea*. He built a Fort in *Galilee*, which was called *Gabala*, in a large Plain, where by turns he kept his horſemen. Beſides theſe, he built the Fort of *Eſthmonites* in the Country of *Peræa* on the other ſide of *Jordan*.

Herod plants gariſons to withſtand conſpiracies.

Now when he had fitly diſpoſed all theſe Caſtles through his whole Country, for the ſecurity and ſafety of his Kingdom, the matter of rebellion was taken from the common people, who upon every light cauſe are ſubject to commotions, in that he had prepared a remedy againſt all privy conſpiracies by planting ſuch forces always near at hand, who might prevent and pacify all alterations at their beginning. After this, betaking himſelf to encompaſs *Samaria* with a wall, he brought to paſs that divers of thoſe who had born arms with him againſt his enemies, and divers of the people likewiſe that dwelt round a- L bout, came to inhabit it, both in regard of the Temple which he intended to build in that place, as alſo for that he fortified the ſame for his own ſecurity, (altho that formerly it was not in the number of famous Cities.) He therefore changed the name thereof, and called it *Sebaſte*, and diſtributed the lands that confined the City among the inhabitants of the ſame (which was by nature a fruitful country) to the intent that within a little ſpace they might inrich themſelves. He invironed the City alſo with a ſtrong wall, being aſſiſted by the natural ſtrength and ſteepneſs of the place: and beſides the whole circuit, he included ſo much ground, that it was no ways inferior to any of the famous Cities; for it contained the circuit of twenty furlongs or ſtadia's. And in the midſt thereof there was a ſecret place, containing a furlong and a half, wonderfully adorned; in which there M was a Temple built, famous both for beauty and bigneſs. And as for the other parts of the City, he adorned them with all ſorts of ornaments. And ſeeing how nearly it concerned him to provide for the ſecurity of his perſon in this walled City, he erected a Fortreſs for himſelf. And as for the beauty thereof, his intent was that it ſhould remain for a monument to poſterity of his magnificence and liberality.

CHAP. XII.

Judæa *is afflicted with many miſeries, but eſpecially with a violent Plague and a terrible Famine:* N Herod'*s wonderful care and liberality to remedy it, he recovereth by this means the love of the people, whom he ſupplieth with abundance of all things: He buildeth a ſtately Palace in* Jeruſalem*: He marrieth with the Daughter of* Simon, *whom he createth High Prieſt. Another brave Caſtle built by him in the ſame place where he had formerly routed the* Jews.

Hed. & Ruf. c. 11. *al.* 10. A daily drought and ſterility in *Judea*. Want of victuals breeds the plague.

THat very year, which was the 13*th* of *Herod*'s reign, great calamities happened in that country, (either thro' God's diſpleaſure, or that the revolution of time would have it ſo) for firſt, there were continual droughts, by reaſon whereof the earth grew barren, and produced not thoſe fruits which it was accuſtomed to bear. And after this, the ordinary courſe of mens diet being altered thro the ſcarcity of corn, the want of food was attended with a bodily ſickneſs (theſe two plagues by cuſtom ordinarily O accompanying one another:) for this made the plague and ſickneſs more vehement,

A for that the ſick in this great penury could neither have care of themſelves, as was expedient,
nor get convenient nouriſhment for preſervation of Life; ſo that many died daily,
and alſo thoſe that remained alive were in deſpair, becauſe they could not relieve their
wants and neceſſities, what diligence ſoever they uſed. For which cauſe, after the old Fruits
of that Year where wholly conſumed, and all the reſt of their Store was utterly ſpent, there
appeared not any means whereupon they might hope; namely, for that the miſery increaſed
more than was expected; yea, and extended it ſelf beyond that Year: So that they
had nothing remaining by them, and the ſeed that was ſown at that time mouldred away,
and the Earth for all their labours afforded them no encreaſe. The neceſſity therefore being
thus great, conſtrained Men to ſearch out many new inventions to maintain their Life;
B and the King likewiſe was in no leſs perplexity, in that he was deprived of thoſe ordinary
Revenues which he receiv'd by the fruits of the Earth; and the rather, for that he had ſpent
his money in repairing his Cities, according as before this we have declared: All things
were waſted by divers Calamities, ſo that a Man could conceive no hope of Remedy. Beſides
this, the People hated their *King*, for that it is their cuſtom ordinarily to accuſe
their Governours, as if they were the Authors of all their Evils. Yet did the King bethink
himſelf how he might remedy theſe Inconveniences, but he hardly could find the means,
for their Neighbours could not ſell them Victuals, becauſe they were no leſs afflicted than
themſelves: And altho he might have recovered ſome little for a great ſum of money,
yet he wanted it alſo to defray the charges: Notwithſtanding in that he knew, that it behoved
C him to employ his uttermoſt Endeavours for a general Remedy to ſuch a violent Oppreſſion,
he melted down all thoſe movables he had either of Gold or Silver within his
Palace, and ſpared nothing, either for the matter, the excellency, or faſhion; no, not ſo
much as the Veſſels wherein he was ordinarily ſerved. This money was ſent into *Egypt*,
where at that time, under *Cæſar*, *Petronius* held the Government. This Man being *Herod*'s
Friend, in that he deſired the ſafety of his Subjects, at ſuch time as divers of them retired
themſelves unto him by reaſon of their neceſſity, he permitted them to buy up Corn, and
aſſiſted them in all things, both in their Bargains, and in their Carriages; ſo that the greater
or the whole ſum of their Succours was attributed to him. But after their return, *Herod*
did ſo much, that the care that was taken by him, did not only change the Affection of
D thoſe which were his Enemies; but beſides all this, he purchaſed great Praiſe and Commendation
for his liberality and ſingular providence. For, firſt of all, he diſtributed a certain
quantity of Corn to all thoſe who were not able of themſelves to ſupply their own
wants, uſing herein both great care and diligence. After this, for that there were a great
number of ſuch, who in regard of their age, or ſome other infirmity, were unable to prepare
their Victuals, he took order for their relief, and appointed them certain Bakers, who
ſhould furniſh them with Bread ſufficient for their ſubſiſtance. He gave order alſo, that
they ſhould not paſs the Winter without clothing, but provided for ſuch as were naked
ſufficient raiment, conſidering that the ſheep were partly dead, and partly devoured, and
that there was no Wool to ſet them awork, or other ſtuff to make garments of. Now after
E he had furniſhed his Subjects with theſe things, he thought good alſo to ſhew kindneſs to
the neighbouring Cities, and ſtored the *Syrians* with ſeed-corn to ſow their Lands, which
yielded him no little profit; for the Earth incontinently gave him a large and plentiful
tribute for that ſhe had received, ſo that all of them had abundance of Victuals; and as ſoon
as the Harveſt was ready, he ſent fifty thouſand Men into that Country which he had relieved;
and by this means he with all diligence reſtored his afflicted Kingdom, and comforted
his Neighbours, who were oppreſſed with the like Calamity. For there was not any
Man in neceſſity, that according to his quality was not aſſiſted and ſuccoured.

The year of the World, 3942. *before Chriſt's Nativity* 22.

Herod makes Mony of his rich Ornaments, &c. and buys Corn.

He diſtributes the Corn among the People.

The Villages likewiſe and the Cities, and thoſe of the common ſort who entertained
great Houſholds, and were in want, having their recourſe unto him, received that which
F they had need of: So that to reckon up all the Corn which he gave unto thoſe who were
not his Subjects, it appeareth that he employed ten thouſand Cores of Weat: Now the
Core containeth ten *Athenian* Buſhels; and within the compaſs of his Realm, he employed
eighty thouſand. Which care of his, and diſcreet favour, wrought ſo much in the Hearts of
the *Jews*, and was ſo highly renowned amongſt other Nations, that the ancient hatred
which they had conceived againſt him, for that he had altered certain Cuſtoms of their
Kingdom, was wholly forgotten, and he was ſuppoſed by them to have made ſufficient
recompence, by the diligence he had ſhewed in aſſiſting them in their neceſſities: And no
leſs glory obtained he amongſt Strangers. So that by theſe Miſeries, the King's Honour
was not a little magnified; and whatſoever damage he received at home, ſo much Honour
G and Reputation atchieved he abroad. For whereas in ſtrangers neceſſities, he had ſhewed
himſelf ſo generous, none did regard what he had been before, but ſuch as they lately
found him to be.

The *Jews* favour *Herod* for his Bounty.

The year of the World, 3942. before Chriſt's Nativity, 22.

Herod ſends *Ceſar* 500 of his Guard.

The Palace built in *Jeruſalem*. *Hed.* & *Ruf.* cap. 12.

About the ſame time alſo he ſent *Cæſar* certain ſupplies, namely, five hundred choſen H Men of his Guard, whom *Ellius Gallus* led into the Wars in *Arabia*, and had often uſe of them in his moſt dangerous attempts. When therefore his Kingdom was reſtored to its former felicity, he builded a Royal Palace in the higher part of the City, furniſhed with many large buildings, and adorned with gold and marble ſeats, ſo that they might receive a great number of Men; he named alſo each room of the Houſe according to their ſeveral names, and called one the lodgings of *Cæſar*, and another of *Agrippa*. After this, being intangled with love, he married a Wife, leſt he ſhould be diſtracted by vain deſires; and the cauſe of this his new Marriage was this: There was amongſt thoſe that dwelt in *Jeruſalem* a certain Citizen called *Simon*, the Son of *Bœthas* the *Alexandrine*, who was a Prieſt, and one of the chiefeſt in Nobility amongſt them: This Man had a Daughter, the faireſt and I comlieſt creature of that age, whoſe beauty being renowned by the common voice, it came to paſs that *Herod* was taken with her good character, and afterwards obtaining the ſight of her, he fell in love with her; yet would not uſe his authority, leſt he ſhould ſeem to behave himſelf tyrannically, but choſe rather to accept her for his Wife. Whereas therefore *Simon* ſeemed unworthy of his affinity, and yet too worthy to be contemned, he made election of a convenient means to obtain the fulneſs of his deſire, which was to raiſe both *Simon* and his to higher dignities. For which cauſe he preſently depoſed the high Prieſt *Jeſus*, the Son of *Phabetes*, and eſtabliſhed *Simon* in his place; and that done, he contracted affinity with him. After the Marriage was conſummate, he builded a new Caſtle in that place wherein he had overcome the *Jews*, when he made War againſt K *Antigonus*.

Herod removes *Jeſus* from his Prieſthood, and places *Simon* in his room.

This place is diſtant from *Jeruſalem* ſome ſixty furlongs, or ſtades, ſtrong by nature, and fit for Defence and Fortification. For near it there is a certain ſteep hill made by Art, after the manner of a round Dug, environed with round Towers, with a ſteep aſcent of two hundred ſteps cut out of hewn Stone. Within the ſame there are divers places builded with great and ſumptuous Workmanſhip, made both for defence and delight. At the foot of this Hill there are two Houſes worthy to be ſeen, for divers ſingularities, and namely, by reaſon of thoſe Conduits of Water, which altho they ſpring not in that place, yet notwithſtanding they are brought from far with great coſt and expence. The Plain that adjoyneth unto it, is all full of buildings, after the manner of a City, and the L top of the Caſtle commandeth all the Plain. As ſoon as he had diſpoſed all his affairs according to his hearts deſire, he poſſeſſed the Kingdom in great quietneſs, for that he made his Subjects obedient unto him, both by fear, in ſhewing himſelf inexorable when it concerned him to puniſh; and by liberality, whereby he provided for their publick neceſſities: he therefore took an eſpecial care of himſelf, as if the life and ſafety of his Perſon had been the ſecurity of his People. He behaved himſelf officiouſly and favourably towards all foreign Cities; he entertained the Princes with Preſents, which according to his occaſions he ſent unto them, to inſinuate himſelf into their favours, being in his own nature magnificent and fit to govern; ſo that all his fortunes increaſed, and all things fell out happily according to his deſire. True it is, that the care which he imployed M in honouring *Cæſar*, and other mighty Magiſtrates of *Rome*, cauſed him to outſtrip his Cuſtoms, and to alter divers Ordinances of his Country in building Cities, and erecting Temples in honour of them, altho he builded them not in the Land of *Jewry*: for the *Jews* would not have endured it, becauſe we are forbidden to honour Images and Figures, formed according to the likeneſs of a Man, as the *Greeks* are accuſtomed to do. But he did this in the Country and foreign Cities, and excuſed himſelf to the *Jews*; ſaying, that he did it not of his own head, but performed that according to the charge which he had from others, who were greater than himſelf: and in the mean while gratified *Cæſar* and the *Romans*, in that he reſpected their honour more than he did the Ordinances of his Country: altho in all things he had regard to his particular advantage, and determined N with himſelf to leave behind him after his Death, large and ample teſtimonies of his Power and Greatneſs; which was the cauſe that he builded Cities with great charge and expence.

Herod's diligence, and coſts in his building.

CHAP. XIII.

Herod *cauſeth to be built a glorious City in honour of* Auguſtus, *which he calleth* Cæſarea. *He ſendeth his two Sons to him, whom he had by* Mariamne, *their names were* Alexander *and* Ariſtobulus. Auguſtus *conferreth new favours on him. The cauſe why* Herod *uſed the* Eſſenians *ſo kindly.*

The Tower of *Straton*, or *Cæſarea*, built by *Herod*.

WHenas therefore he had found out a fit and convenient place upon the Sea-coaſt to build a City on, which of long time had been called the Tower of *Straton*, he both O magnificently deſigned and ſet down the model and form thereof, and made many ſumptuous

A tuous buildings, both Palaces and other private Lodgings, not builded after a ſlight manner, or of weak and fading matter, but of Marble. But the greateſt work of all, was the Haven which he made exempt and free from Storms and Tempeſts, that in greatneſs reſembled that of *Piræus*, and was ſo ſpacious, that it was able to receive many great Ships into the Road, and had divers Rooms and Warehouſes to lay up the Merchandize therein. And more admirable was this Structure, becauſe the materials that were fit to finiſh this great work, were not gotten in that place, but muſt needs be brought from other places, with great charge and expence. This City is ſeated in *Phœnicia*, upon the Coaſt in the way to *Egypt*, between *Joppa* and *Dora*, certain Villages ſituate on the Sea-coaſts, unfit either for landing or harbour, by reaſon of the *Africk* Wind; and driving the ſand of the Sea upon B the Shore, giveth not any quiet road unto the Ships, but that the Merchants are inforced for a long time to ride at Anchor. To correct this incommodity of the place, he made the circuit round about the Port ſo ſpacious, that it was able to receive a great Fleet: and he caſt down to the bottom thereof, which was about ſome twenty fathoms deep, certain huge Stones, that for the moſt part were fifty foot long, eight foot broad, and nine foot high, ſome more, and ſome leſs. This Mole extended two hundred foot, of which one half ſerved to break the violence of the Waves; on the other half was built a Wall fortified with Towers, whereof the faireſt was called by the name of *Druſus Livia*, *Auguſtus*'s Empreſs's Son, who died young: there were alſo many Vaults like Arches, to lodg Seamen. The deſcent being hard by, incompaſſed all the Port like a round Platform, that ſerved C for a pleaſant walking place. The entrance and mouth of the Haven was toward the North, which is a wind that of all other moſt purifieth and cleanſeth. The ſupporter and ſtrength of all the circuit on the left hand, upon the entrance to the Port, was an ample and huge Tower, to faſten it the more ſtrongly; and on the right hand were two huge Pillars of Stone, higher than the Tower, that ſtood oppoſite againſt them, erected and faſtened together. All round about the Haven there were certain buildings, all of a row, of poliſhed Marble; and in the midſt there was a little Mount, on which there was a Temple dedicated to *Auguſtus*, which preſented it ſelf to their ſight who ſailed to the Port, there being two Statues, the one repreſenting *Rome*, and the other *Auguſtus Cæſar*. This City alſo was called *Cæſarea*, as much to be wondred at for the matter whereof it was built, as for D the Art whereby it was erected: and no leſs cunning was there ſhewed in the Vaults and Conduits under ground, than in thoſe buildings that were about them: ſome of them were conveyed toward the Port, and diſcharged themſelves into the Sea: but there was one that went athwart all the reſt, to the end that thereby the Rain-water, and the cleanſings of the City might be conveyed into the Sea, and that when the Sea ſhould flow, it might waſh and cleanſe all the City.

The year of the World, 3942. *before Chriſt's Nativity* 22.

Piræus the Port of *Athens*.

Dora and *Joppa* ill Harbors.

The Port of *Cæſarea*.

That part of the Mole that kept off the Sea was called *Procymation*, that is, Stop flood.

He erected alſo a Theatre of Stone, and behind the ſame, to the Southward, an Amphitheater, that was able to receive a great number of Men, and ſo pleaſantly and fitly ſituated, that from thence a Man might diſcover Ships at a great diſtance on the Sea. This City was finiſhed at the end of twelve years, during which time the King was never E wearied in following the work, nor negligent in furniſhing the neceſſary Charges. After this, perceiving that the City of *Sebaſta* was already inhabited alſo, he reſolved to ſend his two Sons, *Alexander* and *Ariſtobulus*, to *Rome*, to preſent them unto the Emperor *Cæſar*. *Pollio*, who was *Herod*'s moſt intimate friend, had prepared them lodgings at his Houſe; but it was needleſs, becauſe *Auguſtus* gave them an apartment in his own Palace. This great Emperor received them with all the kindneſs and civility imaginable; and gave their Father the freedom to make choice of either of them to ſucceed him in his Kingdom, enlarging it with the addition of three Provinces, *Trachona*, *Baranca*, and *Auranita*, on this occaſion that followeth. A certain Man, called *Zenodorus*, had rented *Lyſanias* Lands; and not contenting himſelf with thoſe revenues which he gathered, but deſirous to gather F more, he lived upon ſpoils and robberies in *Trachona*, which is a Country the Inhabitants whereof commonly live by pillage and ſpoil, which they purchaſe from the Citizens and Merchants of *Damaſco*. And ſo far was *Zenodorus* from prohibiting theſe robberies, that he himſelf alſo was partaker of the booty; ſo that the Nations neighbouring about, ſeeing themſelves thus abuſed, ſought for Remedy at *Varus*'s hands, who was their Governor, requiring him to acquaint *Cæſar* with *Zenodorus*'s proceedings. Which when he underſtood, he commanded that ſuch lawleſs Rioters ſhould be puniſhed, and that the Country ſhould be added to the Juriſdiction of *Herod*, to the intent that by his vigilancy the Inhabitants of *Trachona* ſhould no more moleſt their Neighbors. For it was hard to reſtrain them, conſidering that they were accuſtomed, and traded in ſuch Theft, and could not live other- G ways. For they neither had Towns nor Lands, neither Heritages nor any poſſeſſions, but only certain retreats and Caves under ground, and lived pellmell like Beaſts: and having made abundant proviſion of Water and Victuals, they might eaſily endure War a long time,

The Theater and Amphitheater.

Herod ſends his Sons, *Alexander* and *Ariſtobulus*, to *Cæſar*.

Cæſar gives *Herod* the Dominions of the *Trachonites*, &c.

Zenodorus lives by ſpoil.

The year of the World, 3942. before Chriſt's Nativity, 22.

time, and maintain themſelves in their Caves, when their Enemies aſſailed them without. H

Herod puniſhes Robbers.
Hed. & Ruf. cap. 13.
Agrippa ſent into *Aſia.*
Agrippa ſends the *Gadareans* bound to *Herod*, who came to accuſe him.
Zenodorus's Signory ſold to the *Auranites*, and beſtowed on *Herod*, is the cauſe of the Wars.

The Doors of theſe Dens were ſo narrow,that they could be entred but by one at once; but within it was incredibly ſpacious and large; the upper part thereof was not ſteepy,but plain, and in form of a ſmooth Earth; for the whole place naturally conſiſted of a ſharp and ragged Rock, with a hard and difficult paſſage thereon, unleſs a Man be guided thorow the paths. For the way was not direct and ſtreight,but full of windings and many turnings. At ſuch time as they wanted opportunity to ſpoil their Neighbours, they robbed one another, and omitted no kind of wickedneſs. *Herod* having received the Gift of this Country from *Cæſar*, reſorted thither under the conduct of certain Guides that knew the ways; and having brought their power and proling to an end, he left the neighbouring Nations in aſſured peace. But *Zenodorus* being partly whetted on with Envy, partly incited by the I Grief which he conceived through the loſs of his poſſeſſions, reſorted to *Rome* to accuſe *Herod*; yet could compaſs nothing of that which he intended.

When *Agrippa* was ſent into *Aſia* by *Cæſar*,to govern the Provinces beyond the Seas,*Herod*, becauſe he was his familiar Friend, went to ſalute him at *Mitylene* where he winter'd, and afterwards returned into *Jewry*. But certain *Gadareans* came unto *Agrippa* with an intent to accuſe *Herod*; but he ſent them bound unto the King, and vouchſafed them no audience. On the other ſide, the *Auranites*, who of long time hated *Herod*'s Government, ſtirred up Commotions, and endeavoured to draw the Country into rebellion, and that on a juſt ground, as it ſeemed at that time: For *Zenodorus* deſpairing of his Affairs, went K and ſold them a certain part of the Lordſhip in *Auranita* (which was comprehended within *Cæſar*'s Donation to *Herod*) for the ſum of fifty Talents of yearly Revenue, wherewith they grew diſcontented, for that they were unjuſtly deprived of their Eſtates: And hereupon they made often Incurſions, endeavouring ſometimes to recover the ſame by force; and otherwhile contending for the right of their poſſeſſion by courſe of Juſtice. They drew alſo unto them certain needy Souldiers; who according to the cuſtom of *wretched Men*, expected their better Fortunes by change and innovation; which tho *Herod* knew, and could have providently prevented them, yet exhorted them to maintain their Titles rather by good means than open violence, being loth to give any occaſion of new trouble or diſquiet.

Cæſar comes into *Syria*, before whom the *Gadareans* accuſe *Herod*, and after murder themſelves.

The year of the World, 3946. before Chriſt, 18.

At length, in the 17*th* year of his Reign, *Cæſar* came into *Syria*; upon whoſe L arrival,divers of the *Gadareans* began to exclaim againſt *Herod*,accuſing him of his *Severity* and *Tyranny*;which accuſation they the rather attempted,becauſe they were chiefly incited thereunto by the inſtigations and falſe ſuggeſtions of *Zenodorus*, who bound himſelf by an Oath, That he would never give over, until that delivering them from *Herod's tyranny*, they were reduced under *Cæſar's protection*. The *Gadareans* perſuaded by theſe his *Proteſtations*, began to continue their *Exclamations*, and ſomewhat the more audaciouſly, for that they perceived that they lived as yet unpuniſhed, whom *Agrippa* had delivered into *Herod*'s hands: For *Herod* had ſet them at liberty without any puniſhment, notwithſtanding that in regard of his own Subjects, he was inexorable as ever Man was; and moſt patient in induring thoſe Injuries that were offer'd him by ſtrangers, whom he always diſmiſſed M without revenge. When therefore they accuſed him of violence and rapine, and for violating and razing down their Temples, *Herod* being nothing concerned thereat, preſented himſelf before the *Emperour* to juſtifie his Actions. But *Cæſar* entertained him very kindly, and diminiſhed nothing of the good Affection which he bare unto him, notwithſtanding all the uproars and inſolent tumults of the People. Thus was the firſt day ſpent in audience of their complaints, and in thoſe days that followed, there were no further objections to be heard of: for the *Gadareans* perceiving both *Cæſar*'s diſpoſition and the Inclination of his *Council*, and fearing (as it was moſt likely) to be delivered into *Herod*'s Hands, the next night after ſome of them killed themſelves; other for fear of Torments brake their own necks; and ſome of them alſo drowned themſelves in the River. And thus N whereas they ſeemed to condemn themſelves, *Cæſar* preſently abſolved *Herod*.

Vlatha, *Paneas*, and other Regions given to *Herod.*
Herod highly eſteemed by *Cæſar*, who makes *Pheroras* a *Tetrarch.*

And this Felicity of his was ſeconded with another of ſmall conſequence: For *Zenodorus* having his Bowels broken through an extream flux of Blood, finiſhed his Life at *Antioch* in *Syria*. Whereupon *Cæſar* gave *Herod* his Country which was a large Poſſeſſion, and was ſituate between *Trachonita* and *Galilee*, containing *Vlatha*, *Paneas*, and the Countries thereabouts. He made him one of the Governours of *Syria* alſo, commanding them to execute nothing without his Advice. At this time he attained to the height of all worldly felicity: For whereas within the mighty *Roman Empire*, all things were diſpoſed by *Cæſar* and *Agrippa*, *Cæſar* honoured no Man more than *Herod* next to *Agrippa*; and *Agrippa* reſpected him above all Men next to *Cæſar*. Whereupon he grew to be ſo confident, that O he begged a *Tetrarchy* at *Cæſar*'s Hands, for his Brother *Pheroras*; on whom he beſtowed one hundred Talents of his Revenue out of his own *Kingdom*, that if he ſhould happen to die, *Pheroras*'s Eſtate might be aſſured and left no ways ſubject unto his Children.

As

A As ſoon as he had conducted *Cæſar* as far as the Sea, upon his return he builded a
ſtately Temple of *White Marble* in honour of his *Name*, in the Country which belonged
to *Zenodorus*, near to a place which is called *Panion*, which is a huge Cave in the
heart of a Mountain, and a place of great Pleaſure, under which there is a wide Pool of
immeaſurable depth, which is full of ſtanding Water, and the upper part of the Mountain
is very high. From under this Cave ſprings the Fountain-head of the Flood *Jordan*.
This place of it ſelf, ſo famous and delightful, was choſen out by *Herod*, and adorn'd
alſo with a Temple which he built in honour of *Cæſar*. At that time alſo he releaſed the
third part of thoſe Tributes which his Subjects paid unto him, to the end (as he ſaid)
that he might relieve his Subjects after the penury they had endured. But the truth of
B his intention was, that he did it to the end to win their favours, vvho vvere ſiniſterly
affected towards him. For they had conceived an hatred againſt him, becauſe all Piety
vvas in a manner aboliſhed, and the ordinances of the Country in a ſort diſannulled by the
means of thoſe Temples vvhich he had built, and each man privily murmured bitterly
againſt him; ſo that they vvere inclining to a Mutiny. But *Herod* vvith great diſcretion
prevented it, and cut off all occaſions of inſurrection, commanding every one to mind
his buſineſs; forbidding them to make any Aſſemblies in the City, or to talk one with another
under colour of vvalking abroad for pleaſure, or feaſt's ſake. Moreover he had ſent
out certain *Intelligencers* to diſcover all that vvhich was done, appointing grievous puniſhments
for thoſe that miſliked his *Government*. For divers of them were led unto the
C Caſtle of *Hircania*, ſome openly, ſome privately, vvhere they vvere no ſooner impriſoned,
but they vvere put to death; and both in the City and in the Country, there vvere certain
men appointed to take notice of all ſuch that us'd any Aſſemblies upon any occaſion vvhatſoever.
He vvas ſo concerned at his Subjects diſtaſtes, that, as it is reported of him, he took
the habit of a *private man*, and thruſt himſelf in the night-time into the company of the
people, to underſtand and gather vvhat they thought of his Government; and thoſe whom
he found to be untractable and obſtinate, and vvould not be conformed to his vvill, he
diſpatcht them by one means or other, binding the reſt of the people by an oath to ſerve
him faithfully, and conſtrained them to keep the oath they had ſworn, and to acknowledg
his *Sovereignty*; vvhereunto divers through they fear they conceived, eaſily condeſcended.
D But they vvho had more *courage*, and vvere diſcontented to ſee themſelves conſtrained,
he cut them off by all means poſſible. He required alſo an oath of divers of thoſe Sectaries
who followed the Phariſees *Pollio* and *Sameas*; and notwithſtanding they denied
to take the oath, yet he did not puniſh them as he did the other for their refuſal, in reſpect
and reverence of *Pollio* their Maſter. From this rigour alſo were they exempt, who
amongſt us are call'd *Eſſeans*, which is a ſort of men that live after that manner that *Pythagoras*
did among the *Grecians*, of whom I have more expreſly diſcours'd in another place.

The year of the World, 3942. before Chriſt's Nativity 22.

Herod builds a Temple near *Panion*.

He emits the third of his tribute.

Herod binds the People by an Oath.

He excuſes the *Phariſees* from ſwearing.

The *Eſſeans* like the *Pythagoriſts*.

I think it not a matter to be overſlipt, neither varying from my Hiſtory, to report for
what cauſe the King had ſo religious an opinion of thoſe men. There was a certain *Eſſean*
called *Manahem*, who in his Sect was accounted an upright and juſt man, and one
E that had obtained from God the knowledg of things to come. He ſeeing *Herod* one day
at ſuch time as he was very young, and went to School, ſaluted him, and called him *King
of the Jews*. *Herod* ſuppoſing that *Manahem* knew him not, or that he mocked him, reproved
him ſharply for his Speech, ſaying, that he acknowledged himſelf to be one of
the common ſort. *Manahem* ſmiling, hit him gently with his hand upon the Back, and
ſaid unto him, *Thou ſhalt be King, and ſhalt have a happy Reign; for ſuch is God's pleaſure:
and at that time remember thy ſelf of the Words that* Manahem *ſpake unto thee, which ſhall
ſerve for a teſtimony to put thee in mind of thy mutable eſtate. For it becometh thee nothing
more than by Juſtice, Piety, and Equity to win the hearts of thy Subjects; yet know
I by revelation from God, that thou wilt not follow theſe Inſtructions; for thou ſhalt forget
F and neglect both divine and humane Laws, tho in other reſpects thou ſhalt be moſt fortunate
and purchaſe eternal Glory. Yet ſhalt thou not eſcape God's hands, for he ſhall chaſtiſe
thee in the latter time of thy Life with a grievous puniſhment.*

Manahem foretels *Herod's* government.

At that time *Herod* gave ſmall regard to thoſe his words, in that he had no hope that
any ſuch thing ſhould happen; but not long after, as ſoon as he had obtained the *Kingdom*
to the fulneſs of his Felicity, he in the greatneſs of his power ſent for *Manahem*, and
asked him how long he ſhould reign? But he returned him a doubtful Anſwer. Which
when *Herod* perceived, he asked him anew if he ſhould reign ten years? Whereunto
Manahem anſwer'd, And *twenty* and *thirty*, without ſetting him down any prefixed term.
Herod contenting himſelf herewith, embraced *Manahem*, and gave him licence to depart,
G and continued his Affections towards the *Eſſeans* for his ſake. *I have thought good
to regiſter theſe things, notwithſtanding they may ſeem incredible, to declare that divers of
our Nation have had communication with* GOD *by reaſon of their Holineſs.*

Herod asks *Manahem* about the continuance of his Kingdom, and loves the *Eſſeans* for his ſake.

CHAP.

The year of the World, 3947. before Chriſt's Nativity, 17.

H

CHAP. XIV.

Herod *buildeth a New Temple in* Jeruſalem, *after he had pulled down the Old.*

Hed. & *Ruf.* c. 14. *al.* 11. *Herod* intends to re-edifie God's Temple.

He certifies the People of it.

IN the eighteenth Year of his Reign, *Herod*, after he had finiſhed theſe many and
admirable Actions, conceived in his Mind a mighty Project; which was, to re-
edifie God's Temple, of greater Bigneſs, and anſwerable Height; hoping that this
Work, which was the moſt admirable of all thoſe he had undertaken (as indeed it
was) being finiſhed, would eternize his Memory. But fearing leſt the People, in re- I
gard of the greatneſs of the Enterprize, would be hardly drawn thereunto, he deter-
mined to ſound their Intentions by his Diſcourſe; and for that cauſe aſſembling them
together, he ſpake after this manner.

Men and Brethren, I hold it to be a Matter both vain and ſuperfluous, to recount un-
to you what things I have performed during the time of my Government: For they have
been of that nature, that they have returned me but little honour, and your ſelves great
profit and ſecurity. For you your ſelves know, that in thoſe adverſities that have befallen
you, I have been no ways negligent in that which concerned your profit; and in thoſe Build-
ings I have erected by God's aſſiſtance, I have not ſo much regarded my ſelf, as that which K
concerneth you all; and my hope is, by the will of God, that I have brought the eſtate of
the Jews *to that degree of Felicity, that they never had or expected before this time. As*
for that which I have particularly done in the heart of the Country, and in the Cities
which I have augmented, as well with ornament and beauty, as with a number of Inhabi-
tants; ſince you your ſelves know, I think it a ridiculous matter to reduce them to your
Memory. But I muſt aſſure you, that the Deſign which I will preſently undertake, is far
more holy and more excellent than may be performed by us. For our Predeceſſors, after
they were returned from the Captivity of Babylon, *builded a Temple in Honour of our*
great and mighty God, which in height wanted ſixty Cubits of that which Solomon *firſt*
built; yet ought we not to object it as a blame, or aſcribe this Action to any impiety in L
our Anceſtors. For the Temple was not at their diſpoſing; but the meaſure of their Build-
ing was ſet down by Cyrus *and* Darius *the Son of* Hyſtaſpes, *to whom, and their Succeſſors,*
they have firſt of all been Slaves, as after their time they have been under the ſubjection
of the Macedonians; *ſo that they had not the Means and Opportunity to raiſe this reli-*
gious Monument, according to the firſt Pattern, to that requiſite and convenient height.
But ſince at this preſent, by God's permiſſion, I have obtained the Kingdom, and that for a
long time hitherto we have enjoyed a happy peace; and that neither Mony nor great Re-
venues are wanting; and that which is our greateſt good, we are made happy by the fa-
vour of the Romans, *who in a ſort are Lords of the whole World, and in effect are our*
entire friends; I will enforce my ſelf to repair that defect, which happened in times M
paſt through the Miſeries of our noble Predeceſſors; reſolving with my ſelf to perfect
that which is requiſite for the Service of God in acknowledgment of the Benefits which
I have received from him, by whoſe Mercy and Means I have obtained my Kingdom.

The *Jews* fearing *Herod* ſhould pull down the Old Temple before he had got matter for the New, he promiſes the contrary.

Convenient Stuff gathered for building the Temple.

This ſudden and unexpected Speech of *Herod* filled all mens ears with wonder, and
hearts with expectation, in that he ſeemed to promiſe ſuch a thing as was beyond
their hope, and, as they thought, far greater than his power; and that which moſt di-
ſtracted them, was, for that they had conceived a fear, leſt after he had pulled down the
old, he ſhould not be of ability to erect a new. For which cauſe his Counſel ſeemed to
be dangerous, and Attempt over-difficult. But the King perceiving with what Doubts N
they were detained, encouraged them, promiſing in no ſort to deface the Old Temple,
before all that was prepared and poliſhed, which was requiſite for the building of the
New. And in this he kept his Word: For he appointed a thouſand Chariots to draw
Stones unto the place, and choſe out amongſt the reſt, ten thouſand expert Workmen.
He apparelled alſo at his own charge a thouſand Prieſts in their accuſtomed Veſtments;
whereof ſome gave the Maſons inſtructions how they ſhould work, and the reſt aſſiſted
the Carpenters. This done, after he had prepared all things requiſite, he cauſed them
to fall to their Building. Aſſoon as therefore the former Foundations were taken a-
way, and new were planted in their place, the Temple was erected upon them, in
length one hundred Cubits, and twenty Cubits in height, above thoſe hundred Cubits
which the former contained; which twenty Cubits were in ſome manner ſunk, after that O
by proceſs of time the foundations began to be ſettled: and during *Nero's* Reign our

Country-

The year of the World, 3947. before Chriſt's Nativity 17.

How the Temple was built by *Herod*.

A Country-men thought to have raiſed it to the firſt height. The building was of
white and ſtrong marble-ſtones, which were each of them twenty and five cubits
long, eight cubits high, and about twelve cubits broad. All the ſtructure of the
ſame was made after the manner of a Princely Palace on all ſides, and the middle part
thereof was higher than the reſt : ſo that it might eaſily be diſcovered by the inhabitants
of the Country many furlongs off; and eſpecially it was moſt apparent and ſubject
to their ſight, who dwelt oppoſite againſt it, or repaired unto the City. The
doors thereof and their porches were, correſpondent to the reſt of the magnificence
of the Temple, garniſhed with divers Tapeſtries and Azured Flowers, which adorned
the Pillars: under whoſe chapiters a Golden Vine ſpread it ſelf on each ſide, repleniſhed
with many goodly cluſters of Grapes hanging down : which was an admirable
B work to behold, both in reſpect of the greatneſs, as alſo for the workmanſhip and
matter whereof it was made. He encompaſſed all the Temple with moſt ſtately Galleries,
correſpondent to the magnificence of the ſame, and ſurpaſſing thoſe in times
paſt for the coſt: ſo that never any Man before him ſo magnificently adorned the
Temple. Two of which were underpropped with very ſtrong Walls, whoſe Workmanſhip
was ſo exquiſite, that it is incredible to relate. There was a ſtony riſing or
hillock, and very ſtreight and high, the top whereof towards the Eaſtermoſt part of
the City was ſomewhat ſmooth and bending. The firſt that encompaſſed it with a wall,
was *Solomon* our King, who by God's favour and the labour of divers workmen, did firſt of
C all build the higher part: *Herod* alſo incloſed the lower part thereof with another wall,
under which to the Southward there lieth a moſt deep valley. This wall was made of
huge ſtones, cloſe faſtened one unto the other with Lead, ſhutting all within its incloſure,
and extending it ſelf very deep: ſo that the greatneſs and height of this fourſquare-building
was an incredible thing to be imagined. The greatneſs of the Stones appeared
in the Front, but on the inſide they were faſtened together with clapſes of Iron, which
fortified and ſtrengthned the Building for ever againſt all injuries of times. This work
having been thus continued to the top, and the void ſpace between the wall and the
riſing hillock filling up the floor above, was made level. The whole circuit of the
Tower contained about four ſtades or furlongs, a ſtade or furlong in length from angle
D to angle. On the inſide and near unto the top there was another wall of ſtone extended
along the Eaſtern ſide, having a double porch of equal greatneſs with that of the
wall, and placed in the midſt of the Temple, and openeth right upon the gates thereof,
which the Kings formerly had adorned. Round about the Temple were planted
thoſe ſpoils which were taken from the *Barbarians*, which King *Herod* had placed
there, with all thoſe ſpoils which he had taken from the *Arabians*. In a corner on the
North-ſide there ſtood a very ſtrong Fortreſs, builded by the *Aſmoneans*, who were
Herod's Predeceſſors, and had been both Kings and High-prieſts, and had impoſed a
name on that Tower, which was *Baris*, in which they kept the Prieſtly Veſture, wherewith
the High-prieſt was wont to be adorned at that time only when he was to offer
E Sacrifice. King *Herod* kept the ſame in that place, and there it remained after his
death, until the time of *Tiberius Cæſar*, under whom *Vitellius* Governor of *Syria*, came
unto *Jeruſalem*, where he was entertained by all the people with as great magnificence
as was poſſible: and being deſirous to acknowledg the favour that he had received at
their hands, being requeſted by them that they might have the keeping of the High-prieſt's
Ornaments, he wrote unto *Tiberius Cæſar* to grant them that favour: and till
the death of King *Agrippa* the *Jews* had the ſame in their poſſeſſion. But after that
Agrippa was dead, *Caſſius Longinus* that governed *Syria*, and *Cuſpius Fadus* Lieutenant
of *Judæa*, commanded the *Jews* to return the ſame into the Fortreſs *Antonia*; ſaying,
That the Romans ought to be Lords thereof, as they had been in times paſt. For which cauſe
F the *Jews* ſent Ambaſſadors to *Claudius Cæſar*, to requeſt his favour therein, who arriving
at *Rome*, found the young King *Agrippa* there, who beſought the Emperor that it
might be lawful for him to have the keeping of the Habit: who commanded *Vitellius*
the Governor of *Syria*, to deliver it into his hands. It was formerly kept under the
ſeal of the High-prieſt and the cuſtody of the Treaſurers; and on the Eve of a certain
ſolemn Feaſt, the Treaſurers went up to the Captain, who kept the Fortreſs for the
Romans, and after they had opened their ſeal, they took the habit: and after the Feaſt
was paſt, they returned it back again unto the ſame place, and ſhut it up under the ſame
ſeal in the preſence of the Captain.

The Tower of *Antonia*.

After that *Herod* had in this manner builded this ſtrong Tower for the ſecurity and
G guard of the Temple, he called it *Antonia*, for the love of *Antonius* his friend, and one
of the chiefeſt men in *Rome*. In the Weſtern part of this Porch, there were four Gates,
whereof the one opened upon the King's Palace, to which there was a direct way thorow

The year of the World, 3955. *before Chriſt's Nativity,* 9.

The Porch built aloft above the Valley.

The inward Court into which, and no further, the *Jews* might enter.

The dedication of the Temple.

row the midſt of the valley: the two others led unto the ſuburbs: and the fourth H opened upon the reſt of the City, and gave open paſſage unto the ſame, by the means of a number of ſtairs, by which men might deſcend to the foot of the valley: and from thence there was an aſcent by other ſtairs to aſcend upwards. For the City was ſituate oppoſite to the Temple, after the manner of a Theatre, which ended at this valley on the South-ſide; where, on the very front of this ſquare, there was alſo another gate in the middle, equally diſtant from both corners, and a ſtately Triple-Gallery, the length whereof extended from the oriental valley, as far as the Weſtern. It was impoſſible to extend it any further, for it took up all the ſpace. This work was one of the moſt famous pieces that was ever ſeen under the Sun. For the depth of the valley was ſo great, that it was impoſſible for a man to ſee the bottom if I he looked downward from the higher part: and notwithſtanding, on the ſame he erected this Porch of ſo great a height, that but to look from the top thereof, and to conſider the depth as well of the Valley, as the height of the Porch, it would make a man giddy, and his eye could not pierce unto the bottom of the ſame. Thoſe Galleries were ſupported by four ranks of Pillars equally diſtant; and a ſtrong Stone-wall filled up the ſpaces that were between the Pillars of the fourth rank: the thickneſs of the Pillars was ſuch, that one was as much as three Men could fathom, holding one another by the hand, for each of them was twenty and ſeven foot about, with a double baſe at the bottom. The whole number of them was one hundred ſixty and two, they were engraven and damask'd with *Corinthian* work, ſo that it moved admiration in thoſe K that beheld it. Betwixt theſe four ranks of Pillars there were three Porches, containing in breadth each of them thirty foot, and in length a ſtade or furlong, and more than fiſty foot in heighth. That in the midſt was in breadth once and half as much as theſe two; and in heighth twice as much. The Floor was made of rare Planks, engraven with divers Figures, and the Roof thereof was far higher than any of the reſt, in which were certain huge beams morteiſed, on which there were certain Pillars builded, united and joined ſo together, that it is incredible to thoſe that have not ſeen it, and admirable to him that beholdeth it: for all the work ſeemed to be but one Stone. Such was the faſhion of the Circuit of the firſt Porch. In the midſt, and not far off from the other, ſtood the ſecond: whereunto there was an aſcent made L with few ſteps. It was incloſed with a ſeparation of Stone, with an Inſcription, forbidding any ſtranger to enter the ſame upon pain of death. This inward Porch both to the Southward and the Northward had three gates, in rank equidiſtant the one from the other; and toward the Eaſtward had one great gate, by which thoſe men entred, who were cleanſed with their wives. For beyond that place it was not lawful for the women to have acceſs. But the third inward ſpace was only acceſſible by the Prieſts. In it was the Temple, and within it the Altar, on which they were wont to offer up ſacrifices unto God. But *Herod* durſt not enter into the interiour Sanctuary, becauſe he was not a Prieſt; he committed that Fabrick to the Prieſts care, which they accompliſhed in a year and a half's time. *Herod* had been eight years about the M reſt. The people were repleniſhed with the fulneſs of joy, and every one gave thanks unto God for that the whole Work was finiſhed ſo ſpeedily, and wiſhed all happineſs to the King for his coſt and diligence in the execution and finiſhing thereof; and they celebrated a great Feaſt in honour of the reſtauration of the Temple. Then did the King offer up three hundred Oxen unto God, and the reſt of them, each one according to his ability offered ſo many ſacrifices, that they can hardly be numbered.

A Conduit under ground from the Caſtle *Antonia.*

During the building of the Temple, it never rained by day.

About the very time of the Celebration of this Feaſt, in the honour of the Re-edification of the Temple, the King's day of Coronation fell out, which he was wont to ſolemnize every year with great joy; and for this twofold occaſion the ſolemnity and joy was far more ſumptuous and compleat. The King alſo cauſed a Conduit of Water to be N made, and conveyed by pipes under ground, drawing it from the Caſtle *Antonia* to the Eaſt-gate of the Temple; near to which he built another Tower alſo, to the end, that by the Conduits he might aſcend privily unto the Temple, if haply the people ſhould practiſe any inſurrections againſt his Royalty. It is reported, that during the building of this Temple it never rained by day-time, but only by night, to the intent the Work might not be interrupted: and our Predeceſſors have teſtified no leſs unto us. Neither is this thing incredible, if we attentively conſider thoſe other effects of God's Providence.

THE SIXTEENTH BOOK
OF THE
ANTIQUITIES of the JEWS:
Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Sixteenth Book.

1. Herod *maketh a Law which maketh him be reputed a Tyrant: He goeth to* Rome, *and brings back his Sons,* Alexander *and* Ariſtobulus*; his Siſter* Salome *and thoſe of her Faction endeavour to render them odious to him.*
2. *How* Herod *gave Wives unto* Alexander *and* Ariſtobulus*; and how nobly he received* Agrippa *in his Dominions.*
3. Herod *goeth to meet* Agrippa *at* Pontus *with a Fleet, by which he re-enforceth his Army; and returning back with him a great part of his way, doth much good to ſeveral Towns.*
4. *The* Jews *who lived in* Ionia *complain to* Agrippa, *that the* Grecians *will not let them enjoy their Privileges.*
5. *How* Herod *returned into* Judea, *and freed his Subjects from the payment of the fourth part of the Taxes.*
6. Salome, Herod*'s Siſter, endeavoureth to ruine his two Sons,* Alexander *and* Ariſtobulus, *whom he begot of* Mariamne*: He ſends his Son* Antipater, *whom he had by his firſt Wife, to* Rome.
7. Antipater *doth ſo incenſe his Father againſt his Brothers,* Alexander *and* Ariſtobulus, *that* Herod *bringeth them to* Rome, *and accuſeth them before* Auguſtus, *for having attempted to poiſon him.*
8. *Of* Alexander*'s defence, and how the two Brethren were reconciled to their Father* Herod.
9. Herod *having compleated the Building of* Cæſarea, *dedicateth it to* Auguſtus, *and entertaineth the People with ſtately Plays and Paſtimes: He cauſeth other Towns to be built, with ſeveral Monuments. His extream Liberality to Strangers, and his exceſſive Rigour to his own Subjects.*
10. *Teſtimonies of the Roman Emperour's Affection toward the* Jews.
11. *King* Herod *cauſeth* David*'s Sepulchre to be opened to get Money out of it, for which God puniſheth him; ſtrange Diviſions and Troubles in his Family. The Cruelties which this Prince's miſtruſtfulneſs, and* Antipater*'s malice cauſeth, together with his Son* Alexander*'s Impriſonment.*
12. *How* Archelaus *King of* Cappadocia, *reconciled* Alexander *to his Father.*
13. Herod *declareth War againſt the* Arabians, *for protecting* Trachonites *Robbers.*
14. Syllæus *will perform nothing of what* Auguſtus*'s Lieutenants had ordained, but goeth to* Rome *to him.* Herod *entreth into* Arabia *with an Army, and taketh the Caſtle where the* Trachonites *were retired.*
15. Syllæus *doth ſo incenſe* Auguſtus *againſt* Herod, *that he refuſeth to give Audience to his Ambaſſadours, neither will he admit thoſe whom* Aretas *King of the* Arabians *ſent. This* Aretas *ſucceeded* Obodas, *whom* Syllæus *cauſed to be poiſoned, that he might get the Kingdom.* Herod *ſends the third Embaſſage to* Auguſtus.
16. Herod *more incenſed than ever againſt his Sons,* Alexander *and* Ariſtobulus, *by ſeveral Aſperſions, cauſeth them to be impriſoned.* Auguſtus *is made ſenſible of* Syllæus*'s*

wickedneſs, condemns him to die, confirms Aretas *in the Kingdom of* Arabia; *he* H *is ſorry for having ſo ill an Opinion of* Herod, *adviſeth him to call a great Aſſembly at* Berite, *where his Sons, after new Complaints given in againſt them, are to be judged.*

17. *How* Herod's *Sons were condemned in the Council of* Berytum.

CHAP. I.

Herod *maketh a Law which maketh him be reputed a Tyrant: He goeth to* Rome, *and* I *brings back his Sons,* Alexander *and* Ariſtobulus; *his Siſter* Salome *and thoſe of her Faction endeavour to render them odious to him.*

The year of the World, 3955. *before Christ's Nativity,* 9.

Hed. & Ruf. cap. 1.

Herod's new Law, that Wall-breakers ſhould be ſold into bondage.

The puniſhment of theft by the Law of *Moſes, Exod.* 1. 22. *Deut.* 12. 15.

AMongſt the reſt of the Affairs of the Commonwealth, the King thought it behoved him to redreſs and hinder private Injuries, both in the City and Country: For the which purpoſe he made a new Law unlike to the former, that it ſhould be lawful for ſuch as were Wall-breakers, to be ſold for Slaves without the Limits of his Kingdom: Which Law did not ſeem ſo much to intend the puniſhment of Malefactors, as the diſſolution of his own Country-Cuſtoms. For to ſerve foreign Nations, K who lived not after the manner of the *Jews*, and to do whatſoever they commanded them, was more prejudicial unto Religion than unto the Parties convicted of that fact. Wherefore it was ſufficiently already in the old antient Laws provided for the puniſhment of ſuch People, to wit, that a Thief ſhould reſtore four times as much as he ſtole: Which if he was not able to do, that then he was to be ſold; not unto ſtrangers, nor into perpetual bondage, but only for ſeven years; at which time he ſhould again be ſet free. So that the common People did interpret this new Law to ſet down an unjuſt puniſhment, and rather to ſavour of Tyranny, than of Princely Dignity, and to be enacted not without contempt of their antient Laws: So that for this cauſe, all Men ſpake very ill of the King. L

Herod failed into *Italy*, and brought home his Sons.

At that ſame time *Herod* ſailed into *Italy* to ſalute *Caſar*, and to ſee his Children living at *Rome*. Where *Caſar* receiving him very courteouſly, permitted him to take his Sons home with him, as being now ſufficiently inſtructed in the Liberal Arts. Who returning into their Country, were joyfully received of all their Country-men, both for that they were of comely ſtature, and of courteous behaviour, and in their very Carriage did ſhew that they came of Kingly Lineage. Which things moved *Salome* and the reſt, by whoſe falſe Accuſations their Mother *Mariamne* was deſtroyed, to envy them; fearing their Power, and verily perſuading themſelves that they would be Revengers of their Mother's Injuries. So taking hereby occaſion, they began alſo falſly to accuſe them, as miſliking their Father, who had cauſed their Mother to be ſlain; and as M tho they had an averſion from him, whoſe hands were imbrued in their Mother's Blood. For they knew that by ſuch calumniation they might draw them into hatred, and avert their Father's Good-will from them. Yet did they not carry theſe their Inventions to the King's Ears, but contented themſelves to bruit them abroad amongſt the common People; which ſo in the end coming to his hearing, would cauſe in him ſuch enmity and hatred againſt his Sons, that it would overcome in him all natural Affection.

Salome and others falſly accuſed *Herod*'s Sons, making their Father hate them.

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CHAP. II

How Herod *gave Wives unto* Alexander *and* Ariſtobulus; *and how nobly he received* Agrippa *in his Dominions.*

Herod married *Ariſtobulus* to *Bernice*, and *Alexander* to *Glaphyra*.

BUt the King as yet miſtruſting nothing, moved with a Fatherly Care over them, had them in ſuch eſteem as Reaſon did require; and for that they were now come unto Man's eſtate, he married them both: Unto *Ariſtobulus* he gave *Bernice* the Daughter of *Salome*; and unto *Alexander*, *Glaphyra* the Daughter of *Archelaus* King of *Cappadocia*. Which done, underſtanding that *Marcus Agrippa* was returned out of *Italy* O into *Aſia*, he went unto him thither, and invited him into his Kingdom, requeſting him to accept of his Friends entertainment. Which *Agrippa* yielding unto, *Herod* omitted

A mitted nothing that might delight him: For he received him in his Cities new built, ſhewing him the fair Houſes, and goodly Edifices, entertaining him and the reſt of his Friends and Followers with all ſorts of delights, pomp and magnificence, as well at *Sebaſte*, as at the Haven of *Ceſarea*, and in the Caſtles he built, to wit, *Alexandrium*, *Herodium*, and *Hircania*. He alſo brought him to *Jeruſalem*, where all the People met him apparelled in ſuch rich and brave Attire, as they were accuſtomed to adorn themſelves withal when they celebrate their Feſtivals, and with many joyful Acclamations received and ſaluted him. *Agrippa* offered an hundred Head of fat Oxen to God, and feaſted all the People; and altho he would willingly have made a longer abode there, yet the Winter drawing on, fearing tempeſtuous Weather, he was forced to ſail B away with all ſpeed to *Ionia*, both he and his Friends being honoured with very great Preſents.

The year of the World, 3955. before Chriſt's Nativity, 9.

Hed. & Ruſ. cap. 2. *Herod* carries *Marcus Agrippa* about his Kingdom, who offered 100 Beaſts at *Jeruſalem.*

CHAP. III.

Herod *goeth to meet* Agrippa *at* Pontus *with a Fleet, by which he re-enforceth his Army; and returning back with him a great part of his way, did much good to ſeveral Towns.*

C Herod having paſt the Winter at home, and hearing that *Agrippa* was with an Army minded to go to *Boſphorus*, the Spring-time being now at hand, he ſailed unto him again, and taking his courſe by *Rhodes* and *Cous*, he came towards *Lesbus*, thinking there to find *Agrippa*: But by a contrary Wind he was driven from thence, and forced to ſtay a while at *Chius*, where many privately coming to ſalute him, he rewarded them with Princely Rewards: And perceiving that the City-Gate, deſtroyed in the Wars againſt *Mithridates*, was not yet repaired, but lay ſtill ruinated for want of mony to repair it, he gave ſo much money as largely ſufficed to reſtore it to the former beauty and bigneſs, exhorting them with all expedition to re-edifie and adorn the City as it was in times paſt. At laſt the Wind changing, he ſailed firſt to *Mitylene*, and then to *Byzantium*; D and there underſtanding that *Agrippa* had already paſt the Rocks of *Cyanes*, he followed him with all ſpeed, and overtook him at *Synope*, a City of *Pontus*; who contrary to *Agrippa*'s expectation, arrived there with his Navy. *Herod*'s coming was very grateful unto *Agrippa*, and with eſpecial Affection they embraced one another. It was an evident ſign of Friendſhip, that the King omitting his own private buſineſs, would now come unto him in ſo convenient a time. Wherefore *Herod* abode ſtill with him in the Army, always preſent either to aſſiſt him with Counſel, or to bear part of the Labour with him. He was alſo preſent with him at ſuch times as he meant to be merry, being his only Counſellor in difficult matters, for the benevolence he bare unto him, and alſo in all his mirth, as being one whom he honoured. *Agrippa* having diſpatched the buſineſs in *Pontus* E for which he came, it pleaſed him not to return by Sea, but to go by *Paphlagonia*, *Cappadocia*, and the greater *Phrygia*, and ſo they came by Land to *Epheſus*; and there taking Ship, they came to *Samos*. And in that whole Journey, almoſt in every City he gratified *Herod*, at his entreaty relieving many of their neceſſities. Aud *Herod* did in the way help many with mony that wanted, and ſpent much upon his Gueſts: And moreover, if any one had ſuit unto *Agrippa*, *Herod* was the only Man that might obtain his ſuit for him. And tho *Agrippa* alſo was both nobly minded and eaſily entreated to grant all ſuch things as were not prejudicial to any Man; yet was it a matter of no ſmall moment and importance in King *Herod*, to incite him to uſe Beneficence, being even of his own accord forward enough to put the ſame in practice. For firſt of all he F reconciled *Agrippa*, being angry againſt the *Ilienſians*, and himſelf paid the money that the People of *Chius* were indebted unto *Caeſar*'s Receivers, obtaining for them an immunity: And he alſo aſſiſted and pleaſured others in whatſoever they needed.

Herod ſailed to *Chius*, and gave a great ſum to re-edify the Porch.

Was by *Agrippa* honorably entertained.

Herod ſtill preſent with *Agrippa.*

Agrippa went by land to *Epheſus.*

Herod helped many with mony.

Herod a Mediator for many to *Agrippa.*

Citizens of *Ilia* reconciled to *Agrippa.*

CHAP. IV.

The Jews *who lived in* Ionia *complain to* Agripa, *that the* Grecians *will not let them enjoy their Privileges.*

G When they came into *Ionia*, a great multitude of the *Jews* inhabiting that Country being gathered together, expecting *Agrippa* to ſpeak unto him; finding opportunity, they complained unto him of the Wrongs that thoſe Country-men offered

The *Jews* of *Ionia* complain of Injuries.

Nicholaus's ſpeech to *Agrippa* in behalf of the *Jews*.

ferred them, not permitting them to live according to their Laws; and that upon Feſtival H
Days they pulled and haled them before their Tribunal: And that they would not
permit them to ſend ſacred Money unto *Jeruſalem*; and that they compelled them to do
publick Buſineſs, and to ſpend the holy Money in thoſe Affairs, contrary to the Privileges
granted unto them by the *Romans*. *Herod* endeavoured to have the *Jews* Complaints
heard by *Agrippa*, and deſired one of his friends and followers, called *Nicholaus*, to plead
the *Jews* Cauſe; who made a Speech unto *Agrippa*, ſitting with the reſt of the *Roman*
Nobility, and other Kings and Princes, in their behalf, after this manner: “Moſt worthy
“ *Agrippa*, true it is, That all Men that ſuffer injury, are conſtrained to fly for redreſs
“ to the Higher Powers; and we, over and above, hope to obtain our ſuit: For we ask
“ nothing but that which your Goodneſs hath already granted, and that which they I
“ endeavour to take from us, that are, as we alſo are, your Subjects. And altho
“ that your Benefit beſtowed upon us was great, yet we are worthy ſtill to enjoy
“ it, only for that you your ſelf judged us worthy thereof. And ſuppoſe it was a
“ ſmall matter, it is a diſcredit for you not to grant ſo ſmall a Trifle. Wherefore
“ it is evident, that the Injury done unto us, doth alſo redound unto you, whoſe
“ Decrees thoſe that have injured us, fear not to contemn, and do diſannul your Benevolence
“ towards us. For if any one ſhould ask any of them, whether they had
“ rather loſe their Lives, than be deprived of their Country-Laws, Rites, Sacrifices,
“ and Feſtivities, wherewith they honour their Gods, I know they would rather endure
“ any Calamity, than be forced to forſake their Country-Cuſtoms. For many K
“ Wars riſe only for defence of Religion: And the greateſt reward and content
“ that we reap by this happy Peace, which through your means we enjoy, is this, That
“ we are every one permitted to live according to the Cuſtom of his Country, and to
“ continue in Piety. Wherefore they endeavour to take from others, that which by
“ no means they would permit to be taken from themſelves; as who would ſay, It was
“ not as great Offence to hinder other Mens Piety and Devotion, as neglect their own.
“ Let us conſider whether there be any City or Nation, that doth not count their Felicity
“ to be ſituate in your Dominion, and the Power of the *Romans*? Or is there any
“ that deſireth your Honour and Power to decay and be of no Force? Truly none
“ that is wiſe: For there is none, whom either publickly or privately it concerneth not. L
“ But theſe People endeavouring to take from us our Liberty, do alſo as it were deprive
“ themſelves of all Benefits which they have received at your hands, which are infinite.
“ For what a Benefit is it, that whereas other Nations living under the Dominion
“ of rigorous Kings conſtituted over them, theſe do only obey the *Romans*, and live
“ in happy peace and tranquillity? But for our Affairs, were no Man troubleſome
“ unto us, yet are they not ſuch as deſerve to be envied. For enjoying the common
“ Felicity, which others your Subjects do, we deſire nothing of high eſteem or worth,
“ but only requeſt that we may live according to the Religion of our Country, which
“ of it ſelf is not to be envied, but may be profitable for them that permit it. For God
“ doth always love them who honour him, and them who do not hinder his honour. M
“ What is there in our Religion offenſive to any Man? Nay, what is there that is not
“ according to all Piety and Juſtice, whereby all things continue and are preſerved?
“ For neither do we conceal what Life we follow, nor the Labours and Exerciſe we uſe,
“ but reſting the ſeventh Day from all Labours, we ſpend that Day in learning our Religion,
“ and the Laws and Cuſtoms thereof, eſteeming this Cuſtom not to be of ſmall
“ force to correct and amend our manners. Theſe our Cuſtoms having in them nothing
“ that any that ſearcheth them can juſtly reprehend, they are now alſo, tho
“ many are perſuaded the contrary, conſecrated and confirmed by their antiquity: So
“ that we muſt needs make a conſcience of it to forſake our Laws, that have endured ſo
“ many Ages. Theſe are the Injuries that theſe People by violence offer us; they ſacrilegiouſly N
“ take from us the Money dedicated to God: They impoſe Tributes upon
“ us who are free: They upon Feſtival Days force us to their Tribunals, to Law, and
“ other profane Buſineſs, without any neceſſity, but only in contempt and diſgrace
“ of our Religion, which they know well in the mean time, while they perſecute with
“ unjuſt and unlawful hatred. For your Empire, equally providing for the Good of
“ all your Subjects, doth not only nouriſh the mutual Concord of them all, but alſo
“ reſiſteth hatred and malice. Theſe are the Injuries, moſt worthy *Agrippa*, whereof
“ we ſeek redreſs at thy hands, requeſting thee, that hereafter we may live according to
“ our Religion as formerly, and that our Adverſaries may have no more Authority
“ over us than we over them: Which is not only Juſtice and Equity, but already alſo O
“ granted by your Clemency. And there are yet extant, to be ſeen in the Capitol, many
“ Decrees and Ordinances of the Senate concerning this matter, engraven in Braſs,

A “ which are read unto this Day : Doubtleſs for our truth and fidelity ſo oftentimes tried ;
“ or at leaſt, tho we not deſerving it, yet holy and inviolate. For you do not only not
“ withdraw from us and all other Nations, your former benefits granted unto us, but you
“ do rather every Day, beſide all hope and expectation, increaſe them ; all which, time
“ will not ſuffer me to rehearſe. And that we may not ſeem vainly to boaſt of our
“ Duties and Officiouſneſs towards you, and alſo omitting other things that are paſt ;
“ our King now ſitting with you, can ſufficiently teſtifie it ſo to be. For what kind of
“ Love and Good-will hath he omitted to ſhew unto your Nation ? Where was he not
“ proved truſty ? What hath he not deviſed to honour you ? Where ſtood you in need,
“ when he was not the firſt Man to help you ? Why therefore ſhould not we receive
B “ ſome favour for his Deſerts ? I will not omit to put you in mind of the Valour of his
“ Father *Antipater*, who came in with 2000 Souldiers to aſſiſt *Cæſar* in the *Egyptian* Wars,
“ wherein he ſo valiantly behaved himſelf, that neither by Sea nor Land any one in
“ thoſe Wars deſerved more commendations than himſelf. I will not repeat at this time
“ how much good he did *Cæſar* in thoſe Wars, and what and how great Rewards he
“ received ; but rather I ſhould firſt of all put you in remembrance of the Letters that
“ the Emperour writ unto the Senate concerning this matter, wherewith he obtained
“ for *Antipater* the Honours and Privileges of the City. For this only argument had
“ been ſufficient to have declared that we did not obtain ſuch favour without deſert,
“ and requeſt thee now to confirm the ſame, of whom we might juſtly hope for new
C “ Benefits, ſeeing ſuch friendſhip and familiarity between thee and our King. For we
“ have underſtood by our Nation that dwell in *Judea*, how many Offerings thou didſt
“ there ſacrifice unto our God, and with what Vows thou honouredſt him ; how thou
“ feaſtedſt the People, and waſt delighted in that mutual hoſpitality. All which was an
“ argument of the Friendſhip confirmed between ſo great a *Roman* Prince and the Nation
“ of the *Jews*, even in *Herod*'s Houſe. By all theſe, we humbly requeſt, in the preſence
“ of the King, nothing but this only, that thou wouldſt not permit us deceitfully
“ to be defrauded of that, which you your ſelves have already granted unto the Nation
“ of the *Jews*.

The year of the World, 3956. before Chriſt's Nativity, 8.

Now no one of the *Greeks* offered to oppoſe himſelf againſt that which *Nicholaus* did
D ſpeak ; for this was no contention to a Judg concerning their Right, but only a deprecation
and ſupplication to avoid injury. Neither did they deny it, only thus they excuſed
themſelves, that the *Jews* dwelling amongſt them, were troubleſom unto them.
But the *Jews* ſhewed themſelves to be free Citizens, and to live according to the Religion
and Laws of their Country, without any Man's moleſtation or injury. Wherefore
Agrippa underſtanding that they were wronged, anſwered thus : That he would not
only gratifie them for his Friend *Herod*'s ſake, but alſo for that they ſeemed to him to demand
a reaſonable matter. Wherefore tho they had demanded a greater thing of
him, he would have granted them whatſoever he might, without prejudicing the People
of *Rome*. And now ſeeing they only demand of him that which already the *Romans*
E had granted unto them, he would ratifie and confirm unto them the Benefit which they
had already received at the *Romans* hands, and provide that henceforth no Man ſhould
moleſt them for living according to the Inſtitution and Ordinances of their Country.
Having thus ſpoken, he diſmiſſed the Aſſembly. Then *Herod* ariſing, thanked him in
all their Names. And then, after mutual embracing one another, they departed, taking
their leaves from *Lesbos*.

Agrippa confirms the *Jews* privilege.

Departed from *Lesbos*.

CHAP. V.

F *How* Herod *returned into* Judea, *and freed his Subjects from the payment of the fourth part of the Taxes.*

THe King having a proſperous Wind, within a few Days after arrived at *Cæſarea*,
from thence he went to *Jeruſalem*, and calling together all the People, as well as the
Citizens, as alſo the Country-People there preſent, there he told them the cauſe of his
Journey, and how he had obtained Immunities for the *Jews* living in *Aſia*, that they might
converſe there among the *Gentiles*, without moleſtation. Then he told them what felicity
they had received and enjoyed by his Reign, ſeeing that his greateſt care was ſo to
provide for his Subjects, that they might want nothing. And to gratifie them the more,
G he told them, that he would freely remit the fourth part of the Taxes and Tribute they
were to pay for the year paſt. The People greatly comforted, as well with the King's
Speech unto them, as with his liberality, departed joyfully, wiſhing the King all happineſs.

Herod returned to *Jeruſalem*, and made a ſpeech to the People ; remitting the fourth part of his Tribute.

The Year of the World, 3956. *before Chriſt's Nativity,* 8.

CHAP. VI.

Salome, Herod's *Siſter, endeavoureth to ruine his two Sons,* Alexander *and* Ariſtobulus, *whom he begot of* Mariamne; *He ſends his Son* Antipater, *whom he had by his firſt Wife, to* Rome.

H

Hed. & Ruf. c. 3. *al.* c. 7. *Salome* perſecutes *Mariamne*'s Children.

Alexander and *Ariſtobulus* being drawn into bad words, are accuſed to *Herod*.

Hed. & Ruf. c. 4. *al.* 8. *Pheroras* and *Salome* accuſe *Alexander* and *Ariſtobulus*.

Herod fortunate abroad, but not at home.

Advances *Antipater* to bridle his Sons.

Antipater incites his Father againſt his Brothers.

IN the mean time, the diſcord of his Houſe was daily encreaſed, by reaſon of *Salome's* inveterat hatred againſt *Alexander* and *Ariſtobulus*; ſhe preſumed ſo much on her ſucceſs againſt their Mother, that ſhe hoped to leave none of her Children alive to revenge her Death: And ſhe wanted no occaſion; for it ſeems the two young Princes were not I very well affected towards their Father, partly for the memory of their Mother's Death, and partly alſo for that they deſired the Kingdom. So that they upbraiding *Salome* and *Pheroras*, did renew their old hatred againſt them, who daily practiſed, by all means they could, to overthrow them: The young Men alſo hated them, but not with the like hatred that they were hated of them. For they for their ingenuous Manners and Noble Race, diſſembled not their Anger, but freely declared their Minds. But *Salome* and *Pheroras* contrariwiſe, enviouſly and craftily prepared themſelves a way by Calumniations; always provoking the magnanimous Spirits of theſe young Princes, whoſe fierceneſs might ſoon bring them into ſuſpicion with their Father, that he might gather hereby, that they wanted not will to revenge their Mother's Death; yea, even K with their own Hands, foraſmuch as they were not aſhamed to be the Children of ſuch a Mother, and would contend that ſhe was unjuſtly put to Death. And now all the City talked of them, every one pitying their raſhneſs: *Salome* not ceaſing to gather by their own Speeches, probable Arguments of ſuſpicion, that they did not only take their Mother's Death impatiently, but alſo raging like Furies, did both bewail her Death and their own caſe, who were compelled to converſe with the Murderers of their unfortunate Mother; and as it were contaminate themſelves with living amongſt them. And the abſence of the King greatly increaſed their Diſſenſion; who being returned, having made a Speech unto the People, he preſently was admoniſhed both by *Pheroras* and *Salome* his Siſter, that he was in great danger by reaſon of his two L Sons, who did openly boaſt that they would be revenged of them that killed their Mother: Feigning moreover, that they were encouraged, for that they hoped that *Archelaus* King of *Cappadocia* would help them to accuſe their Father unto *Cæſar*. *Herod* hearing this, was greatly troubled; and ſo much the more, that he heard the ſame alſo reported unto him by others. And hereby he was put in memory of that which was paſt, how that for the diſſenſion of his Houſe, he could not long enjoy his Friends and deareſt Wife. And as it were foreſeeing by that that was paſt what would enſue, and fearing ſome greater Calamity would befal him, he was altogether amazed. And truly, as abroad he was moſt fortunate above all hope, ſo at home he was moſt unhappy and unfortunate beyond Mens Opinion: So that one may well doubt whether his fortunate M ſucceſs abroad did countervail his Misfortunes at home; or whether it had been more expedient for him to have had neither the one nor the other, but to have had only a common and ordinary favour at Fortune's hands. Deliberating thus with himſelf, he thought it good to call unto Court another Son of his, whom he begat when he was a private Man, and to grace him with Honours, and to oppoſe him againſt the other two Brethren, to the end to bring down and repreſs their fierce and haughty Minds, (this Son of his was called *Antipater*, not minded, which after overcome by Affection he did) to make him ſole Heir of all, but thinking thereby to bridle *Mariamne*'s Children, and to diminiſh their arrogancy, by letting them ſee that it was not needful to keep the inheritance of ſo flouriſhing a Kingdom only for them; where- N fore he introduced *Antipater*, one oppoſed againſt them, that thereby the other two laying their Pride aſide, might ſhew themſelves more tractable to their Father: And ſo thought by this means to provide for their ſafety. But it fell out far otherwiſe than he expected; for they eſteemed this Fact as an Injury done unto them: And *Antipater* was of that nature, that having gotten Promotion contrary to his expectation, he did endeavour all ways poſſible to be in greater account with his Father than the other two, who was already, through falſe Accuſations, alienated from them, and every Day (as he alſo deſired) ready to believe any thing that might incenſe him againſt them.

Wherefore this was all his Buſineſs; yet he had an eſpecial care not to be thought O an accuſer of his Brethren, but he uſed others of his Complices, whom the King nothing ſuſpected; who for the truſt the King put in them, might alſo have better credit given unto

A unto their words. For this Man had many followers and favourers, as it were gaping after Preferment by his means; who with a kind of counterfeit Good-will, made a ſhew of Love and Good-will towards *Herod*. And being many in number, and truſty one to another, the young Princes were every day entrapped more and more: For many times they ſhed tears for very grief of the Contumelies and Injuries that they ſuffered; and many times they mentioned their Mother, and complained unto thoſe whom they thought to be the Friends of their Father, as one that dealt not well with them; all which *Antipater*'s Favourites maliciouſly noting, and adding thereunto ſomething of their own invention, they did preſently tell it unto *Herod*, and ſo did foment the diſſenſion of his Houſe. For the King being moved hereat, and purpoſing to humble B *Mariamne*'s Children, did daily encreaſe and augment *Antipater*'s Honour; and at his entreaties, at laſt brought his Mother into the Court; and many times writing ſecretly unto *Cæſar* in favour of *Antipater*, he eſpecially commended him in particular unto him. And being to ſail to ſalute *Agrippa*, who was now to depart out of *Aſia*, having governed that Province ten years, he only took with him *Antipater* of all his Sons; whom he alſo committed to *Agrippa* with many Gifts, to go with him to *Rome*, and to be brought into favour with *Cæſar*: So that now all things ſeemed to be done as it were by this Man's beck, and the other two to be already diſ-inherited.

The Year of the World, 3956. *before Chriſt's Nativity*, 8.

Herod brought *Antipater*'s Mother into the Palace.

Herod delivers *Antipater* to *Agrippa*.

C

CHAP. VII.

Antipater *doth ſo incenſe his Father againſt his Brothers*, Alexander *and* Ariſtobulus, *that* Herod *bringeth them to* Rome, *and accuſeth them before* Auguſtus, *for having attempted to poiſon him.*

ANtipater's Journey to *Rome*, with his Father's Letters of Recommendation to all his Friends there, proved both very advantageous and honourable to him; yet this was a great grief to him, that he could not daily calumniate his Brothers; for he feared leſt his Father's mind ſhould change, and ſo would affect *Mariamne*'s Children D moſt. This being his daily fear, tho he were abſent, he ceaſed not by Letters to incite his Father againſt them, as having care of his ſafety; but indeed for that he thereby, through his bad Practiſes, hoped to obtain the Kingdom; ſo that he encreaſed *Herod*'s wrath againſt them, that he was become a deadly Enemy unto them both. But fearing raſhly in his anger to commit any thing to prejudice them, he determined to ſail again to *Rome*, and there to accuſe his Sons before *Cæſar*, leſt he being led away through indignation and diſpleaſure againſt them, ſhould ſeem to caſt off all Love and Fatherly Affection towards them. And repairing to *Rome*, and not finding *Cæſar* there, he followed him unto *Aqueleia*; and coming to ſpeech of him, and requeſting him to take notice of his Misfortunes, he preſented his two Sons, and accuſed them E before *Cæſar* of Inſolency, and for having attempted to poiſon him; complaining their hatred to be gone ſo far, that now by any wicked and execrable way whatſoever they ſought their Father's Kingdom, notwithſtanding that *Cæſar* had given him full power and liberty to leave the Kingdom to him whom he found moſt dutiful unto him. And that they, tho thereby they might not gain the Kingdom, yet they could be contented with their Father's Death; and that they ſought it with danger of their own Lives; and that this horrible and deteſtable Hatred was now rooted in their Hearts: And that he having long endured this Calamity, was now forced to open it unto *Cæſar*, and trouble his Ears with theſe Complaints. And ſpake after this manner: *Have I deſerved this at their hands? What wrong have I done* F *them? Or how can they think it reaſon, that I, who have expoſed my ſelf to ſo many Dangers, and undergone ſo difficult Labours for a long time, to obtain the Kingdom, ſhould not peaceably enjoy the ſame, and ſuffer me to be Lord of my own Dominions, and permit me the liberty to leave it unto him who ſhall deſerve ſuch Honour in the beſt performance of a Son-like Duty? So that the beholders hereof, ſeeing Piety ſo rewarded, might hereby be the more incited hereunto; eſpecially ſeeing that without violating the Law of Nature, it is not lawful to think any ſuch thought: For no Man can affect his Father's Kingdom, but he doth alſo deſire his Father's Death, ſeeing it is not permitted Men to ſucceed thoſe in the Kingdom who are yet alive.* He alledged moreover, That for his part he had had a care that they ſhould want nothing convenient for a kind G Father to provide for Princely Children, neither Ornaments nor Followers, nor Delights: That alſo he had provided for them Wives of a Noble Race, and had married one of them unto his Siſter's Daughter, and the other unto *Archelaus* his Daughter,

Antipater honoured at *Rome*; who being preſent, incited his Father againſt his Brethren by lies; and being abſent, did the ſame by Letters.

Herod ſailed to *Rome*, and followed *Cæſar* to *Aquileia*. Accuſed his Sons before *Cæſar*.

The year of the World, 3956. *before Chriſt's Nativity*, 8.

King of *Cappadocia*: And which was the greateſt matter of all, he had not uſed the H
Authority of a Father againſt them after theſe Enterprizes, but brought them unto *Cæſar*
their common Benefactor: and that forſaking his own Right of a Father, who had been
injured, or of a King, againſt whom Treaſon had been wrought; he was now content
to debate his matter with them before ſuch a Judg, as well knew how to decide the
thing in queſtion according to Right and Equity; yet requeſted him that their Offence
might not be left unpuniſhed, nor he forced to lead the reſt of his Life ſtill in perpetual
fear; nor ſuffer them to be ſo miſerable, as never to enjoy themſelves, nor deſire to
ſee the light of the Sun, after having violated the moſt ſacred Laws of God and Na-
ture. *Herod* having with a vehement voice objected theſe Accuſations againſt his Sons
before *Cæſar*, the two Princes were not able to abſtain from Tears, whilſt he was yet I
ſpeaking; and having ended his Speech, they wholly burſt out into Tears; not that they
were guilty of thoſe Impieties laid unto their charge, but that they were accuſed
by their Father, againſt whom it was not decent to ſpeak freely for themſelves,
nor expedient to refuſe to defend their own Cauſe. Wherein they remained doubt-
ful what to do, moving the Auditors to pity them by their Tears and Lamentati-
ons; and fearful withal, leſt it ſhould be thought that their guilty Conſciences did
trouble them, that they were not able to ſpeak in their own defence; ſeeing that
indeed it was only for want of Experience, by reaſon of their tender years. Which
alſo *Cæſar* perceived, and all that were preſent were ſo moved to Compaſſion, that
neither their Father, who was their Accuſer, could refrain from being moved with K
Compaſſion.

Alias, chap. 9. *Alexander* and *Ariſtobulus* moved all that were preſent to tears and compaſſion.

CHAP. VIII.

Of Alexanders's *defence, and how the two Brethren were reconciled to their Father* Herod.

L

Alexander ſpeaks in his own and Brother's defence.

THen the young Princes perceiving both their Father and *Cæſar* to be mollified,
and they that were preſent partly to pity them, partly to ſhed Tears of Com-
paſſion; the one of them named *Alexander*, who was the elder, directing his Speech to
his Father, began thus to clear himſelf of the Crimes objected againſt them: *Father, how
well and friendly-minded thou art towards us, this preſent Judgment declareth; for hadſt
thou determined any heavy Sentence againſt us, thou wouldſt not have brought us before
him, who is the Preſerver of us all; for thou mighteſt, being a King, or for thy Authority
over us as a Father, have puniſhed us for our Offence according to thy Power: But in that thou
haſt brought us to* Rome, *and made* Cæſar *our Judg, it is an argument that thou ſeekeſt to* M
*ſave us; for no Man brings any one to the Temple whom he purpoſeth to deſtroy; which greatly
aggravateth our cauſe, who do cenſure our ſelves unworthy to live, rather than to incur an
Opinion of Impiety committed againſt thee ſuch a Father. How far more expedient is it to
die guiltleſs, than to live ſuſpected of ſo great an Ingratitude? Wherefore if God grant us
ſo much ſucceſs in our defence, as to perſuade you of the Truth, we ſhall not rejoice ſo much
for having eſcaped ſo great a danger, as to be found innocent by your Judgment; for we
do not deſire to live with the ſuſpicion of thoſe Calumnies. It is a probable Accuſation
to accuſe our years, as having affected the Kingdom; and our unfortunate Mother's
Calamity maketh it ſeem more probable. But conſider, I beſeech thee, if the ſame Crime
may not as well be framed againſt any one whomſoever, as againſt us. For any King* N
*having Children by a Wife that is now dead, may, if it pleaſe him, ſuſpect them, as practiſing
Treaſon againſt him their Father. But ſuſpicion is not ſufficient to prove a Man impi-
ous and guilty: Wherefore produce any one that can bring ſufficient proof, that may
induce any moderate Judg to believe that we ever attempted ſuch a horrid Crime. Can
any Man ſhew that Poyſon was prepared by us for you, or that we conſpired with any,
or that we corrupted any Servants with Money and Gifts; or that we writ any Letters
againſt thee? Yet Calumny may feign every one of theſe upon no occaſion. It is a grie-
vous matter for diſcord to be in a Prince's Court; and the hope of Dominion, which
your Majeſty affirmed to be the reward of Piety, doth often impel Mens Minds unto hainous
Offences. But altho it be moſt certain that we cannot be convicted of any Crime, yet how* O
*can we clear our ſelves from accuſations forged againſt us, before them that will not hear us?
But did we ſpeak ſome inſolent Words? yet were they not againſt thee, O my Father (for that had
been*

The Year of the World, 3956. before Chriſt's Nativity, 8.

A *been Impiety) but againſt them who traduced us. We bewailed our Mother's misfortunes. It is true; but not becauſe ſhe is dead, but becauſe after her death ſhe is evil ſpoken of by thoſe who ought not to do it. We affect the Kingdom of our Father, he being yet alive. Wherein? Is not that purpoſe of ours vain and frivolous, we having already been graced with Kingly Honours? And ſuppoſe we were not; yet might we hope for them. But could we expect them with killing of thee, whom both Earth and Seas would diſdain after ſo execrable an Offence? Or could we have expected that the Loyalty of thy Subjects, and the Laws of our Nation would have permitted us, having gotten the Kingdom by murdering our Father, to have enjoyed the ſame, and entred into the Holy Temple, which thou didſt repair? Or ſuppoſe we deſpiſed them all; yet could any one that murdered thee eſcape,* Cæſar *being living? The Children by thee* B *begotten are not ſo impious nor fooliſh, tho more unfortunate than thy Eſtate requires. And ſeeing thou haſt nothing to accuſe us of, or nothing to prove any accuſation laid unto our charge, how canſt thou be perſuaded that we are guilty of ſuch inhumane Acts? Is it becauſe our Mother was put to death? But her death ought rather to have made us more wary, than inſolent and raſh. We could ſpeak more in our own defence than this; but what need is it to excuſe that which was never done? Wherefore we beſeech* Cæſar *(who is Lord of all, and now our Judg) only this, That if thou canſt, O my Father, put away out of thy mind all ſuſpicion of us, to ſuffer us to live hereafter, how unhappy and unfortunate ſoever: For what is more miſerable, than to be raſhly accuſed without cauſe? But if thou canſt not, we living, live without fear of us, let us die condemned by our own cenſure. For our Lives are not ſo dear unto us, that* C *we deſire to keep them to his moleſtation that beſtowed them upon us.*

Cæſar with theſe words, tho before not greatly crediting ſuch Accuſations and Slanders laid againſt them, was now more moved to believe that they were guiltleſs, and the rather, that fixing his Eyes upon *Herod*, he perceived him alſo to be moved; and all that were preſent were ſorry for the young Princes: So that all who were preſent cenſured the King for the abſurd and frivolous accuſation framed againſt them; their youth and handſomneſs made all the Spectators ſo concerned at their misfortunes, that there was nothing wherein they were not ready to aſſiſt them: And much more, after that *Alexander* had ingenuouſly refuted his Father's Accuſations, the accuſed remaining ſtill in D the ſame poſture and place, and for grief fixing their Eyes upon the ground. At laſt ſome hope appeared, ſo that the King himſelf ſeemed to need ſome excuſe for having ſo raſhly accuſed his Sons, without any certain proof of his Accuſations. At laſt *Cæſar* having a while deliberated with himſelf, pronounced that the Princes were innocent of the Crimes laid unto their charge. Yet herein they were to blame, that they had ſo behaved themſelves, that they gave their Father occaſion to ſuſpect them. And as for *Herod*, he requeſted him to lay aſide all ſuſpicion, and to be reconciled to his Children. For it was unjuſtly done of him to believe ſuch forged Accuſations againſt thoſe whom he had begotten; that he was fully perſuaded that they would prove ſo dutiful to him for the future, that he would not only forget that diſtaſte they had given him, but E that he would alſo renew his former Affection towards them; and both Parties endeavouring thus to re-eſtabliſh the Friendſhip and Truſt that ought to be between ſo near Relations, their union would be greater and more ſincere than ever. *Cæſar* having thus admoniſhed the young Men, they prepared themſelves to entreat their Father's wonted favour: He, not expecting ſo long, came and embraced each of them one after another, they weeping exceedingly; and all thoſe that were preſent, both Servants and others, did the like.

Every one pitys the young Men.

Cæſar pronounces the young Men to have offended in giving occaſion of ſuſpicion, and exhorts the Father to be reconciled to 'em.

Herod reconciled to his Children.

Then giving humble thanks unto *Cæſar*, they departed together, and *Antipater* with them, counterfeiting himſelf to congratulate their Happineſs for being reconciled unto his *Father*. Within a few Days after, *Herod* gave *Cæſar* three hundred Talents, who F was now beſtowing his Gifts and Preſents at *Rome*, and exerciſing his liberality upon the People. And *Cæſar* again beſtowed upon him half of the Revenues out of the Mines of the Metal in *Cyprus*; and the other half unto the Overſeer thereof: and gracing him otherwiſe alſo, he gave him leave to chuſe which of his Sons he pleaſed for to ſucceed him in his Kingdom; or if he had rather, to diſtribute it amongſt them all: Which *Herod* preſently would have done, but *Cæſar* would not permit him, affirming, that during his Life he ſhould keep it all whole and undivided, and his Sons ſhould be ſubject unto him.

Antipater congratulates his Brethren, reconciled to his Father.

Herod gave *Cæſar* 300 Talents, who gave him half his Revenues out of the Mines of *Cyprus*.

After this, *Herod* return'd again into *Judea*, in whoſe abſence the *Trachonites*, that were no ſmall part of his Kingdom, were revolted; yet by the induſtry of the Captains G he left to overſee all in his abſence, they were reduced again, and forced to do as they were commanded. As *Herod* and his Sons were ſailing towards home, arriving at *Eleuſa* a City of *Cilicia*, which is now called *Sabaſte*, he found *Archelaus* there, who was

The Rebels conquered.

The year of the World, 3956. *before Chriſt's Nativity,* 8.

King of *Cappadocia*. *Archelaus* did courteouſly entertain *Herod*, and was very joyful H that his Sons and he were made Friends, and that *Alexander* his Son-in-Law had ſo well cleared himſelf and his Brother of the Crimes laid unto their charge. And ſo each one beſtowing upon the other Princely Gifts, they departed, taking their leave one of the other. After this, *Herod* being newly returned into *Judea*, and calling the People together into the Temple, told them all that had paſt in his abſence from them, and the courteſie of *Cæſar*; and told them alſo of other Affairs that he thought fit for them to know: and turning the latter end of his Speech unto his Sons, and exhorting the Courtiers and common People to concord, he told them that his Sons ſhould reign after him, and firſt of all *Antipater*; and after him, his Sons that he had by *Mariamne*, *Alexander* and *Ariſtobulus*. In the mean time every one of them ſhould honour him as King and Lord, not- I withſtanding his old Age, which for long experience was the fitter to govern, ſeeing there was nothing in him wanting to keep both his Subjects and Children in their obedience; and that the Souldiers alſo, if they only reſpected him, ſhould live in all happineſs and felicity without moleſtation. Having thus ſpoken, he diſmiſſed the People, ſome thinking he had ſpoken according to equity, others thinking clean contrary: For having now as it were cauſed an emulation amongſt his Children, there was as it were already a ſhew of ſome mutation.

CHAP. IX. K

Herod *having compleated the Building of* Cæſarea, *dedicateth it to* Auguſtus, *and entertaineth the People with ſtately Plays and Paſtimes: He cauſeth other Towns to be built, and ſeveral Monuments. His extreme Liberality to Strangers, and his exceſſive Rigour to his own Subjects.*

The Year of the World, 3957. *before Chriſt,* 7.

Hed. & Ruf. c. 5. *al.* 10.

Cæſarea is finiſhed.

Quinquennale certamen.

ABout this time *Cæſarea* was finiſhed, the tenth Year after it was begun to be built, the 28*th* Year of *Herod*'s Reign, in the 192 *Olympiad*. In the Dedication hereof, there was great pomp and ſumptuous preparations: For all Muſicians were brought thither to ſtrive one with another, who was moſt excellent in their Art; and Champions L that wreſtled, being naked and anointed with Oil: There was alſo a great many that fought with Swords, and a great number of wild Beaſts; and all things elſe that at ſuch times were uſed, and in account, either at *Rome* or in other Countries. Theſe Sports were alſo conſecrated unto *Cæſar*, and were to be renewed every fifth year. All this Proviſion the King at his own coſt and charges provided to be brought from all places whatſoever, to ſhew the greatneſs of his Magnificence. *Julia*, *Cæſar*'s Wife, alſo beſtowed much of her own to the furniſhing hereof, and ſent many precious things out of *Italy*; ſo that the worth of them all amounted to five hundred Talents. And a great Company being gathered together to behold theſe Sports, he received all Embaſſadors ſent unto him from other Nations, to thank him for the Benefits he had beſtowed on M them; and he lodged, feaſted, and recreated them: And being all day long amongſt the People to ſee thoſe Sports, at night he received them with Banquets, and ſhewing them his Magnificence; and gained great praiſe and commendations for a worthy King. For, he in all things ſo provided, that the laſt was more pleaſing and grateful than the firſt, and cauſed him to be more admired. And it is reported that *Cæſar* himſelf and *Agrippa* often did ſay, That *Herod*'s Magnanimity was greater than his preſent Revenues could bear, and that he well deſerved an Empire as big as all *Syria* and *Egypt*. Theſe Sports being ended, he builded another Town in a Field called *Capharſaba*, chuſing for it a watery Soil fit for Plants: The City was compaſſed with a River; and he alſo planted round about it a Wood full of fine Trees. This Town he called *Anti-* N *patris*, after his Father's Name *Antipater*. After which he builded a Caſtle round about *Jericho*, called after his Mother's Name, *Cypron*, which was very ſtrongly fortified, and adorned within with rare and ſumptuous Edifices. And not forgetting his Brother, he dedicated unto him moſt ſtately buildings; for firſt he built a Tower as big as *Pharo* in the City, in remembrance of his dead Brother, and called it by his Name, *Phaſælus*, which alſo was the ſtrongeſt Fort in all the City. After this he builded a Town near unto the Valley of *Jericho*, towards the North, whereby the Fields that before almoſt lay deſart, were now tilled and inhabited by the Townſmen; ſo that of them it was named *Phaſælus*-Field. It were hard to relate all his Liberality in particular ſhewed both unto the Cities of *Syria* and *Grecia*, and other all places where- O ſoever he came: For he helped many, either by building publick Places; or if there were any new Works begun, and not finiſhed for want of money, by giving them money

Cæſar and *Agrippa* commend *Herod*.

Antipatris is built.

Cypron is built.

The Tower and Town of *Phaſælus* is built.

A ney to finiſh them; the chiefeſt among all which were, That he builded at his own coſt and charge, the Temple of *Apollo* at *Rhodes*, and gave them many Talents of Silver to build their Ships. He alſo builded the greateſt part of the publick Houſes and Places in the City of *Actium*, which *Cæſar* built for the *Nicopolitans* there inhabiting, and that with his own proper coſt and charges. He alſo, for the *Anticchians* inhabiting the greateſt City of *Syria*, builded Arches on each ſide of the greater Street, that goeth quite thorow the midſt of the City, and doth as it were part it in two; and the Street it ſelf that lay open, he paved with poliſhed Stone; which Work was as great a Conveniency to the Inhabitants, as a beauty unto their City. He alſo helped to maintain the Sports at *Olympus* with yearly Revenues, that for want of maintenance began to decay: So that B by his means there were more ſolemn Sacrifices, and all things more ſumptuous to pleaſe them that came to behold them: For which Liberality he was declared perpetual Maſter and Maintainer of thoſe Sports. It is admirable to ſee in one Man ſuch diverſity of Minds: for on the one ſide, if we conſider his Liberality towards all Men, we muſt needs ſay, he was of a moſt free and bountiful Nature; contrariwiſe, if we conſider the Injuries and Cruelty he ſhewed againſt his Subjects and deareſt Friends, we muſt confeſs him to have been a hard Man, and intractable, and who paſſed all bounds of modeſty; ſo that we would think him to have been of two contrary diſpoſitions. But I am otherwiſe perſuaded, and think that both theſe did proceed from one matter: For becauſe he thirſted after Glory and Honour, and wholly applied himſelf thereunto, he became liberal where- C ſoever he was, in hope either to reap preſent thanks for his labour, or a future remembrance. Wherefore ſpending above his Revenues for this matter, he was forced to be chargeable to his Subjects; for it was neceſſary that he that ſo laviſhly beſtowed ſuch huge ſums of money upon others, ſhould ſomewhere get it, tho with evil means. Laſtly, ſeeing himſelf for ſuch-like Injuries hated of his Subjects, he thought it a hard matter to get their Good-wills; which he could do no ways elſe, but by remitting the Tribute they paid him. Wherefore he abuſed the Hatred of his People for his own Commodity: For if any one of them did not tolerate that Slavery wherein they lived, or did endeavour to ſhake off the Yoke of his Dominion, againſt ſuch he uſed a prodigious Cruelty; and injured them no leſs, than if they had been his Enemies, without re- D garding Friendſhip or Kindred; for that he deſired alone to be honoured of all Men: And how greedy of Honour he was, we may gueſs by the Honours he did unto *Cæſar*, *Agrippa*, and others of their Friends: For he deſired to be an example to his Subjects, that as he himſelf honoured Men better than himſelf, ſo they ſhould all honour him likewiſe; thereby declaring what thing he did naturally moſt deſire. But the *Jews* Religion doth not permit them licenſe to honour Potentates, who of neceſſity ought to have greater care and reſpect of Right and Equity, than of ſuch officiouſneſs toward Superiours: For it was diſprofit enough unto the *Jews*, that they could not with Statues and Temples obtain the King's Favour, and with like Flatteries ſatisfie the fond Appetites of a vain-glorious Man. And this ſeemeth to me to be the reaſon that *Herod* was unjuſt E and hard towards his Friends, and to thoſe whom he made partakers of his Counſels and Enterprizes, and free and bountiful towards Strangers.

The year of the World, 3957. *before Chriſt's Nativity*, 7.

The Temple of *Pythias* built.

The Sports of *Olympus*.

Why *Herod* was liberal to ſtrangers, and cruel to his own Nation.

Herod greedy of Honour.

CHAP. X.

Teſtimonies of the Roman *Emperour's Affection towards the* Jews.

THe *Aſian* and *Cyrenian Jews* were greatly afflicted by the Citizens of thoſe Coun- F tries, who having had the ſame Privileges granted unto them by the antient Kings that the Citizens had, were now greatly injured by the *Grecians*; as tho they carried Money out of the Country, and were prejudicial unto the reſt of the Inhabitants. And the *Grecians* making no end of their Injuries, they were conſtrained by Embaſſadours to complain of them unto *Cæſar*: Who wrote unto every Province, That it was his pleaſure, that the *Jews* ſhould enjoy like Privileges with the other Inhabitants of the Country. The Copy of which Writing we have here ſet down, that it may the better appear how the *Roman* Emperours of antient times were affected unto our Nation.

Hed. & Ruf. c. 10.

The *Jews* of *Aſia* and *Cyrene*, afflicted by the Inhabitants, ſend an Embaſſage *Cæſar*.

Cæſar Auguſtus Pont. Max. Trib. Poteſtatis, *thus decreeth: Foraſmuch as the* G *Nation of the* Jews *hath always been truſty unto the* Romans, *not only at this Day, but alſo in all former Ages, and eſpecially in the time of our Father* Cæſar *the Emperour, under* Hircanus *their High-Prieſt: I have ordained, That according to the common Sentence of the Senate,*

The Year of the World, 3957. *before Chriſt's Nativity,* 7.

they ſhall live after their Country-Laws, under which they lived in the time of Hircanus *the* H *High-Prieſt of God; and that their Temple ſhall retain the Right of a Sanctuary; and that it ſhall be lawful for them to ſend votive Money unto* Jeruſalem *by certain Perſons; and that they ſhall not be compelled to appear before any Judg upon their Sabbath Days, or the Day before their Sabbaths, after nine of the Clock upon the Preparation Day. And if any one be known to ſteal their Holy Books or holy Money, laid up in their places appointed for Religion, he ſhall be guilty of Sacriledg; and his Goods ſhall be conſiſcate unto the Treaſury of the People of* Rome. *I alſo decree, for the Good-will I bear unto all Men, That their Memorial or Requeſt offered unto me by* C. Marcus Cenſorinus, *ſhall, together with this my Edict, be publiſhed in the famous place, which all* Aſia *hath dedicated unto my Name, to wit,* Argyra. *And if any ſhall be ſo bold as to do contrary to our Decree, he ſhall be puniſhed extraordinarily.* I This was engraven in a Pillar in *Cæſar*'s Temple. Cæſar *wiſheth Health unto* Norbanus Flaccus. *Let it be lawful for all* Jews *whereſoever living, to carry their ſacred Money to* Jeruſalem, *according to their antient Cuſtom, and that no Man ſhould forbid them ſo to do.* And thus did *Cæſar* write in favour of the *Jews.*

Agrippa writ unto the Rulers of *Epheſus,* &c. in the *Jews* behalf.

Agrippa alſo wrote in the *Jews* behalf, as followeth: Agrippa *wiſheth Health unto the Magiſtrates, Senate, and People of* Epheſus: *I will that the* Jews *living in* Aſia *keep their ſacred Money, which according to the Cuſtom of their Country, they uſually ſend unto* Jeruſalem; *and if any one ſhall ſteal their holy Money, the ſame Perſon, if he fly to a Sanctuary, ſhall be violently taken away from thence, as a ſacrilegious Perſon, and delivered unto the* Jews *to be puniſhed.* He alſo wrote unto *Syllanus* the Magiſtrate, that the *Jews* K might not be conſtrained upon their Sabbaths to appear before a Judg. M. Agrippa *wiſheth Health to the* Cyrenian *Magiſtrates and Senate. The* Jews *inhabiting among you, for whom* Auguſtus *hath already written unto* Flavius *the Preſident of* Lybia, *and unto other Magiſtrates of that Province, are not to be hindred from ſending their Holy Money to* Jeruſalem, *as their Cuſtom is; and they have now complained unto me, That they are moleſted by the falſe accuſations of ſome bad People, and forbidden to do it under pretence of a certain Tribute, which notwithſtanding they are not to pay. Wherefore I command that they may be permitted to live after their Cuſtom, and free in all ſuch matters: And if in any of your Cities any ſacred Money of theirs be intercepted, that by certain Perſons which you know to be fit for that purpoſe, ye make choice of them to ſend it again unto the* Jews. Item, C. Norbanus L Flaccus *Proconſul: Health unto the Magiſtrates of* Sardinia; Cæſar *hath written unto me, commanding that no Man hinder the* Jews, *according to their Cuſtom, to ſend ſacred Money unto* Jeruſalem; *wherefore I alſo writ unto you of the ſame, that you may not be ignorant both of my Will and* Cæſar's *alſo.* Moreover *Julius Antonius* Proconſul, did alſo write to this effect: *Health unto the Magiſtrates, Senate, and People of* Epheſus. *The* Jews *of* Aſia, *in the* Ides *of* February, *I ſitting in the Judicial Seat at* Epheſus, *ſignified unto me, That* Cæſar Auguſtus *and* Agrippa *have permitted them to uſe their Country-Cuſtoms; and every one according as he thinketh good, to contribute his Firſt-Fruits for Religion ſake, to be carried without lett or hindrance unto the Temple of the Moſt Mighty God; and they deſired me to ratifie by my Conſent, that which they had already granted them by the above-named* M *Emperours. Wherefore I would have you to know, that I alſo according unto* Cæſar's *and* Agrippa's *Decrees and Ordinances, do permit and grant them alſo to do all things they pleaſe according to their Country-Cuſtoms, forbidding any Man to hinder them therein.*

C. Norbanus writes in the *Jews* behalf.

Julius Antonius Proconſul.

I have thought good to add theſe Decrees, becauſe I know that theſe my Writings will come into the *Grecians* hands, that I may ſhew them, that in former ages we were ſo eſteemed of the publick Magiſtrates, that none were permitted to hinder us from uſing our Country-Rites and Ceremonies, and that by their Conſent we worſhipped God in our own Religion; which I do inculcate the oftner, that I may move ſtrange and foreign Nations, and take away their Hatred conceived againſt us, which is without all reaſonable cauſe. For no Nation doth always uſe the ſame Cuſtoms, but almoſt N whole Towns among them do ſometimes alter and differ from the reſt: yet is Juſtice equally to be diſtributed unto all Men; which is moſt profitable, as well to the *Grecians*, as to the other barbarous Nations, which is greatly obſerved in our Laws; which, if we follow and violate not, are able to make all Nations love us. Wherefore we requeſt all Men, not to deſpiſe us, for differing from them in Religion; but favour us in that we follow Virtue. For this is common to all Nations; and without this, Man's Life muſt needs be unhappy. But I will now return unto my Hiſtory.

The Year of the World, 3957. before Chriſt 7.

A CHAP. XI.

King Herod *cauſeth* David'*s Sepulchre to be opened to get Mony out of it, for which God puniſhes him; ſtrange Diviſions and Troubles in his Family. The Cruelties which this Prince's miſtruſtfulneſs and* Antipater'*s malice cauſeth, together with his Son* Alexander'*s Impriſonment.*

Hedio & Ruf. cap.7.al.7,12.

The deſire of Gold.

Herod loſt two Men in David's Sepulchre.

Nicholaus the Hiſtoriographer reprov'd.

Joſeph came of the Prieſtly Line of the Aſmonians.

HErod ſpending laviſhly many Sums of Mony, both at home and abroad, hearing that *Hircanus* who reigned before him, opened *David*'s Sepulchre, and B took out of it three thouſand Talents of Silver, and that there was left yet far more, able to defray any great charges whatſoever, he purpoſed to do the like. And at this time in the Night ſeaſon, accompanied only with his moſt truſty Friends; being very wary that none of the People ſhould know of it, he entred into the Sepulchre, but he found no Mony there, as *Hircanus* did; but he took from thence a great deal of Silver and Gold Plate, whereby he was enticed to make a more diligent ſearch: And he ſent two of his company on purpoſe into the inner part of the Sepulchre, where the Bodies of *Solomon* and *David* were entombed, who were loſt; and, as it is reported, fire came out of thoſe places, and conſumed them. Whereat *Herod* being terrified, departed out of it; and moved with Religion to make ſatisfaction, he C built a moſt ſumptuous Monument of white Marble at the entrance into the Sepulchre: of which Building *Nicholaus* alſo, a Writer of that time, maketh mention; but he ſpeaketh not how they went into the Sepulchre of *David*, thinking that therein he ſhould not keep *Decorum*, if he ſhould make mention thereof. Wherein he followed this accuſtomed order; for his Writings were to come to the Ears of the King yet living, wherein he did only curry favour, mentioning only that that might redound unto the King's Credit: So that many of his open and wicked pranks he did either colour under ſome other pretence, or elſe all ways poſſible he endeavoured to hide them. For he doth, as it were, tell a tale of *Herod*'s Cruelty againſt *Mariamne* and his Sons, as tho he did thereby deſerve Credit and Praiſe; accuſing her of Adultery, D and them as Traitors unto their Father: and this he doth all along, too much extolling the King's good deeds, and too diligently excuſing his Iniquities: but as I have ſaid, we muſt pardon him who did not ſo much write to leave a memory of things done unto after Ages, as to gratify and pleaſe his King. But I who come of the Lineage of the *Aſmonian* Kings, and execute the office of a Prieſt, account it a ſhame to lie; and do intend to relate the Hiſtory of all things that were acted and done, yet with reverence for *Herod*'s Poſterity, who do alſo now bear ſway and rule; yet, with their pardon and leave, I muſt prefer the truth to their Inclinations.

A Diſcord in Herod's Houſe.

Antipater plots againſt his Brethren.

After the Sepulchre was thus violated, *Herod*'s Houſe began to decay, whether revenge lighting upon that part which was already ſcarce ſound, or whether by meer E chance, ſuch calamity at that time befel him, as might juſtly be thought the reward of impiety. For there was a diſcord in the Court not unlike to Civil Wars, every one ſtriving againſt other with hatred and forged accuſations: But eſpecially *Antipater*'s politick practice againſt his Brethren was to be noted, who entangled them by other Mens forged Accuſations; himſelf oftentimes ſeemed to take upon him their defence, that making a ſhew of good will unto them, he might ſecretly oppreſs them the ſooner; and he did ſo craftily circumvent his Father, that his Father eſteemed him to be his only Conſervator. Wherefore the King commanded *Ptolomeus* his chief Secretary of State to conceal nothing of the Affairs of the Kingdom from *Antipater*, who imparted F all to his Mother, ſo that all things were done according as they pleaſed; and they made him diſpleaſed with thoſe, againſt whom they knew the King's diſpleaſure might redound unto their profit.

The Women at diſcord.

Pheroras refuſed the King's Daughter offered him to Wife.

But *Mariamne*'s Children were every day more and more provoked, diſdaining to give place unto their inferiours; their Wives did the like: and *Alexander*'s Wife *Glaphyra*, who was the Daughter of *Archelaus* King of *Cappadocia*, did greatly envy and diſdain *Salome*, and ſhe alſo her again, both for the love that ſhe bare unto her Husband, and for that ſhe diſdained (as Women are wont) that her Daughter married unto *Ariſtobulus*, ſhould be in equal honour with her. *Pheroras* alſo the King's Brother had a hand in this Contention, about a private cauſe of ſuſpicion and hatred. For he fell ſo far in G love with one of his Maids, that he refuſed the King's Daughter offered unto him, rather making choice of his Maid. *Herod* took this in very ill part, ſeeing his Brother (who had received ſo many benefits at his hands, and was almoſt his fellow in his Kingdom by his means) did not ſhew the like brotherly Affection to him again as he ought. And

The Year of the World, 3957. *before Christ's Nativity,* 7.

ſeeing he could not diſſwade him from that madneſs, he married his Daughter unto *Phaſælus* his Son: And afterwards thinking that his Brother's mind towards his Maid was ſatisfied, he complained of his injurious dealing, in repulſing his Daughter offered unto him to Wife; he offered another of his Daughters, named *Cypros.* Then *Ptolomeus* adviſed *Pheroras* not to contemn his Brother's offer, and perſiſt in ſuch folly ſtill; telling him it was meer madneſs to incur the King's diſpleaſure on ſuch an account. *Pheroras* underſtanding this Counſel profitable for him, having obtained pardon at the King's hands, ſent away his Maid, by whom he had a Son, and promiſed the King to marry this his other Daughter; and appointed the thirteenth day after to celebrate his Marriage; making a ſolemn Oath unto the King, never after that time to uſe the company of that Woman whom he had put away. The time appointed being expired, he fell ſo far in love with the former Woman, that he would not ſtand to his promiſe, but again accompanied with his Maid.

Salome inticed her Daughter to betray her Husband's Secrets.

Then *Herod*, not able any longer to contain himſelf, uſed many ſpeeches, whereby he evidently ſhewed his mind to be alienated from his Brother. And there were many who, taking this opportunity, did by forged Calumnies encreaſe his averſion; ſo that now there was no day nor hour paſt, wherein he did not ſtill hear ſome new Combuſtions and Stirs amongſt his deareſt Friends. For *Salome* being ſo offended at *Mariamne*'s Children, did not permit her Daughter, married to *Ariſtobulus*, to enjoy mutual love and comfort of her Husband, enticing her to betray her Husband's Secrets, and if there happened any ſmall occaſions of offence (as often it falleth out) ſhe ſhould the more aggravate them with ſuſpicions, whereby ſhe alſo learned all their Secrets, and made the young Princeſs hate her Husband. And ſhe, to pleaſe her Mother, related, how that often when her Husband and *Alexander* were alone, that they were wont to talk of *Mariamne* their Mother, and uſe reproachful words againſt their Father; and threatning, that if they ever did obtain the Kingdom, they would make the Sons of the King, whom he had by other Wives, Notaries and Town-Clerks, and ſo they might reap profit of their Learning which they had attained to: and whenſoever they ſaw any of the King's Wives wear any of *Mariamne*'s Apparel, that then they vowed inſtead of that Attire, to cloath them with Sack-cloth, and ſhut them up where they ſhould never ſee the Sun. *Salome* preſently told all this to the King; who tho he were much grieved hereat, yet he choſe rather to ſeek to amend it, than to puniſh them: and thus, notwithſtanding he was daily more and more put out of humour, believing all reports whatſoever; yet he contented himſelf with chiding of them, and ſeemed ſatisfied with their excuſes.

Herod angry with *Pheroras*, for ſaying he was in love with *Glaphyra*.

But preſently the miſchief was again ſet on foot; for *Pheroras* the King's Brother meeting *Alexander*, who (as we have ſaid) was *Glaphyra* her Husband, who was Daughter to *Archelaus*, he told him that he heard by *Salome*, that *Herod* was ſo far in love with *Glaphyra*, that he could not ſhake off his Affection. The young Prince hearing this, became jealous, and was in a great rage; and now what honour ſoever or gifts, *Herod*, for the love of his Son, gave her, *Alexander* did interpret it in the worſt ſenſe: and not able to put up ſuch injuries, he went to his Father, and with tears related unto him what *Pheroras* had told him. *Herod* was never more ſurpriſed; and not enduring to be falſly accuſed of ſo ſhameful a fact, inveighing againſt the great Malice of his Friends, who for his good offices he did them, ſo rewarded him. He preſently ſending for *Pheroras*, very ſharply began to chide him, ſaying; *O moſt impious that liveth amongſt Men! art thou become ſo ungrateful, either to ſpeak or think ſuch a matter of us? Thinkeſt thou that I do not perceive thy drift, that thou ſpeakeſt not theſe words unto my Son to diſcredit me, but alſo to the intent by this means thou mighteſt work ſome Treaſon againſt me, and cauſe me to be poiſoned? For who but a good Son, as this is, would ſuffer his Father, ſuſpected for ſuch a matter, to live, and not to be revenged on him for ſuch offence? Whether doſt thou think that thou didſt put theſe ſpeeches into his mind, or by them a Sword into his hand to kill his Father withal? Or what was thy intent, ſeeing thou hateſt him and his Brother; and only counterfeiting good will towards me, to bely me, and to report that of me, that without impiety could not be thought? Get thee hence, thou wretched Imp, ſeeing thou haſt thus abuſed thy Brother, who hath deſerved ſo well at thy hands. Go baſeſt of Men, I will leave thee to the gnawing worm of thy own perfidious Conſcience, to be thy Executioner all thy life time: And for your greater confuſion, I will content my ſelf to confound your wickedneſs with my goodneſs, in not puniſhing you according to your deſerts; but treating you with that mercy, of which all the World knoweth you to be ſo unworthy.* The King having uttered his anger againſt his Brother *Pheroras*, and he being taken in a manifeſt fault, anſwered, that that report was firſt deviſed by *Salome*, of whom he heard it: Which ſhe (then preſent) hearing, began to exclaim, ſaying it was not her device, and that they all laboured to make the King hate her, and put her to death

Salome excuſeth her ſelf.

The Year of the World, 3957. *before Chriſt's Nativity,* 7.

A death, being one who did eſpecially wiſh him well; and what in her lay, ſeeking his ſafety; and that now he was in danger of more Treaſon than ever before: *For* (ſaid ſhe) *I was the only cauſe that you did put away the Woman whom you ſo doted after, perſwading you to marry the King's Daughter; and this is the cauſe that you hate me.* With theſe ſpeeches, tearing her Hair and ſtriking her Breaſt, ſhe made a ſhew of Innocency; but this geſture was a colour to hide her bad intent. So *Pheroras* was left in great perplexity, not knowing what to ſay or do; and could find no pretence to excuſe his fact: For on the one ſide he confeſſed that he told it unto *Alexander*; and on the other he could not make *Herod* believe that he heard it of *Salome*. This Contention endured a good while; at laſt, the King being wearied, ſent away his Brother and his Siſter; B and greatly commending his Son's moderate mind, and that he had given him intelligence of thoſe ſpeeches: It being then late, he went to Supper.

The effect of Calumniation;

After this Contention, *Salome* was hardly thought of, becauſe ſhe was judged to be the Author of this ill report; and the King's Wives hated her, becauſe they knew her to have ſtrange qualities, and ſo variable, that one while ſhe would profeſs friendſhip, and preſently after hatred. Wherefore they ſtill had ſomething to inform *Herod* of againſt her; taking occaſion happening by chance, which was this: There was a King of the *Arabians*, named *Obodas*, a ſlothful Man, and one given to idleneſs: And there was one *Syllæus* that did govern all; this Man was a crafty fellow, and in the prime of his youth, and very beautiful. This *Syllæus* coming unto *Herod* about C ſome buſineſs, and viewing *Salome*, who then ſat at Supper with him, began to ſet his mind upon her; and finding ſhe was a Widow, he entred into talk with her: And ſhe finding her Brother now not ſo friendly to her as before he had been, and alſo entangled with the beauty of this young Man, did not greatly deny to marry him; and many Feaſts being made at that time, they ſhewed evident ſigns of their mutual conſent and love one to another. The King's Wives told the King of this in jeſt. *Herod* commanded *Pheroras* at Supper time to note if he could eſpy any tokens of familiarity betwixt them; and *Pheroras* told him, that by ſigns and mutual viewing one another, they ſufficiently ſhewed their intents. After this the *Arabian* being ſuſpected, departed into his own Country. But two or three Months after he came again D into *Judæa* only for this purpoſe, and talked with *Herod* touching this matter, requeſting him to let *Salome* be his Wife; affirming that that affinity would be profitable unto him for the Traffick between his People and the *Arabians*, whoſe Prince he was to be; and did already enjoy a great part of the Dominion. *Herod* told all this unto his Siſter, and aſked her if ſhe would marry him, and ſhe anſwered ſhe would. Then they requeſted that *Syllæus* ſhould become a *Jew* in Religion, or elſe it was not lawful for him to marry her. He would not condeſcend hereunto, affirming that he ſhould be ſtoned to death by his People, if he did it; and ſo he departed without obtaining his purpoſe. From that time forth *Pheroras*, and eſpecially the King's Wives, accuſed *Salome* of Intemperancy; affirming that ſhe had had the company of the *Arabian*. Now *Herod* E determined to marry his Daughter unto *Salome*'s Son, whom *Pheroras* refuſed for the love of his Maid; which Son of *Salome*'s was her eldeſt that ſhe had by *Coſtabarus*; to ſhew his good will towards *Salome* his Siſter. But he was diſſwaded by *Pheroras*, who told him that the young Man would never love ſuch a Father-in-law, becauſe of his Father's death; perſwading him rather to marry her to his eldeſt Son, who was to ſucceed him in his Tetrarchy, which he eaſily perſwaded the King unto, and ſo obtained pardon for his former offence. Wherefore the Match being changed, the Maid was married unto the young Man, who had an hundred Talents in dowry with her, more than otherwiſe ſhould have been given with her.

Syllæus the *Arabian* deſiring *Salome* to Wife, was denied.

Herod married his Daughter to *Pheroras*'s Son.

But all this while this Diſſenſion of *Herod*'s houſe did not ceaſe, but rather F encreaſed; it having a ſhameful beginning, and coming to a ſorrowful end. *Herod* had three Eunuchs, whom he greatly eſteemed for their Beauty; one of them was his Butler, the other his Cook, and the third his Chamberlain; whom alſo he was wont to employ in ſerious affairs of his Kingdom. Some one or other informed the King, that theſe three Eunuchs were corrupted by his Son *Alexander*, with great Sums of Mony; and being upon Tortures examined if they had accompanied with him, they confeſſed all; yet they affirmed that they knew no practice of his attempted againſt his Father. But their Torments being encreaſed by *Antipater*'s Favourites, they were forced to confeſs that *Alexander* ſecretly hated his Father: and he exhorted them to forſake *Herod*, who was now good for nothing; who diſſembled his Age by painting G his Face, to make himſelf ſeem younger than he was; and coloured his Hair and Beard black, which were already grown very white through Age: But rather ſet their minds upon him, who would in deſpite of his Father, enjoy his Kingdom due unto him; and

The Sons hatred towards their Father is betrayed, *Th: Year of the World,* 3957. *before Christ's Nativity,* 7.

and that then he would advance them to the higheſt honours of the Kingdom: For he H had not only Title to it by his Birth, but alſo was now prepared likewiſe to invade it; and that he had many of the Captains, of the Souldiers, and many of the King's Friends on his ſide, who were prepared to do or endure any thing for his ſake.

Herod believing all Tales, puts many to death unjuſtly.

Hedio & Ruffinus, cap. 8. *Herod* denieth to be familiar with *Andromachus* and *Gemellus*.

Antipater the cauſe of all miſchief.

Many tortured and examined for *Alexander*'s cauſe.

Herod hearing this, fear and anger did ſeize on him, by reaſon that his Son's words ſeemed both inſolent and threatning; and being for both theſe cauſes in a rage, he feared ſome greater matter to be put in practice againſt him, which he could not ſuddenly, having ſo little warning, avoid: And not daring to make open enquiry, he ſet ſecret Spies awork, to tell him how all matters ſtood, himſelf now miſtruſting all Men, and accounting it his ſecurity to miſtruſt all, even them that deſerved it not: and not moderating his ſuſpicious Mind; now whoſoever was the neareſt to him, was the I more ſuſpected, as of moſt power to injure him. As for others, that were but only named by his Spies, he preſently eſteemed it his ſafety to put them to death. Then they of his Houſhold, every one being careful to ſave himſelf, were one turned againſt another, every one eſteeming it his own ſafety to prevent others, by accuſing them unto *Herod*; which done, preſently they incited other Mens Envy againſt him, and every one of them to deſire ſuch meaſure as they had meaſured unto others: and thus they alſo revenged their private Quarrels, and preſently after they themſelves were taken, and did by other Mens means ſuffer the like, being entrapped in the ſame Trap they ſet for their Enemies. For the King did quickly repent for having put very many to death who were not convicted; yet for all that, he was not hereby admoniſhed K to beware of the like hereafter; but on his repentance for their death, raged ſo far, as to cauſe him to inflict the ſame Puniſhment upon the Accuſers, which he had done upon them. The Court was in ſuch a lamentable condition, that he commanded many of his deareſt Friends, and them eſpecially whoſe fidelity he had formerly experienced, not to come in his ſight, nor within his Court-gates. For he did now ſhake off the friendſhip between *Andromachus* and *Gemellus*, and himſelf, who were his antient friends, and oftentimes had gone Ambaſſadors for him, and always been of his Counſel, and had been Tutors unto his Children, in whom he had always repoſed more truſt than in any others; the one of them, for that his Son *Demetrius* was familiar with *Alexander* and *Gemellus*, for that he knew him to be a L Friend to *Alexander*; for he was one of them that had brought him up, and had travelled with him to *Rome*. And no doubt but he had cenſured them with ſome more heavy ſentence, had it not been that they were ſo eminent Perſons. Wherefore at that time he was contented to have baniſhed them, and deprived them of all their Authority, to the end, that having diſgraced theſe good Men, he might the more freely play the Tyrant. *Antipater* was the cauſe of all this miſchief; who from the firſt time that he perceived his Father to be fearful and ſuſpicious, ſtill after that joyned with him as Counſeller; and as it were, increaſed his rage and cruelty; and then he gallantly played his part, endeavouring that whoſoever would reſiſt him, ſhould be made away. Wherefore *Andromachus* and the reſt of his Friends being now baniſhed the Court, the M King preſently tortured all that he imagined any way to favour *Alexander*, to ſee if they were guilty, or if they knew of any Treaſon to be practiſed againſt him; but they knowing nothing to inform him of, died amidſt their Torments. Where he ſo much the more tortured others, for that, contrary to his opinion, he found not ſo much as an evil thought againſt him; *Antipater* craftily interpreting it, that they had rather in Torments conceal the truth, than to ſhew themſelves not truſty to their Maſters and Friends; wherefore many being taken, he cauſed them to be tortured to get ſomething out of ſome of them. At laſt one amongſt the reſt, not able to endure thoſe Torments impoſed upon him, ſaid, that he had often heard *Alexander* ſay, when any one commended his tall Stature, or skilful ſhooting, and the reſt of his Virtues, that Nature had N beſtowed upon him theſe qualities to his prejudice; for his Father through envy hereat, was offended: ſo that when he talked with him, he did on purpoſe draw his Body together, leſt his Father ſhould perceive the talneſs of his Stature; and that when he went a hunting with him, he on purpoſe did miſs the mark he could have hit, becauſe he knew his Father could not endure that he ſhould be commended. And whilſt theſe words were conſidered and pondred, and his Torments intermitted, he accuſed *Alexander* again, to have conſpired with his Brother *Ariſtobulus* to kill his Father when he was Hunting, and then to fly with ſpeed unto *Rome*, and beg the Kingdom of *Cæſar*. There were alſo found ſome of *Ariſtobulus* his Letters written unto his Brother, complaining of the injurious dealing of his Father, who had given O certain Poſſeſſions to *Antipater*, the yearly Revenues whereof amounted to two hundred Talents. Then *Herod* thinking himſelf to have probability enough, his former

The Year of the World, 3957. before Chriſt's Nativity, 7.

A ſuſpicion was now confirmed, and ſo he took *Alexander* and caſt him in Priſon; and again he began to doubt, becauſe he did ſcarcely believe the Informations againſt him, neither could he deviſe any cauſe wherefore they ſhould ſeek to commit Treaſon againſt him. And thoſe complaints ſeemed childiſh; neither was it probable that having openly killed his Father, he would afterwards have gone to *Rome*. Wherefore endeavouring to find ſome ſtronger argument of his Son's Impiety; and becauſe he would not be thought raſhly to have committed his Son to Priſon, he cauſed the moſt noble and eminent of all *Alexander*'s Friends to be tortured, and they confeſſing no ſuch matter as he expected, he put them to death.

Alexander being in Priſon, his Friends were tortured.

Whilſt thus all the Court did reſound with Fear, Torments, and Contentions, a certain B Man accuſed *Alexander*, to have ſent Letters to his Friends at *Rome*, to entreat them to cauſe him to be ſent for by *Cæſar* thither, that he might accuſe his Father of certain Conſpiracies againſt *Cæſar*, and how he more eſteemed the friendſhip of *Mithridates* King of the *Parthians*, than the friendſhip of the *Romans*; affirming alſo, that he had Poiſon ready prepared at *Aſcalon*. *Herod* hearing this, was comforted by Flatterers about him, as having not done any thing raſhly; and ſo he gave now full credit unto all: Yet the Poiſon was diligently ſought for, but could not be found. *Alexander* being oppreſſed with this Calamity, he yet took courage; and becauſe he would more incite his Father's diſpleaſure againſt him, he did not deny it: Perhaps meaning to make his Father aſhamed of himſelf for giving credit ſo eaſily unto forged C Tales; or at leaſt, if he could not effect that, entangle all the Court and him too in calamity and miſery: Which that he might the better do, he writ four little Pamphlets, and ſent them unto his Father; telling him that it was needleſs to uſe any more Torments, for indeed Treaſon was intended againſt him; and that *Pheroras* and his moſt truſty Friends were herein Conſpirators: And that in the night time *Salome* came ſecretly unto him, and as it were, forced him to lie with her: And that all of them aimed at this mark, to have him made away, that ſo they might enjoy their wiſhed liberty. He alſo accuſed *Ptolomeus* and *Sapinnius* of this Conſpiracy, who were more faithful unto their King than all others: So that now theſe Men, who before were moſt friendly one to another, began like mad-men to rage one againſt another: and Puniſhment ſo D haſtily purſued every one, that they had not time to ſpeak in their own defence: Neither was their Puniſhment deferred till their Cauſe was tried, and the truth known; ſo that ſome were bound and impriſoned, others preſently put to death; others laughed in their ſleeves to ſee that day, yet diſcontented for that any delay was uſed for their Puniſhment. So that the King's Court was now greatly defaced with ſorrow and heavineſs, wherewith the uſual felicity thereof was deſtroyed. *Herod* himſelf amidſt theſe Calamities, could not but be weary of his Life; who not daring to truſt himſelf in any bodies hand, he was tormented with a daily and hourly fear of ſome untimely death that would befal: and many times perſwaded himſelf that he did ſee his Sons before him with a drawn Sword ready to kill him; and this was his Cogitation night and day, E ſo that herewith he almoſt run mad.

Alexander accus'd of ſending Letters to *Rome* againſt his Father.

He confeſſes it, and who had a hand in it.

Herod ſo troubled with the contention in his Houſe, that he's weary of his Life.

CHAP. XII.

How Archelaus *King of* Cappadocia, *reconciled* Alexander *to his Father.*

Hedio & Ruf. cap. 9. al. 13.

WHilſt *Herod* was thus troubled in his mind, *Archelaus* King of *Cappadocia* careful of his Daughter, and the young Prince his Son-in-law, and pitying his friend *Herod* in ſuch Calamities; he thought it his duty to make a journey unto him. And F finding him ſo affected as it was reported unto him before his coming, he thought it an unfit way to argue him of too much credulity and raſhneſs; perceiving that thereby he would be rather exaſperated, ſo much the more labouring to excuſe himſelf. Wherefore *Archelaus* deviſed another way to appeaſe theſe Troubles; he counterfeited Indignation againſt the young Prince, approving all the King's Actions; affirming that he would break the band of Wedlock between his Daughter and *Alexander*; and that if ſhe knew of the Conſpiracy, and did not inform the King thereof, himſelf would puniſh her. Then *Herod*, contrary to his expectation, ſeeing *Archelaus* ſo angry for the offence committed againſt him, began to remit his anger: And now with juſt conſideration weighing what he had done, by little and little G he began to have a Fatherly Affection, and to be hereby moved to compaſſion; yet ſo oft as any one ſought to excuſe the young Prince, he grew angry thereat: but when *Archelaus* alſo began to excuſe him, then *Herod*'s Heart relented, and he with tears

Archelaus feigns diſpleaſure againſt *Alexander* his Son-in-law, and ſo reconciled *Herod* to him.

The Year of the World, 3957. *before Chriſt's Nativity*, 7.

Archelaus lays the fault of *Alexander*'s offence upon others.

beſought *Archelaus* not to yield too much to Anger, nor for the young Princes offence H break off the Marriage. Then *Archelaus* perceiving them to relent, began to turn the matter againſt *Herod*'s Friends, as the cauſes of all this miſchief, who had corrupted *Alexander*, who of himſelf was void of malice; and eſpecially he aggravated the matter againſt *Pheroras* the King's Brother. *Pheroras* having now incurred the King's diſpleaſure, perceived that none could ſo ſoon reconcile him unto the King as *Archelaus*; wherefore, clothed in black, and making other ſigns, as tho he deſpaired of his Life, he went unto him, who did not deny to help him what he could; yet he told him that it was no eaſy matter for him to pacify the King, ſo highly offended, perſwading him rather himſelf to go unto the King his Brother, and crave pardon of him, confeſſing himſelf to have been the cauſe of all this miſchief; by which confeſſion of I his, the King's Wrath would be greatly appeaſed, and ſo he alſo ſhould have better occaſion to entreat for him. *Pheroras* followed his Counſel, which fell out happily for them both; for the Prince, contrary to any ones expectation, was freed from all his troubles: And *Archelaus* made *Pheroras* and *Herod* Friends; and he himſelf having obtained great friendſhip of the King in his Adverſities, he returned joyfully into *Cappadocia*, being rewarded with rich Gifts, and being accounted of as *Herod*'s chiefeſt Friend. They alſo agreed amongſt themſelves, that *Herod* ſhould go to *Rome*, becauſe he had already written unto *Cæſar* concerning this matter: and they both went together to *Antiochia*, and there *Herod* reconciled *Titus* the Preſident of *Syria* unto *Archelaus*; and ſo he returned into *Judea*. K

Pheroras own'd himſelf author of all miſchief, and obtains his Brother's pardon.

Herod attended *Archelaus* to *Antioch*.

CHAP. XIII.

Herod *declared War againſt the* Arabians, *for protecting* Trachonites *Robbers.*

The Year of the World, 3958. *before Chriſt* 6.

The cauſe of the *Arabian* War.

Cæſar gave *Trachonitis* to *Herod*.

Herod's Captains ſubdue the Rebels in *Arabia*.

WHilſt *Herod* being gone to *Rome*, was abſent from his Kingdom, the *Arabian* Wars began on this occaſion: The Inhabitants of *Trachon*, whoſe Country *Cæſar* taking from *Zenodorus*, gave unto *Herod*, being forbidden and hindred from ſtealing, were now forced to frame themſelves to live like Husband-men, more civilly L than before: But this kind of Life pleaſed them not, neither did their Country yield Fruits worth their Labours; yet at firſt *Herod* compelling them thereunto, they abſtained from injuring the Inhabitants bordering upon them, which did greatly redound unto *Herod*'s credit, by whoſe diligence they were brought unto it. But when *Herod* was gone into *Italy* to accuſe *Alexander*, and to commend *Antipater* unto *Cæſar*, the *Trachonites* hearing a rumor of his death, revolted, and turned to their accuſtomed Robberies: Yet they were at that time again ſubdued in the King's abſence by the Captains that he left at home; and forty of the chiefeſt of the Thieves amongſt them being taken, the reſt terrified by their example, left their own Country, and fled into *Arabia*, where *Syllæus* received them, in revenge that he could not obtain *Salome* M for his Wife; and receiving of him a ſtrong Hold to dwell in, they did not only make Incurſions, and rob and ſpoil the borders of *Judæa*, but alſo of *Cœloſyria*, and drove away the Preys they got into the place allotted them, *Syllæus* protecting them and their Villanies. *Herod* returning from *Rome*, found that his People were greatly endamaged by theſe Thieves; and ſeeing he could not ſubdue them, by reaſon the *Arabians* did protect them, not enduring that injury, and entring into *Trachon*, he killed all their Families: whereby they were ſo much the more enraged againſt his Country; for they had a Law amongſt them, whereby they were commanded to revenge the death of their Families; and ſo contemning all dangers, they came and waſted all *Herod*'s Country with continual Incurſions. Then the King complained N hereof unto *Saturninus* and *Volumnius* then Preſidents, ſent thither by *Cæſar*; requeſting that he might have the Thieves to puniſh them. They hearing this news, with as much ſpeed as they might, gathered their Forces together; and making themſelves ſtronger than they were before, with ſudden Incurſions waſted all where they came, deſtroying both the Fields and Villages, and killing all they could find; ſo that now this reſembled a War, rather than a Robbery; for they were a thouſand in number. Wherefore *Herod* required theſe Thieves and Robbers to be delivered unto him, and required the Debt that *Obodas* owed him; for *Herod* had lent *Obodas* threeſcore Talents, and ſent them unto him by *Syllæus*, and now the time was expired O wherein the Mony was to be repaid. But *Syllæus*, who had taken all the rule from *Obodas*, and himſelf governed all, denied that thoſe Thieves were in *Arabia*, and deferred the payment of the Mony: So that this matter was debated before *Saturninus* and

The Thieves taken and puniſhed.

Herod requires the Thieves to be delivered to him, and the Mony he had lent to be repay'd.

A and *Volumnius* then Preſidents of *Syria*. At laſt it was by them determined, that within thirty days, the Money due to *Herod* ſhould be paid, and the Runaways of both Countries delivered each to other. But there was no one *Arabian* that either had fled unto *Herod* for any Offence committed, nor for any other cauſe; but the *Arabians* were convicted to receive the Thieves that fled from *Herod*.

The Year of the World, 3958. *before Chriſt's Nativity,* 6.

Herod and the *Arabians* reconcil'd.

CHAP. XIV.

B Syllæus *will perform nothing of what* Auguſtus'*s Lieutenants had ordained, but goeth to* Rome *to him.* Herod *entreth into* Arabia *with an Army, and taketh the Caſtle where the* Trachonites *were retired.*

WHen the day was come that was appointed, *Syllæus* not minded to ſtand unto the Agreement made, went in the mean time to *Rome*: But *Herod* exacted his Money, and the Thieves to be reſtored unto him; *Saturninus* and *Volumnius* permitting him with force of Arms to perſecute thoſe obſtinate People: So he levying an Army, went into *Arabia*; in three days ſpace going as far as ordinarily Men uſe to march in ſeven; and coming unto the Caſtle wherein the Thieves kept, at the firſt C on-ſet he took it and deſtroyed it, being called *Repta*; and did no other harm unto the Inhabitants. And a Captain of the *Arabians*, named *Nacebus*, came to ſuccour the Thieves, and ſo fought with *Herod*'s Army; in which Battel a few of *Herod*'s Men were ſlain; but of the *Arabians* were killed five and twenty, with their General, and the reſt were put to flight. Being thus revenged upon the Thieves, he led three thouſand *Idumæans* into *Trachon*, to keep the Inhabitants from robbing; and ſent Letters unto the Roman Governors who were in *Phœnicia*, that he had only uſed the Authority which they gave him againſt the rebellious *Arabians* that reſiſted him, and nothing elſe; which afterwards alſo, they making enquiry, they found true.

Herod entered into *Arabia* with an Army, and deſtroyed *Repta*.

Nacebus with 25 *Arabians* ſlain.

Herod carried 3000 *Idumæans* into *Trachon*.

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CHAP. XV.

Syllæus *doth ſo incenſe* Auguſtus *againſt* Herod, *that he refuſeth to give Audience to his Ambaſſadors, neither will he admit thoſe whom* Aretas *King of the* Arabians *ſent. This* Aretas *ſucceeded* Obodas, *whom* Syllæus *cauſed to be poiſoned, that he might get the Kingdom.* Herod *ſends the third Ambaſſage to* Auguſtus.

THE *Arabians* ſent Meſſengers with all ſpeed to *Syllæus* at *Rome*, and informed him E otherwiſe, aggravating every thing according to their faſhion. *Syllæus* being a little before inſinuated into *Cæſar*'s acquaintance, by chance was then alſo about the Palace; and hearing theſe news, he preſently changed his Apparel; and clothing himſelf in black, he went in this manner unto *Cæſar*, informing him how *Arabia* was afflicted with Wars, and that the whole Kingdom was waſted by *Herod*, who had entred into the Country with an Army, and with tears complained that 2500 of the *Arabian* Nobility were killed, and amongſt them his Friend and Kinſman *Nacebus*; and great Riches were taken away, which were laid up at *Repta*; and that all this was done in contempt of *Obodas*, who had no Army ready, nor a fit Captain for his Forces, he being not there. *Syllæus* having thus ſpoken; adding moreover, that he F would not have come to *Rome*, but that he was perſwaded that *Cæſar* would have had a care of the common Peace and Tranquillity of his Subjects; and that had he been at home, *Herod* to his coſt ſhould have violated that Peace: *Cæſar* hereat was greatly moved, and enquired of ſome of *Herod*'s Friends who were then preſent, and of certain Men that were lately come out of *Syria* alſo, whether *Herod* had led an Army out of the limits of his own Kingdom. Which they not denying, and *Cæſar* not vouchſafing to hear the cauſe why, his diſpleaſure againſt *Herod* was greatly encreaſed, ſo that he writ threatning Letters unto him; telling him, that hitherto he had uſed him as a Friend, but hereafter he would uſe him as a Subject; which alſo *Syllæus* ſignified unto the *Arabians*. By which Letters they were made proud, and would G neither render unto him the Thieves that were eſcaped, nor reſtore the Mony he lent their King, nor pay him Rent for the Paſture-ground that they hired of him. Moreover, the *Trachonites* hearing this, rebelled againſt the Gariſon of the *Idumæans*; and

Hedio & Ruf. cap. 10. *al.* 16. *Syllæus* accuſed *Herod* to *Cæſar*.

The *Arabians* and *Trachonites* rejoice at *Cæſar*'s being offended with *Herod*.

The Year of the World, 3960. *before Chriſt's Nativity*, 4.

and joyning with the *Arabian* Thieves, who waſted their Country, not ſo much re- H ſpecting their own Gain, as their revenge and particular profit, they did many miſchiefs, and exerciſed great cruelty againſt them. *Herod* did put up all Injuries, and durſt not once mutter, *Cæſar* being offended with him; for the which cauſe he was not ſo couragious nor valiant as he was before. For firſt of all, *Cæſar* would not admit his Ambaſſadors, whom he ſent to plead his Cauſe before *Cæſar*; and *Herod* again ſending other Ambaſſadors, *Cæſar* ſent them back again, their buſineſs undone.

Eneas ſucceeds *Obodas* in the *Arabian* Kingdom.

Wherefore *Herod* being in this perplexity, greatly feared *Syllæus*; who being now at *Rome*, did eaſily perſwade *Cæſar* any thing; for *Cæſar* was very credulous; and *Syllæus* aimed at ſome greater matter. For *Obodas* dying, *Eneas* ſucceeded him in the Kingdom of *Arabia*, changing his name, called himſelf *Aretas*; whom *Syllæus*, by I forged Calumniations, did ſeek to depoſe from the Crown, and uſurp the Kingdom unto himſelf, giving great Sums of Mony unto the Courtiers, and promiſing great Sums unto *Cæſar*; whom he now perceived to be angry againſt *Aretas*, for that, without his conſent, he preſumed to take upon him the Government of the Kingdom. But at laſt he alſo ſent Letters and Gifts unto *Cæſar*, and amongſt the reſt a Crown of Gold worth many Talents; and in thoſe Letters he accuſed *Syllæus*, who as an impious and diſloyal Servant, had poiſoned his King *Obodas*; in whoſe life-time he had alſo invaded the Government of the Kingdom, committing Adultery with the *Arabians* Wives, getting together other Mens Mony, thereby to obtain the Kingdom. *Cæſar* would not permit theſe Ambaſſadors to have Audience; but refuſing their Gifts, ſuffered K them to depart without obtaining that they came for. In the mean time the Affairs of *Judæa* and *Arabia* every day became worſe and worſe, every one ſeeking to trouble the eſtate of both Kingdoms, and no Man endeavouring to quiet them. For the King of *Arabia* was not yet eſtabliſhed in his Kingdom, and therefore could not controul his Subjects. And *Herod* feared that if he did defend himſelf, he ſhould ſo much the more incite *Cæſar* againſt him; and ſo was forced to put up all Injuries that were done unto him: And finding no end of his Miſeries, he at length determined to ſend again to *Rome* Ambaſſadors, to ſee if, by the help of Friends, *Cæſar* might be perſwaded to think better of him; and ſo committed that Embaſſage unto *Nicholaus* of *Damaſco*, and ſent him to *Rome*. L

Cæſar refuſes Audience to the *Arabian* Ambaſſadors.

Herod ſent *Nicholaus Damaſcene* to *Cæſar*.

CHAP. XVI.

Herod *more incenſed than ever againſt his Sons* Alexander *and* Ariſtobulus, *by ſeveral Aſperſions, cauſeth them to be impriſoned.* Auguſtus *is made ſenſible of* Syllæus's *Wickedneſs, condemns him to die, confirms* Aretas *in the Kingdom of* Arabia; *he is ſorry for having had ſo ill an Opinion of* Herod, *adviſeth him to call a great Aſſembly at* Berite, *where his Sons, after new Complaints given in againſt them, are to be judged.* M

Hedio & Ruſ. cap. 11. *al.* 17. *Eurycles* a *Lacedemonian* inſinuates himſelf into *Herod*'s familiarity:

IN the mean time the diſſenſion of *Herod*'s Houſe was much increaſed, by the augmentation of hatred againſt his Sons *Alexander* and *Ariſtobulus:* and altho at all other times his Court was never void of ſuſpicion, which is a pernicious evil to Kings and Princes; yet, at that time eſpecially, this miſchief was in its principal vigor and force. For one *Eurycles* a *Lacedemonian*, and a Nobleman of his Country, but having a turbulent Wit, given over to flattery and pleaſure, yet cunningly diſſembling both vices, coming unto *Herod* and giving him Gifts, and receiving greater Gifts at his hands, was by him courteouſly entertained; and familiarly converſing with him, brought it ſo to paſs, that he was eſteemed amongſt his eſpecial Friends. This *Eurycles* N lodged at *Antipater*'s Houſe, being alſo familiar with *Alexander* for their often meeting one another: For he ſaid that *Archelaus* King of *Cappadocia* and himſelf were great Friends, and therefore he counterfeited himſelf to reverence *Glaphyra* very much; and all Men judging him indifferent in all parties, he diligently noted whatſoever paſs'd, and every word that was ſpoken, ſeeking by all means he could, matter to gratify others carrying of Tales; and with ſuch flattering fair Speeches he inſinuated himſelf into every Man's friendſhip, that he ſeemed *Alexander*'s only truſty Friend; and that all his endeavours with others, were only for to be more ſerviceable to *Alexander* in his concerns. And by this his deceit, he ſo inſinuated himſelf into *Alexander*'s O favour, that the young Prince thought him to be his only Friend, unto whom he might impart his Secrets; ſo that *Alexander* ſhewed him how much he was grieved for not being in his Father's favour; and related his Mother's misfortune, and that

And into *Alexander*'s friendſhip.

A *Antipater* had now gotten all authority and dignity from him and his Brother, and
was the only Man that could do all; and that theſe Injuries were no longer tolerable,
their Father being now incited againſt them, that now he would neither admit them
unto his Councils nor Banquets. And he committed his Griefs (as he then thought)
into his Friend's Boſom. But *Eurycles* told *Antipater* all, affirming that tho it nothing
concerned him, yet he could not but ſpeak of it for the greatneſs of the preſent
danger; deſiring him to beware of *Alexander*, who did not ſtick openly to ſhew
what mind he bare; but did, as it were, manifeſtly ſhew that he deſired to make
away his Father. Which done, he received of *Antipater* moſt rich Gifts, and pledges of
his good will towards him; at length he perſwaded him to relate his News himſelf
B unto *Herod*. The King gave an attentive ear whilſt he related *Alexander*'s Malice;
and was ſo moved with the Circumſtances, that he conceived a deadly hatred againſt
his Son, which alſo without further delay he did make manifeſt; for he rewarded
Eurycles for his pains with fifty Talents, which he having received, went unto
Archelaus; and ſpeaking well of *Alexander*, acquainted him how inſtrumental he
had been in reconciling him unto his Father: And receiving of him alſo a ſum of
Mony, he departed before his Malice was diſcovered, and returned into his Country;
and uſing the like ſhifts there alſo, he was at laſt by his Country-Men baniſhed
from *Lacedemonia*. Furthermore, *Herod* not content now, as before, to hear
only that which was told him of *Alexander* and *Ariſtobulus*, did himſelf alſo conceive
C a proper hatred againſt them, obſerving all things, and making diligent enquiry tho
no Man accuſed them, and permitting all Men to ſpeak what they pleaſed againſt them.
And amongſt the reſt, *Evaratus* of *Cous* had conſpired with *Alexander*; and he ſeemed
now to hear no talk more willingly than this, and ſuch like. But then greater misfortunes
than all the reſt befel the two Princes, falſe Accuſations never ceaſing to be forged
againſt them; and every one as it were ſtriving to accuſe them of ſome Crime
or other unto the King, pretending the care they had of his ſafety. *Herod* had two
Champions, *Jucundus* and *Tyrannus*; both acceptable unto him for their Strength,
and tall Stature, and bigneſs of Body: Theſe two for ſome offence were baniſhed the
Court, and received into *Alexander*'s Service, and plac'd amongſt his Guards; and for
D that they were very active, he beſtowed many Gifts and much Mony upon them.
Whereat the King preſently conceiving ſuſpicion, began to torture them; and after many
Torments, they confeſſed that *Alexander* had hired them to kill *Herod*, as he was a
hunting wild Beaſts: for ſo it might eaſily be bruited abroad, that he falling off his
Horſe, fell upon his own Lance, and ſo was kill'd; which once before had almoſt happen'd
unto him. They alſo declared unto him, that certain Gold was hidden and buried in
the Stable: And they alſo accuſed *Herd*'s chief Huntſman, that at *Alexander*'s command
he had given *Alexander*'s Servants the King's Lances and his Armour. After them
the Governor of the Caſtle of *Alexandrium* was taken, and examined upon Tortures;
and it was objected againſt him, that he promiſed to receive them into the Caſtle,
E and deliver unto them the King's Treaſure there. But he denying it, his own Son
affirmed all to be true, and brought forth Letters to teſtify the ſame, reſembling
Alexander's hand written to this effect: *So ſoon as by God's aſſiſtance we have done
that which we intend to do, we will preſently come unto you; be careful therefore, that
according to your promiſe you do receive us into your Caſtle.* *Herod* having had a view
of theſe Letters, did now without any doubt believe, that indeed ſome treacherous
practice was plotted againſt him by his Sons. But *Alexander* affirmed that *Diophantus*
the Secretary had counterfeited his hand, and that the Letter was *Antipater*'s
device. For *Diophantus* was accounted cunning in ſuch matters, and afterwards
being taken with the like, he was therefore put to death. And the King
F produced them that had been tortured at *Jericho* before the People to accuſe his Sons,
where they were ſtoned to death; and the People hereat moved, would alſo have killed
Alexander and *Ariſtobulus* with the ſame death. But *Herod* by the means of *Ptolomeus*
and *Pheroras*, did reſtrain them, and command the young Princes to be caſt
into Priſon, and there to be kept ſo cloſe, that no Man was admitted unto them; but
many Spies were ſet, who ſhould narrowly mark all their actions and words; and
now they were accounted as condemned Men, both by other Mens opinions, and alſo
by their own. One of them, to wit, *Ariſtobulus*, for grief inviting his Aunt, and
Mother-in-law, to compaſſionate his preſent Calamity, and to hate him that was the
Author hereof, affirmed that ſhe alſo was in great danger, being accuſed, in hope to
G marry with *Syllæus*, to have ſignified unto him by Letters, all that paſs'd in *Herod*'s Court.
Which words the Woman preſently came and told to her Brother *Herod*. The King no
longer able to bridle his fury, commanded them both to be bound, and kept in ſeveral
places,

The Year of the World, 3960. *before Chriſt's Nativity*, 4.

Eurycles betrays *Alexander's* words and actions to *Antipater* and *Herod*.

Got Mony of *Archelaus* by craft.

Hedio & Ruffinus, cap. 10. *Herod* gives ear to the Accuſers of *Alexander* and *Ariſtobulus*.

Jucundus and *Tyrannus* confeſs that *Alexander* ſolicited them to kill *Herod* when a hunting.

Alexander writ to the Captain of *Alexandrium* to receive him. *Diophantus* counterfeits other Mens hands.

Alexander and *Ariſtobulus* impriſoned.

Ariſtobulus warns his Mother-in-law.

The Year of the World, 3960. *before Chriſt's Nativity,* 4.

Alexander confeſſes he purpoſed to fly to *Archelaus.*

Mela Ambaſſador of *Archelaus.*

Glaphyra is demanded if ſhe knew of any Treaſon againſt *Herod.*

places, one from another, and each of them to write what they had plotted againſt H
their Father; and being thus commanded, they wrote that they neither prepared
Treaſon, nor yet thought of any Treaſon againſt him; only they purpoſed to fly,
becauſe they perceived that they could no longer live here, becauſe they were ſo ſuſpected,
and in continual care. At that time a Prince of *Cappadocia* came Ambaſſador
from *Archelaus*, named *Mela*, who was one of the greateſt Lords of the Country.
And *Herod* deſiring to ſhew his Son's Malice, ſent for *Alexander* out of Priſon,
commanding him to relate how, and after what order, or whither they meant
to fly: He anſwered, unto *Archelaus*, who had alſo promiſed them to ſend them to
Rome; but that they had no further intent or purpoſe to effect any unlawful practice
againſt their Father, and that all other Accuſations were falſe. And that he requeſted, I
that *Tyrannus* and the reſt might have been better examined, but *Antipater* prevented
that; who, by his own forged rumours ſpread amongſt the People, did cauſe them to
haſten their deaths. Which being ſaid, *Herod* commanded both him and *Mela* to be
led unto *Glaphyra*, that ſhe might be asked whether ſhe were any way privy to the conſpiracy
againſt *Herod*: And coming unto her, the Woman ſeeing her Husband bound,
preſently tore her hair; and being amazed, with great compaſſion cried out. The
young Man's checks were alſo bedewed with tears; ſo that a long time after, thoſe that
were preſent, amazed, and moved to compaſſion at this miſerable ſight, could neither
ſpeak nor do the King's Command. At laſt *Ptolomeus*, to whoſe charge *Alexander* was
committed, deſiring him to ſpeak whether his Wife was privy to his intent; he K
anſwered, How could it be otherwiſe, who is dearer unto me than my one Life, being
Mother of my Children? Then ſhe anſwered, crying out aloud, that ſhe was privy
to nothing that was any harm; yet (quoth ſhe) if it will avail you any thing, or help
to ſave your Life, I am ready to tell any lie whatſoever, ſeeing I muſt die, and will
deny nothing you would have me to ſay. *Alexander* anſwered, Neither did I purpoſe
any impiety againſt my Father, as ſome ſuppoſe, who ought not to think ſo; neither
doſt thou know of any one: This thou knoweſt, that thou and I purpoſed to fly unto
Archelaus thy Father, and that he promiſed to convey us to *Rome*; which ſhe alſo
affirmed.

Archelaus excuſes himſelf to *Herod.*

Cæſar and *Herod* made friends.

Herod now thinking that *Archelaus* was diſaffected towards him, delivered Letters L
unto *Olympus* and *Volumnius*, commanding them in the way as they went to paſs by
Eleuſa a Town of *Cilicia*, and delivered certain Letters unto *Archelaus* himſelf to the
ſame effect; and that from thence they ſhould go to *Rome*: and if ſo be when they came
there, they found that *Cæſar* had been reconciled to him by *Nicholaus* his means, that
then they ſhould alſo deliver certain Letters unto him; declaring all that was paſt between
him and his Sons, and the proofs alledged to convince the Princes. *Archelaus*
writ again unto *Herod*, that indeed he would have entertained the young Men, for fear
that any greater miſchance ſhould befal them or their Father, by reaſon of their ſuſpicion
againſt them; yet was he not minded to ſend them to *Cæſar*, nor to have confirmed
them in any malicious courſe. The Meſſengers coming to *Rome*, found *Cæſar* reconciled M
to *Herod*, and delivered the Letters unto him. For *Nicholaus* his Embaſſage was to
this effect: So ſoon as he came unto *Rome*, and had entred the Palace, beſide the charge
he had given him, he did alſo undertake to accuſe *Syllæus*. For he perceived the *Arabians*
at variance among themſelves; and that ſome of them had declared all *Syllæus*
his bad practices, and that by his means many of *Obodas*'s Kinſmen were murdered, as
his Adverſaries manifeſtly proved by his Letters which they intercepted.

Hedio & Ruf. cap. 12. al. 18. *Nicholaus* accuſes *Syllæus*, and excuſeth *Herod.*

Now *Nicholaus*, deſirous to reconcile *Herod* unto *Cæſar*, omitted not this occaſion by
chance offered him; for he well knew that if he began with the King's defence, he
ſhould then find a hard and heavy Judg againſt him; but if he began to accuſe *Syllæus*,
he ſhould find alſo a fit occaſion to plead his King's cauſe. Wherefore *Nicholaus* taking N
upon him to prove the Accuſation againſt him at the day appointed, he converſed with
King *Aretas*'s Ambaſſadors, accuſed *Syllæus* as a Murderer of his Lord and King, and
many other *Arabians*; and that he had borrowed much Mony, to trouble the Peace
of the Commonwealth; and that he had corrupted many Women and honeſt Matrons,
both at *Rome* and in *Arabia*. He addeth hereunto a moſt grievous Crime, to wit, that
he, by his Lies and falſe reports, had deceived *Cæſar*; whom in all things he had miſinformed
concerning that which *Herod* had done. Which when he once mentioned,
Cæſar commanded him to omit the reſt, and only to relate the matter concerning *Herod*;
whether *Herod* did not enter into *Arabia* with an Army, and did kill two thouſand
and five hundred Men, and carry away Captives, and rob and ſpoil the Country? O
Nicholaus anſwered, that to theſe demands himſelf was able to anſwer, that
Herod did none of theſe; and that he did not deſerve any diſpleaſure. *Cæſar*, contrary

A to his expectation, hearing this, began to give diligent Ear to what *Nicholaus* ſaid:
And hereupon *Nicholaus* related unto *Cæſar*, how *Herod* had lent five hundred Talents,
and that he had a Writing in pawn, wherein he was permitted after the day appointed,
if then it were not repayed him again, to prey upon all the whole Country, and
ſatisfy himſelf; and this was no hoſtile Invaſion, but according to Law and Equity,
requiring of his Right and Debt due unto him. And that this was not raſhly done,
tho by the Writing he was ſo permitted to do; but by the conſent of *Saturninus*
and *Volumnius*, Preſidents of *Syria*; in whoſe preſence *Syllæus* ſwore by *Cæſar*'s good
fortune at *Berytum*, that within thirty days after, both the Debt, and alſo certain Fugitives
fled from the King, ſhould be reſtored unto him; and that *Syllæus* performed none
B of theſe: And ſo *Herod* went again unto the Preſidents, and they permitted him to go
and take Pledges for his Mony; and that ſo by their permiſſion he went into *Arabia*.
And this is the War that his Adverſaries have ſo tragically exaggerated; and yet how
can it be called a War, ſeeing that it was done by the conſent of the Preſidents, and
that by Covenant after Perjury, wherewith both God's and alſo *Cæſar*'s Name was violated?
It now remaineth that I ſpeak ſomething concerning the Captives. There were
forty Thieves of *Trachon*, and afterward more that fled from *Herod* for fear of Puniſhment,
and fled into *Arabia*, whom *Syllæus* protected and ſuccoured to the injury of
all Men, and gave them Ground to inhabit, and was partaker of their Prey; notwithſtanding
that by his aforeſaid Oath, he was bound to reſtore them, together with the
C borrowed Mony; neither can he name any Man beſides them taken in *Arabia*, and
carried away Captive, and ſome of them alſo eſcaped. This his forged tale concerning
the Captives being thus refuted, hear, O Sovereign *Cæſar*, the lying invention,
which to provoke thee to wrath, himſelf deviſed. For I am well able to affirm this,
that when the *Arabian* Army aſſaulted us, and one or two of our Men were killed,
then at laſt *Herod* forced to make reſiſtance, he killed *Nacebus*, and with him five and
twenty, and no more; for every one of which *Syllæus* falſly told *Cæſar* a hundred, and
ſo told him that two thouſand and five hundred were killed. *Cæſar* hereat greatly
moved, with an angry countenance looking upon *Syllæus*, he asked him how many
Arabians were killed in the Fight? He amazed, and knowing not what to reply, anſwered,
D that he erred in the number. Preſently *Cæſar* commanded the Writings to be
read, containing the Conditions between them; and the Writings of the Preſidents,
and the Letters of the Cities containing the complaints of the Robberies. And ſo the
matter was brought to paſs, that *Cæſar* was reconciled unto *Herod*, and condemned
Syllæus to die; and repenting himſelf to have written ſo threatning Letters to *Herod*,
he objected that alſo unto *Syllæus*; affirming, that by his falſe Informations he had
cauſed him to paſs the limits of friendſhip, in uſing his Friends ſo hardly. And ſo he
ſent *Syllæus* into his Country, that after he had ſatisfied his Creditors, he might be
puniſhed according to the Sentence. But he ſtill continued angry with *Aretas*, for that
without his authority he had uſurped the Crown and Kingdom: and he was minded
E alſo to beſtow *Arabia* upon *Herod*; but the Letters which *Herod* ſent him changed his
mind. For *Olympus* and *Volumnius*, as ſoon as they underſtood that *Cæſar*'s Wrath towards
Herod was pacified, preſently they delivered unto him the Letters as they were
commanded; wherein were contained the Arguments whereby his Sons were convicted
of Treaſon againſt him. Which *Cæſar* having read, he thought it not convenient
to trouble the old Man (unfortunate with his Sons) with another Kingdom;
and ſo he admitted *Aretas* his Ambaſſadors; and chiding them that their King had
raſhly uſurped the Kingdom without his Authority and knowledg, not expecting his
pleaſure, he received their Gifts, and confirmed him in the Kingdom by his Authority.
F This done, being now reconciled unto *Herod*, he writ unto him, that he was ſorry for
him that he had ſuch Children; and that he ſhould, if they had attempted any Treaſon
againſt him, puniſh them as Men that deſired to murder their Father, for he gave
him free and full Authority; but if they only attempted to fly, he ſhould alſo be
ſatisfied with a leſs Puniſhment. Wherefore he counſelled him to call a Council at
Berytum, together with the *Roman* Preſidents, and *Archelaus* King of *Cappadocia*, and
the reſt of his Friends, and the Nobility thereabout, according as they ſhould adviſe
him ſo to do. And this was the effect of *Cæſar*'s Letter.

The Year of the World, 3960. *before Chriſt's Nativity*, 4.

A Narration of the *Arabian* Wars, and the borrowed Mony.

The Thieves of *Trachon*.

Syllæus condemned to die.

Cæſar purpoſed to give *Arabia* to *Herod*, but did not.

The Year of the World, 3961. *before Chriſt* 3.

Hedio & Ruffinus, cap. 3.

Aretas's Ambaſſadors to *Cæſar*.

Herod allowed to puniſh Malefactors.

CHAP.

The Year of the World, 3960. *before Chriſt's Nativity,* 4.

CHAP. XVII.

How Herod's *Sons were condemned in the Council of* Berytum.

HErod receiving this Letter, rejoyced above meaſure; both for that he had again obtained *Cæſar*'s favour, and for that *Cæſar* had given him full Authority to do what he pleaſed unto his Sons. And yet I know not how it came to paſs, that he who in his proſperity was a hard Father, yet did ſhew himſelf not raſh in putting his Son to death; and tho his Affairs were in a very flouriſhing condition, yet he was very moderate in his revenge. Wherefore by Letters he called together all thoſe whom *Cæſar* appointed, only *Archelaus* excepted, either for that he hated the Man, or elſe for that he feared he would have withſtood his purpoſe: And when they were all come together, as well the Preſidents as the reſt, who were called out of divers Cities, he would not bring his Sons into the Council, but kept them in a Village of the *Sidonians*, named *Platan*, not far diſtant from the City, to the intent, that if they were called for, he might bring them forth. Then *Herod* himſelf alone entring into the Council, before an hundred and fifty Men there aſſembled for that purpoſe, began to accuſe his Sons before them; and uſed a ſpeech not only pitiful for his own Calamities, but alſo little becoming a Father. For he was very vehement in inveighing againſt their offence; neither did he ſufficiently expreſs his mind, ſhewing many ſigns of fury and anger; neither did he deliver in writing any proofs of the Accuſations unto the Judges; but undecently himſelf alledged there, the Father againſt the Son; himſelf alſo reading before them certain Letters written by them, wherein was contained no Impiety nor Treaſon, but only a Conſultation to fly away, and certain hard Speeches, whereby they ſhewed themſelves offended: which when he came unto, he exclaimed, as tho hereby they confeſſed their treacherous Practices; greatly exaggerating the matter, and proteſting that he had rather die than hear ſuch Speeches. Laſtly, affirming that both Nature and *Cæſar* gave him authority againſt them; and his Country Laws ſo commanded, that if any one being accuſed, his Father or Mother ſhould lay their Hands upon his Head, and the ſtanders-by muſt preſently ſtone him to death; which tho he might eaſily do in his own Country and Kingdom, yet he thought good alſo to expect their Cenſures. Yet he came unto them, not for that they were to judg his Sons, who were taken in a manifeſt Crime; but that by this occaſion they might add their Suffrages to the juſt indignation of a Father offended, and that they might leave an example unto all Poſterity, that ſuch Treaſons ought not to be left unpuniſhed. The King having thus ſpoken, and not permitting the young Princes to be brought in to anſwer; all ſeeing what the King intended, and that there was no hope to reconcile them unto their Father, or ſave their Lives, they all confirmed his Authority. And firſt of all *Saturninus*, one that had been Counſel, and had been adorned with many Honours, pronounced an indifferent Sentence, limited with Circumſtances, to wit, that he condemned *Herod*'s Sons, yet not to die; for (quoth he) my ſelf have Sons, and I would not add this calamity to *Herod*'s misfortune paſt. After him alſo his three Sons, who were their Father's Legates, pronounced the ſame Sentence. But *Volumnius* pronounced that they had deſerved death, who were ſo impious towards their Father; whoſe Sentence after him the moſt part followed; ſo that it ſeemed that they were now ordained to be put to death. Preſently *Herod* carried them with him to *Tyre*, where he met *Nicholaus* who was there arrived, returning from *Rome*; unto whom the King firſt relating what was done at *Berytum*, he asked him what his Friends at *Rome* thought of his Sons? He anſwered that they judged the Princes Intents impious, and that they ought to be bound and impriſoned; and then after due conſideration, if it were thought expedient, to be put to death, leſt the King might be thought to have given more way to his anger than to reaſon; yet, if it might ſo pleaſe him, they thought it beſt to acquit them, leſt otherwiſe he do that which hereafter he may repent when it is too late. And this was the opinion of moſt of his Friends at *Rome*. Then the King a long time pondered theſe words, and made no reply, but commanded him to go along in his company. At his arrival in *Cæſarea* all Men were doubtful what would become of his Sons, expecting an end of that Tragedy; for they greatly fear'd that by reaſon of the old diſcord, he would cut them off; and notwithſtanding they were ſorry for them, yet it was dangerous either to ſpeak raſhly, or to hear any thing ſpoken freely concerning them; but in their hearts compaſſionating them, they concealed their Grief. Only one amongſt all the reſt, an old Souldier named *Tyro*, others diſſembling their Grief, ſpake

Herod aſſembleth all that *Cæſar* willed, except *Archelaus*.

Herod accuſed his Sons.

Saturninus pronounces an indifferent Senteuce.

Volumnius, &c. pronounce *Herod*'s Sons to be beheaded.

Herod asks *Nicholaus* what his friends at *Rome* thought of his Sons.

The Year of the World, 3961. before Chriſt's Nativity, 3.

A ſpake freely what he thought: This *Tyro* had a Son of *Alexander*'s Age, and beloved
of him, whom *Alexander* much accounted of. This Fellow many times amidſt the
Multitudes exclaimed, that Truth and Equity were baniſhed out of the World, and
that in their ſtead malice and untruth reigned: whereby there was ſuch a Miſt and a
Fog cauſed over the whole World, that no Man could ſee his own Errors. This his
free Speech, tho it was not without danger, yet all Men hereat were moved; for
that he had ſome reaſon to ſhew his Fortitude in ſo dangerous a time, and every one
was willing to hear his Speech; and tho they themſelves for fear were ſilent, yet did
they not reprehend him for ſpeaking freely. For the expectation of the event of ſo
great miſchief was able to have wreſted from every one of them words of commiſeration.
B *Tyro* with great audacity alſo came unto the King, and begged of him that he
might talk with him alone: which the King granting, he uſed theſe words with great
lamentation: *I can no longer, O my King, ſuppreſs this my grief, which cauſeth me ſo boldly
to ſpeak, tho with my one peril; yet if it pleaſe thee, my King, that which I intend
to ſpeak ſhall be for thine advantage.*

*Where now, my Lord, are thy Wits? Where is thy couragious Mind ever hitherto able to
match all difficult buſineſſes whatever? How happeneth it that thou haſt ſo few Friends
and Kindred? For I account not them Kinſmen or Friends that permit ſuch wickedneſs
and hatred in thy Court, which was moſt happy and fortunate. And what art thou unto
thy ſelf? Wilt thou not look and ſee what is done? Wilt thou put to death the two young*
C *Princes born unto thee by the Queen thy Wife, who abound in all Virtue, and commit thy
ſelf now in thy old Age unto one only Son, who nouriſhes impious Hopes and Deſigns;
and to thy Kindred, who by thy own cenſure have often deſerved Death? Doſt thou not
perceive that the People keeping themſelves quiet and ſtill, do both condemn the error of
thy Friends, and alſo pity and compaſſionate the two Princes? Moreover, all thy Soldiers
and Captains themſelves have compaſſion on them, and curſe the Authors of this unfortunate
Calamity.*

Tyro not obſerving Modeſty to *Herod*, he and the Captains were impriſoned.

The King at firſt took theſe words of *Tyro* in good part, as being admoniſhed of
the perfidious dealing of them about him, and his own Calamity. But *Tyro* immodeſtly
and Soldier-like urging the King, and for his own ſimplicity not able to
D diſcern what fitted that time, the King at laſt thought this, rather a turbulent upbraiding
him, than a friendly Admonition: And asking who thoſe Captains and
Soldiers were, he commanded them all, and *Tyro* alſo, to be bound and kept in Priſon.
Then one *Tripho* the King's Barber, taking hereat occaſion, told the King, that
Tyro had often ſolicited him, as he ſhav'd the King, to cut his Throat with his Razor,
promiſing him for recompence great Rewards, and that he ſhould be one of *Alexander*'s
chief Friends. Having ſpoken theſe words, the King commanded him to be apprehended,
and the Barber, and *Tyro*, and his Son to be tortured. *Tyro* his Son ſeeing his
Father in moſt miſerable Torments, and that he ſtill perſiſted in them (and by the
King's diſpleaſure, conjecturing that there was no hope of life) told them that tortured
E his Father, that he would confeſs all the Truth, conditionally that his Father
and himſelf might be no more tormented: and having his requeſt granted, he told
them that it was agreed, that *Tyro* with his own hand ſhould have killed the King:
for he could get an opportunity to come unto the King when no Man elſe was with him,
and ſo he would kill him, and for *Alexander*'s ſake endure any Torments whatſoever.
This ſpoken, he delivered himſelf and his Father from further Tortures: but it is uncertain
whether the tale he told was true, or whether he deviſed it to free them both
from Torments. Then *Herod* now laying all doubt aſide (if before he were in any)
thought what death his Sons ſhould die, and leaving no place to Repentance and Mercy,
he haſtned to execute his purpoſe: and producing 300 Captains, and *Tyro* and
F his Son, and the Barber his accuſer; he accuſed them all before the People, and the
People throwing any thing that came to their hands at them, they killed them every
one. And *Alexander* and *Ariſtobulus* was carried unto *Sebaſte*, and there by their Father's
command were ſtrangled: and their Bodies carried by night into the Caſtle of *Alexandrium*,
where their Grandfather by their mother's ſide, and many of their Progenitors
lay buried. But perhaps ſome will not marvel, that a hatred ſo long a breeding
ſhould in the end ſo prevail, that it overcame natural affections. But one may
juſtly doubt whether the fault were in the young Princes, who exaſperated by a
hard Father ſo long time, fell into ſuch a hatred of him, or whether it is to be imputed
unto his unkindneſs and immoderate deſire of Honour and Rule, who could
G not abide any to be his equal, but rather chooſing to do all at his own pleaſure: Or
rather unto Fortune, whoſe power the wiſeſt living is not able to reſiſt. Wherefore
I am perſuaded, Fortune hath predeſtinated all humane actions, ſo that they

Tyro accuſed of practiſing Treaſon againſt the King.

Tyro with 300 Captains ſlain. *Alexander* and *Ariſtobulus* ſtrangled at *Sebaſte*.

The cauſe of theſe Calamities.

Joſephus's opinion of predeſtination

The Year of the World, 3961. *before Christ's Nativity,* 2.

Wherein *Alexander* and *Ariſtobulus* offended.

Herod's error not to be excuſed.

muſt have a neceſſary event. And this inevitable force we call Fate, or fatal Deſtiny, H
for that there is nothing which it affecteth not. But it ſufficeth briefly to
have touched this high matter, which of it ſelf is very difficult, which attributeth ſomething
unto our actions, and examineth the cauſes of the variety of our actions, which
ſpeculation is already compriſed in the two Volumes of our Law. Furthermore, touching
the Princes fault, we may accuſe their youthful arrogancy, and their Pride, who did
give too great ear to their Father's accuſers; and for that they were unjuſt ſearchers
into his Life and Actions, and that they maliciouſly ſuſpected him, and could not rule
their Tongues; but hereby gave double occaſion to their adverſaries, and matters unto
thoſe Tale-bearers that ſought to get the King's Favour. But their Father's ſhameful
fault cannot be excuſed, who ſuffered himſelf ſo to be over-rul'd with paſſion, that I
he put them to death that were begotten of his own body, without any proof or argument
of the Crimes laid unto their charge; yea, two young Princes of excellent feature
of Body, not only beloved of their own Nation, but alſo of Strangers; they were dextrous
in all Exerciſes, and commendable in Military Affairs, and eloquent in Civil Diſcourſes.
For, in all theſe things they were excellent, and eſpecially *Alexander* the eldeſt
of them. It had been enough for him, ſuppoſe he had condemned them, either
to have kept them in perpetual Priſon, or baniſhed them into ſome far Country; ſeeing
that he was aſſured of the *Roman* Power, under whoſe protection he neither needed to
have feared Invaſion, nor ſecret Treaſon againſt him. For to put them to death, only
to ſatisfie his own furious Will, what elſe doth it argue, but only an impious liberty, K
caſting off all Fatherly humanity and kindneſs? eſpecially ſeeing that he was aged,
whoſe years could neither plead ignorance, nor that he was deceived. For neither
was he the more excuſed by the delay he uſed; nay, it had been a leſs offence, if amazed
with ſome ſudden news, he had been incited to ſo hainous an offence: But after
ſo long deliberation, at laſt to effect ſuch a matter, betokens a bloody Mind, and
hardned in wickedneſs, as he ſhewed afterwards, not ſparing the reſt, whom before
he held moſt dear: Who, tho they were leſs to be pitied, in that they juſtly ſuffered;
yet was it an argument of his like Cruelty, in that he abſtained not from their
Deaths alſo. But we will ſpeak of this hereafter.

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THE
SEVENTEENTH BOOK
OF THE
ANTIQUITIES of the JEWS.

Written by Flavius Josephus.

The Contents of the Chapters of the Seventeenth Book.

1. Antipater *endeavoureth to haſten his Father's death, that he may reign in his place. The Children that* Herod *had by his nine Wives.*
2. *Of* Zamaris *a Babyloniſh Jew, a Man of ſingular virtue.*
3. Antipater, Pheroras, *and his Wife conſpire againſt* Herod, Salome *acquainteth him with it; he cauſeth ſome Phariſees who were of this Conſpiracy, to be put to death: He endeavoureth to make* Pheroras *repudiate his Wife, but he cannot be perſwaded to it.*
4. Herod *ſendeth* Antipater *to* Auguſtus *with his Will, by which he declareth him his Succeſſor.* Syllæus *bribeth one of* Herod's *Guards to kill him, but the Plot is diſcovered.*
5. Pheroras's *Death.*
6. Pheroras's *Wife is accuſed, and* Herod *is advertiſed of* Antipater's *Conſpiracies.*
7. Antipater *being returned back unto* Judea *from* Rome, *is convicted in the preſence of* Varus *Governour of* Syria, *for having endeavoured to poyſon the King his Father.* Herod *cauſeth him to be impriſoned, and writeth to* Auguſtus *on that Subject.*
8. *The Golden Eagle that* Herod *had conſecrated, and fixed on the Portal of the Temple, is pulled off; the ſevere puniſhment that he inflicteth for it. The King's terrible ſickneſs, and the cruel orders that he giveth to his Siſter* Salome, *and to her Husband.*
9. Auguſtus *referreth it to* Herod, *to diſpoſe of* Antipater *as he pleaſeth.* Herod *falling into a relapſe of his Torments, deſireth to kill himſelf:* Achiavus *one of his Grand-children hindreth him: It is reported that he is dead.* Antipater *endeavoureth in vain to bribe his Keeper to ſet him at liberty; as ſoon as* Herod *heareth of it, he ſendeth one to kill him.*
10. Herod *altereth his Will, declareth* Archelaus *his Succeſſor; he dieth five days after* Antipater. Herod's *glorious Funeral ordained by* Archelaus; *the Peoples great acclamation in favour of* Archelaus.
11. *Some Jews (who demanded ſatisfaction for* Judas *and* Matthias *and others deaths, whom* Herod *cauſed to be burned, for having pulled down the Eagle at the Portal of the Temple) make an Inſurrection, which obligeth* Archelaus *to cauſe three thouſand of them to be put to death: He goeth afterwards to* Rome, *to be confirmed King by* Auguſtus: *His Brother* Antipas, *who pretends to have right to the Crown, repaireth thither alſo; the Cauſe is pleaded before* Auguſtus.
12. *A great Rebellion in* Judea, *whilſt* Archelaus *was at* Rome; Varus *Governour of* Syria, *ſtoppeth it.* Philip, Archelaus's *Brother, goeth alſo to* Rome, *in hopes to obtain one part of the Kingdom. The* Jews *ſend Ambaſſadors to* Auguſtus, *to free them from their obedience to Kings, and to re-unite them to* Syria: *They complain to him againſt* Archelaus, *and abhor the Memory of* Herod.

13. Cæſar *confirms* Herod'*s Teſtament, and appointeth his Children to be his Succeſſors.*

14. *An Impoſtor counterfeits himſelf to be* Alexander, Herod'*s Son*; Auguſtus *finds out the Cheat, and ſends him to the Galleys.*

15. Archelaus *marrieth* Glaphyra, *his Brother* Alexander'*s Widow.* Auguſtus *having heard ſeveral of the* Jews *complainss of him, confineth him to* Vienna *in* France, *and uniteth his poſſeſſions to* Syria. Glaphyra'*s death.*

CHAP. I.

Antipater *endeavoureth to haſten his Father's death, that he may reign in his place. The Children that* Herod *had by his nine Wives.*

The Year of the World, 3961. *before Chriſt's Nativity,* 3.

Hed. & *Ruf. chap.* 1.

Antipater grew hateful to the Soldiers and People.

Govern'd the Kingdom with his Father.

Wiſhes his Father's death.

Spares no coſt to win his Father's Friends.

Could not deceive his Aunt.

AFter that *Antipater* had made away his Brothers, thro the extream Impiety and unbridled Fury, wherewith *Herod* their Father was incenſed againſt them; yet he did not immediately obtain that which undoubtedly he hoped for. For being freed of that fear he conceived, leſt his Brothers ſhould be partakers with him in the Kingdom, he found it a difficult and dangerous matter to find the means how to obtain it; ſo ſtrange and hainous a hatred had all the Nation conceived againſt him. On the other ſide, in ſhewing himſelf proud and lofty, he more and more encreaſed that hatred which the Soldiers had conceived againſt him, in whom the ſecurity of the Kingdom conſiſted, if it ſhould fortune to fall out that the People ſhould attempt any alteration. All which miſchiefs were procured by his own ſins, and the unnatural Murder of his Brothers. Nevertheleſs, he governed the Kingdom with his Father, living only in leſs Authority than himſelf: *Herod* alſo repoſed more confidence in him, even in thoſe things, for which he was worthy to loſe his head. For the King conceived that in confirmation of his good affection towards him, *Antipater* had accuſed his Brethren, to continue his Father in ſecurity, and not for any hatred he bore unto them more than to his Father; tho indeed he hated them for his Father's ſake, being tranſported with fury. But all theſe were but as ſo many ſtratagems to inſinuate himſelf into *Herod*'s Counſels and Favours; and theſe did he craftily make uſe of, to cut off the occaſion leſt any ſhould prevent or accuſe him of that which he pretended to do, and that *Herod* might be deprived of all relief, if ſo be that *Antipater* ſhould bend his Forces againſt him. For the Treaſon he complotted againſt his Brothers, proceeded from the hatred he bare unto his Father: But at that time he was the more egged on to proſecute his intended purpoſes without any delay. For if *Herod* ſhould happen to die, it was moſt ſure that the Kingdom ſhould be his; and ſhould his life continue any longer time, and the practice *Antipater* went about ſhould be diſcovered, ſeeing himſelf invironed with theſe dangers, he ſhould be enforced to make his Father his Enemy. For which cauſe he was very liberal to all thoſe that were about his Father: and through the great Gifts he beſtowed upon them, he extinguiſhed that hatred which all of them bare unto him: and above all things he continued himſelf in credit with thoſe friends which *Herod* had at *Rome*, by ſending them divers Preſents; and namely *Saturninus*, who was Governour of *Syria*. He hoped alſo, by Bribes and Rewards, to draw his Father's Brother into his Faction, and to corrupt the King's Siſter alſo, who was married to one of the King's moſt eſteemed friends in Court. He was a ſubtil and politick Man in entertaining thoſe Men with colourable ſhew of friendſhip with whom he converſed, and to draw himſelf into credit with them: he was ſufficiently dextrous to diſſemble his malice and diſcontents, which he had conceived againſt any Man. Notwithſtanding all this, he could not deceive *Salome* his Aunt, who of long time before had ſounded his Inclinations, and who was not ſo ſimple as to ſuffer her ſelf to be deceived; but had already, by all cunning means that might be, prevented his malice, altho ſhe had a Daughter married unto his Uncle by the Mother's ſide. This Daughter was firſt of all wedded to *Ariſtobulus*, and afterwards by *Antipater*'s means to his Uncle: For *Callias* her Husband's Son had married the other. But neither could this affinity colour the matter ſo much, but that his malice was diſcovered; neither could that former conſanguinity extinguiſh the deſerved hatred conceived againſt him. *Herod* conſtrained *Salome*

The Year of the World, 3961. before Chriſt's Nativity, 3.

A (who through amorous Paſſion had thought to have married her ſelf to *Sylleus* the *Arabian*) to marry with *Alexas*, and that by the mediation and perſwaſion of *Julia*, *Cæſar*'s Wife, who adviſed *Salome* not to refuſe that Marriage, leſt he ſhould prove her mortal Enemy; for *Herod* had made an Oath, that if *Salome* condeſcended not to marry *Alexas*, he would never make account of her: For which cauſe ſhe followed *Julia*'s Advice, who was *Cæſar*'s Wife, and counſelled her alſo to her profit and preferment.

Herod compels *Salome* to marry *Alexas*.

Glaphyra ſent back to *Archelaus*.

Hed. & Ruf. cap. 1.

Herod brings up his Sons children.

At the ſame time *Herod* ſent his Daughter *Glaphyra* to King *Archelaus*, who had been married to *Alexander*, preſenting him a Dowry out of his own Treaſury, leſt there ſhould any difference ariſe between them, and he himſelf moſt carefully brought up his Sons Children. For *Alexander* had two Sons by *Glaphyra*, and *Ariſtobulus* begat B on *Bernice*, *Salome*'s Daughter, three Sons and two Daughters. Sometimes he would recommend them unto his Friends, and bewailing the misfortune of his Sons, would beſeech God that no ſuch ill fortune might befal their Children, but rather that they might increaſe in Virtue, and acknowledg their Education and bringing up, with all dutiful reſpects unto their Parents. He provided them alſo each of them with a Wife, when they were ready for Marriage; namely, the Daughter of *Pheroras* for the eldeſt of *Alexander*'s Sons; and the Daughter of *Antipater* for *Ariſtobulus*'s eldeſt Son. And one of *Ariſtobulus*'s Daughters was married to *Antipater*'s Son; and the other to *Herod* his own Son, whom he had begotten of the Daughter of the High-Prieſt. For it is lawful in our Country, and according to our cuſtom, to have divers Wives at one C time. The King procured theſe Marriages through the compaſſion he had of thoſe Orphans, thinking by this mutual Alliance to cauſe *Antipater* to be their Friend. But *Antipater* conceived no leſs hatred towards the Children, than he had done malice towards their Fathers: For the care that *Herod* had of them, increaſed his hatred, in that he pretended to be the greateſt among the Brethren; and he eſpecially feared leſt when they ſhould grow to Man's eſtate, they would reſiſt his power, being aſſiſted by King *Archelaus*, as his Sons-in-law; and *Pheroras*, who was a *Tetrarch*, ſhould do the like, for that he had married his Son to *Alexander*'s Daughter. And ſo much the more was he incited, becauſe all the People had compaſſion of theſe Orphans, and had conceived a hatred againſt him, who never ceaſed to expreſs his Malice againſt his D Brethren. He therefore deviſed all the means that were poſſible to diſannul the Decrees which his Father had reſolved upon to this effect, being very loth that they ſhould ever live to be Partners with him in the Kingdom. So that at laſt *Herod* condeſcended to *Antipater*'s demand, which was, that he might marry *Ariſtobulus*'s Daughter, and his Son to *Pheroras*'s Daughter: and thus were the aforementioned Marriages wholly cut off; yea, even againſt *Herod*'s former Decree. At that time *Herod* had nine Wives, namely, *Antipater*'s Mother, the High-Prieſt's Daughter, by whom he had a Son that bare his name, and a Daughter of his Brother's, and a Couſin of his own, by whom he had no Children. He had another Wife alſo, that by Nation was a *Samaritan*, by whom he had two Sons, *Antipas* and *Archelaus*, and a Daughter called *Olympias*, E who was afterwards married to *Joſeph* the King's Couſin. As for *Archelaus* and *Antipas*, they were brought up at *Rome*, with a certain private friend of his. Moreover he married one that was called *Cleopatra*, that was born in *Jeruſalem*, by whom he had *Herod* and *Philip*, which *Philip* was brought up at *Rome*. By *Pallas* he had *Phaſaelus*: by *Phedra* and *Helpia* he had two Daughters, *Roxane* and *Salome*. As for his eldeſt Daughters, *Alexander*'s Siſters by the Mothers ſide, whom *Pheroras* had refuſed to take in Marriage, he match'd the one with *Antipater* his Siſter's Son, and the other he wedded to *Phaſaelus* his Brother's Son: and this was *Herod*'s Progeny.

Antipater hates his Brothers children.

Would have his Father break off the Marriages he intended.

Herod's nine Wives.

F

CHAP. II.

Of Zamaris *a Babyloniſh Jew, a Man of ſingular virtue.*

Herod builds a Caſtle in *Trachonite*, and makes *Zamaris* Governor.

AFter this, intending to aſſure his Eſtate in the Country of *Trachonite*, he reſolved to build a Borough of the bigneſs of a City in the midſt of the Country, as well to ſecure his Country, as to be in better readineſs to repulſe his Enemies with more expedition. And having intelligence that a certain *Jew* was come from *Babylon* with five hundred Archers on Horſeback, and about one hundred of his Kinſ-G men, and had adventured to paſs *Euphrates*, and was in the Country adjoyning to *Antioch* near unto *Daphne* in *Syria*, where *Saturnine* General of the *Roman* Army had given him a Caſtle, called *Valatha*, to inhabit, he ſent for him and his Followers,

The year of the World, 3961. *before Chriſt's Nativity,* 3.

promiſing to give him both Lands and Lordſhips in the Seignory of *Batanea*, which H bordereth on *Trachonite*, intending that he ſhould make head againſt thoſe that would aſſail him; and promiſing him that both his Lands and his Soldiers ſhould be exempt from all Tributes, and payments of Cuſtoms. This *Babylonian Jew* was induced by theſe offers to come, and take poſſeſſion of the Place, where he builded a Borough, called *Bathyra.* This Man oppoſing himſelf againſt the *Trachonites*, defended the Country, and thoſe *Jews* that came from *Babylon* to *Jeruſalem* to offer Sacrifice, from all Incurſions and Robberies of the *Trachonites*; and divers that obſerved the Religion of the *Jews*, reſorted unto him from all places: ſo that this Country was very well peopled, by reaſon of the exemption of the Tribute, which continued during *Herod's* Life-time. I

But *Philip* who ſucceeded him, exacted afterward ſome ſmall Tribute of them, and that but for a little while. But *Agrippa* the Great, and his Son of the ſame name, charged them with great Taxations, yet permitted them to enjoy their Liberty; whoſe Succeſſors the *Romans* impoſed many grievous Tributes upon them, yet continued their Freedom; of whom hereafter we will more particularly and largely diſcourſe in due place, and in proceſs of my Hiſtory. Now this *Jew*, *Zamaris*, to whom *Herod* had given the poſſeſſion of his Country, died, after he had lived virtuouſly, and left a virtuous Off-ſpring behind him; amongſt whom was *Jacim*, renowned for his dexterity on Horſeback; who, with his Troop of Horſe, was of the King of *Babylon's* Guard. This *Jacim* died when he was very old, and left his Son *Philip* to ſucceed him; a Va- K liant Man, and addicted to all ſorts of Virtue, as much as any one that hath been renowned in Hiſtory; for which cauſe King *Agrippa* loved him, and put his truſt in him, and committed the truſt and training of his Soldiers unto him, who led them alſo forth, if occaſion of ſervice was proffered.

Jacim and *Philip* Sons of *Zamaris.*

CHAP. III.

Antipater, Pheroras, *and his Wife conſpire againſt* Herod; Salome *acquainteth him with it: he cauſeth ſome* Phariſees *who were of this Conſpiracy, to be put to death:* L *He endeavoureth to make* Pheroras *repudiate his Wife, but he cannot be perſuaded to it.*

Hed. & *Ruf. chap.* 3.

WHilſt *Herod's* Affairs were thus diſpoſed, all Mens Eyes were fixed upon *Antipater*, after that *Herod* had given him full power; which was granted him, in hopes that his Father had, that he would behave himſelf faithfully and affectionately towards him; but he abuſed his authority more audaciouſly than could be expected; for he treacherouſly coloured his conceived Malice, and eaſily drew his Father to believe him in whatſoever he ſaid. He was feared by all Men, not only for his Authority, but for his ſubtilties and policies. But above all the reſt, *Pheroras* reſpected him moſt, M and was in like manner as greatly eſteemed by him. For *Antipater* circumvented him by the means of certain Women, who favoured his Faction; for *Pheroras* was commanded by his Wife, his Mother, and Siſter-in-law, notwithſtanding that he hated them, by reaſon of the abuſe they had offered to his Daughters who were unmarried; neverthleſs he was enforced to diſſemble all things, becauſe he could do nothing but what they were always privy to, and had ſuch power of his Affairs, that they obliged him to perform whatſoever they pleaſed. *Antipater* was alſo very intimate with them, both on his own account and his Mother's; for theſe four Women were of one mind in all things, and ſpake, as it were, by one Mouth: Yet was *Pheroras* at odds with *Antipater*, upon ſome ſlight diſtaſtes; and ſhe that wrought this debate betwixt them, was N the King's Siſter *Salome*, who had a long time ſpied all their Drifts; knowing well, that their mutual friendſhip tended to the overthrow of *Herod*, which ſhe was ready to acquaint him. And they knowing well that the King diſliked this their inward familiarity, and that he was privy to that which they pretended, which was his utter ruine, reſolved between themſelves to refrain their publick familiarity, and to make a ſhew that they were at odds one with another; to which intent they reproached one another, eſpecially at ſuch time as they were either in *Herod's* preſence, or there was any one with them, who (as they thought) would acquaint him with it. But in ſecret they intermitted not their accuſtomed friendſhip, and continued their correſpondence with more privy affability; yet was not *Salome* ignorant thereof, neither when they firſt de- O viſed this drift, neither afterwards when they put it in execution; for ſhe diligently noted all things, and aggravated the ſame by report to her Brother, whom ſhe informed

Pheroras deceived by Women.

Salome diſcovers the Conſpiracies of the Ladies and others.

of

The year of the World, 3961 before Chriſt's Nativity, 3.

A of their ſecret Meetings, banqueting and diſcreet conſultation, which (as we ſaid) had no other ſcope but his ruin, if he did not prevent them in time; ſhewing that for the preſent they behaved themſelves like Enemies in outward ſhew, and all their ſpeeches tended to diſgrace one another; but that in ſecret they were friends, and entertained their amity, and promiſed each other their mutual aſſiſtance, to ſtrengthen themſelves againſt thoſe, to whom they were loth their friendſhip ſhould be diſcovered. But he durſt not make ſhew thereof, becauſe he knew that his Siſter was a Woman too much addicted to reproachful Accuſations. There was among the *Jews* a Sect of People that were called *Phariſees*, who were too much addicted to ſelf-opinion, and boaſted themſelves B to be the exacteſt obſervers of the Law in all the Country; to whom theſe Women were very much addicted, as to thoſe who were much beloved of *God*, as in outward appearance they made ſhew for. Theſe were ſuch as durſt oppoſe themſelves againſt Kings, full of Fraud, Arrogancy, and Rebellion; preſuming to raiſe War upon their motions, and to rebel and offend their Princes at their pleaſures: Whereas therefore all the Nation of the *Jews* had ſworn to be faithful unto *Cæſar*, and to the eſtate of the King, theſe only refuſed to take Oath; and of this Sect there were to the number of ſix thouſand: For which cauſe the King having impoſed a Penalty upon them, *Pheroras*'s Wife paid it for them; for which cauſe they pretending to gratifie her, and being eſteemed for ſuch as were skilful in foretelling ſuch things as were to come, by reaſon of C their often communication with *God*, foretold her, that *God* had decreed to bring the Kingdom of *Herod*, and his Poſterity, to an end; and would bring to paſs, that the Crown ſhould deſcend to *Pheroras* and his Sons. *Salome* had got an inkling hereof, and had told *Herod* no leſs: And how they likewiſe corrupted every one of his Courtiers; for which cauſe he put thoſe to death amongſt the Phariſees, who were the principal Authors of this Advice, and with them alſo the Eunuch *Bagoas*, and *Carus* who was his darling, and one of the fineſt Men of that time. He afterwards cut off all thoſe amongſt his Houſhold Servants, who were of the Phariſees Faction; for the Phariſees had perſuaded *Bagoas*, that this new King whom they prognoſticated, would not only conſider him as his Benefactor and Father, but that he himſelf ſhould alſo marry, and D find himſelf capable to beget Children.

The Phariſees ſubtil and arrogant.

They would not ſwear obedience, but were fined.

Pheroras's Wife pays their Fine; for which they promiſe her the Kingdom.

Bagoas, *Carus*, and others put to death.

But after that *Herod* had puniſhed thoſe amongſt the Phariſees, who were convicted to have been of the Conſpiracy, he aſſembled a Council of his friends; before whom he accuſed *Pheroras*'s Wife, and ripped up the Injuries that were done unto his Daughters, as it hath been declared, aſcribing the ſame to the pride of this Woman, objecting it for a Crime againſt her, for having injured his Honour. Beſides this, he accuſed her that ſhe had of ſet purpoſe ſtirr'd up Mutinies, and by all means poſſible, both in words and deeds, contrary to all Law of Nature, ſtirred up debate betwixt him and his Brother; and that the Fine that he had impoſed upon his Adverſaries, was ſatisfied at her charge; ſo that no jot of that Conſpiracy was contrived without her conſent. *For* E *which cauſes* (ſaid he) *Brother* Pheroras, *it ſhall not be amiſs for you of your own accord, to drive ſuch a wretched Woman from you, before you be requeſted, and the Sentence be pronounced againſt her; otherwiſe ſhe will be the cauſe to kindle a War betwixt you and me. For if you will continue the Friendſhip and Brotherhood betwixt you and me, ſeparate your ſelf from her: In ſo doing, I will account you for my Brother; and you ſhall loſe nothing by the affection which I bear unto you. For the bond of Brotherly love cannot continue ſafe and inviolable, unleſs you put her away.* Now altho *Pheroras* was moved with the importance and weight of this diſcourſe; yet he ſaid, that for the Love he bare unto his Wife, he would forget nothing of that duty which Conſanguinity required at his hands, in regard of his Brother; but that he had rather die, than live without her com- F pany, whom he loved more dearly than his Life. *Herod*, altho he took this anſwer of his Brother for a moſt grievous Injury, yet forbare he to diſcover his diſpleaſure towards him: he only forbad *Antipater* and his Mother, and in like manner *Pheroras*, to frequent the one with the other any more. He commanded the Women likewiſe, that they ſhould give over their familiar Entertainments the one with the other, which all of them promiſed to perform. Yet this notwithſtanding, upon fit opportunities and occaſions, they viſited one another; and *Antipater* and *Pheroras* feaſted one another by Night. The report alſo went, that *Antipater* had the company of *Pheroras*'s Wife, and that his Mother was the means and inſtrument of their privy meetings.

Hed. & Ruf. chap. 4.

Herod accuſes *Pheroras*'s Wife, and commands him to put her away.

Pheroras refuſeth to put away his Wife.

Herod interdicts *Pheroras* and *Antipater* their privy meetings, *&c.*

G

The Year of the World, 3961. before Chriſt's Nativity, 3.

CHAP. IV.

Herod *ſendeth* Antipater *to* Auguſtus *with his Will, by which he declareth him his Succeſſor.* Syllæus *bribeth one of* Herod'*s Guards to kill him, but the Plot is diſcovered.*

Herod ſends *Antipater* to *Cæſar.*

A*Ntipater* ſuſpecting his Father's Diſtaſtes, and fearing leſt his hatred ſhould bring him into hazard, he wrote unto his friends in *Rome*, requiring them to write their Letters unto *Herod*, requeſting him to ſend *Antipater* unto *Cæſar*, with all expedition as was poſſible. Which being brought to paſs, *Herod* ſent him thither with divers Royal Preſents; and gave him his Teſtament and Will with him, wherein he had bequeathed the Kingdom to *Antipater*. And if it ſhould happen that *Antipater* ſhould die before him, then he bequeathed the ſame to his Son *Herod*, whom he had by the High-Prieſt's Daughter. About the ſame time *Syllæus* the *Arabian* repaired to *Rome*, notwithſtanding he had neglected thoſe things which *Cæſar* had commanded him. *Antipater* accuſed him before *Cæſar*, for the ſame faults wherewith he was charged by *Nicholaus*. *Syllæus* alſo was accuſed by *Aretas*, for murdering divers of the beſt account in the City of *Petra*, contrary to his mind; amongſt the which was *Sohemus* (a Man of much virtue and honour) and *Probatus*, *Cæſar*'s Servant; of which Crimes *Syllæus* was accuſed upon this occaſion which enſueth: There was a certain Man of *Corinthus*, who was one of the King's Guard, and one he put very great truſt in: *Syllæus* perſwaded him by ſtore of Money and Bribes, to kill *Herod*; which he promiſed to perform. *Probatus* made privy to *Syllæus*'s mind, he preſently told it to the King, who cauſed him to be apprehended and tortured, who confeſſed the whole matter. He laid hands alſo on two *Arabians*, perſuaded by this *Corinthian*'s confeſſion; one of which was a Man of Command in his Country, and the other was *Syllæus*'s chief friend. They being examined, confeſſed that they came thither to ſolicite, with many exhortations, the *Corinthian* to execute the Murder; and to aſſiſt him, if he ſtood in need of them. Which being fully proved by *Herod* before *Saturnine*, he ſent them to *Rome*, there more amply to be proceeded againſt, and ſo to be puniſhed.

Antipater accuſes *Syllæus* at *Rome.*

A Traytor that ſought the King's death is apprehended.

H I K L

CHAP. V.

Pheroras'*s Death.*

HErod perceiving that his Brother *Pheroras* did conſtantly continue his affection towards his Wife, he commanded him to retire himſelf into his own Dominions; whereupon he willingly departed to his Tetrarchy, proteſting by many ſolemn Oaths, that he would never more return into the City, unleſs he were aſſured that *Herod* was dead. Not long after it hapned, that *Herod* fell ſick, he was ſent for to receive certain ſecret inſtructions, as from the mouth of a dying Man; but *Pheroras* would not obey him in regard of his Oath. Notwithſtanding, *Herod* dealt more kindly with him, and continued his love and affection towards him; for he came to *Pheroras*, as ſoon as he heard of his firſt ſickneſs, without being ſent for: And after he was deceaſed, he ſent his Body to *Jeruſalem*, and honourably entombed him in that place, and grievouſly lamented his Death. This was the beginning of *Antipater*'s miſhaps, who at that time was gone to *Rome*. For it was God's pleaſure, that at laſt he ſhould be puniſhed for the Murder of his Brethren. I will diſcourſe of this at large, that it may ſerve for an example to many Kings, how they ought to practiſe and follow Virtue in all their actions.

An Oath ſolemnly obſerved.

Pheroras in his Sickneſs viſited by *Herod*.

M N

CHAP. VI.

Pheroras'*s Wife is accuſed, and* Herod *is advertiſed of* Antipater'*s Conſpiracies.*

Hed. & Ruf. cap. 5. *Pheroras*'s Wife accus'd of poiſoning him.

AFter *Pheroras*'s Death, two of his Freemen, who were *Taphnites* by Birth, and ſuch as *Pheroras* in his life-time, both truſted and dearly loved, came unto *Herod*; requiring him not to ſuffer his Brother's Death to paſs unpuniſhed, but to make diligent enquiry of that unfortunate and unexpected Diſaſter. *Herod* gave ear to their Suit, perceiving that the matters they importuned him in, were likely and very O

credible

The Year of the World, 3961. *before Chriſt's Nativity,* 3.

A credible. Whereupon they told him, that *Pheroras*, the day before his unexpected ſickneſs, had ſupt with his Wife; and that having received an accuſtomed Poyſon with his Meat, he was dead. That this Poyſon had been brought thither by a Woman of *Arabia*, who in her ſpeech proteſted that it was ſome Potion to encreaſe love, but in effect it was to bring *Pheroras* to his end. For the Women of *Arabia* amongſt all others are skilful in Poyſons, and are great Sorcerers; and ſhe that was charged with this fact, was eſteemed a great friend and favourer of *Syllæus*'s beſt beloved. That *Pheroras*'s Mother, and his Wife's Siſter went into thoſe Quarters, on purpoſe to buy that Poyſon; and returned back, and brought this Woman with them the day before the Supper. The King moved by theſe words of theirs, tortured both thoſe Maid-Ser- B vants of theirs, who were their Bond-women; as alſo certain other of their free Servants. Now when the fact could not be extorted, by reaſon that none of them confeſſed it; at length, ſhe that was laſt of all put to her tryal, overcome by the pains ſhe endured, ſaid nothing elſe, but that ſhe prayed God that *Antipater*'s Mother might feel the like Torments, ſince ſhe was the cauſe of all theſe Miſchiefs which they endured.

Herod tortures the Ladies Bondwomen.

Theſe words of hers made *Herod* the more eager and inquiſitive, ſo that by force of Tortures he wrought out all the ſecrets of theſe Women; their Banquets, their ſecret Aſſemblies, and thoſe very words that *Herod* had ſpoken apart betwixt his Son and himſelf, which had been reported unto the Women that *Pheroras* entertained; namely, C that he would give him one hundred Talents provided that he would uſe no conference with *Pheroras*. Moreover, they reckoned up the hatred that *Antipater* bare unto his Father, the complaints that he made unto his Mother, of the too long life and continuance of his Father; for that in regard of himſelf, he was already grown old; ſo that altho the Kingdom ſhould fall into his hands preſently, yet he could receive but very little contentment thereby. Moreover, he alledged, that divers Brothers, and Brothers Children were brought up together with him, ſo that he might not ſecurely hope for any thing; for that already, if he ſhould fortune to die, the Kingdom was to deſcend not to his Son, but to his Brother: Beſides this, he was accuſtomed to accuſe the King of divers Cruelties committed by him, and of that Murder which he ex- D ecuted upon the Perſons of his Children. That for fear leſt he ſhould practiſe his Tyranny againſt thoſe that remained, *Antipater* had found out the device to be ſummoned to *Rome*, and *Pheroras* withdrew himſelf into his Tetrarchy.

Theſe Words, which as he knew had reference to that which his Siſter had often informed him of, were not by him held incredible; ſo that being preſſed with the malice of *Antipater*, he ſequeſtred *Doris* his Mother from his preſence, robbing her before her departure of all her Jewels, which were valued at many Talents; and from that time forward he ſhewed himſelf more favourable towards thoſe Women of *Pheroras*'s houſhold. But nothing did more whet *Herod*'s diſpleaſure againſt *Antipater* than did a certain *Samaritan*, who was alſo called *Antipater*, who had the ordering of E the Affairs of *Antipater* the King's Son. For he being brought in queſtion, and tortured, declared among other things, that *Antipater* had mixed a mortal Poyſon, and delivered the ſame to *Pheroras* his Uncle, commanding him to practiſe the King's Death in his abſence, and by that means leaſt ſuſpected. That this Poiſon was brought out of *Egypt* by one called *Antiphilus*, *Antipater*'s friend. That it was ſent to *Pheroras* by one called *Theudion*, *Antipater*'s Mother's Brother. That this Poyſon was kept by *Pheroras*'s Wife, and was committed by her Husband to her cuſtody. She being examined by the King hereupon, confeſſed no leſs; and haſting forth, as if ſhe intended to fetch the ſame, ſhe caſt her ſelf down headlong from the top of the Houſe; yet ſhe did not kill her ſelf, becauſe ſhe fell upon her feet. After ſhe was recovered out of her ſwound, F and the King had promiſed all ſecurity both to her ſelf and her Family, if ſo be ſhe would diſcover the truth; and contrariwiſe, threatned her with extream Torments if ſhe obſtinately continued in concealing theſe Treaſons: She ſware ſhe would diſcover all things according as they were acted; and as many Men thought at that time, ſhe told nothing but the truth: *That Poyſon* (ſaid ſhe) *was brought by* Antiphilus *out of* Egypt, *and brought there by means of a Brother of his, who was a Phyſician. After this,* Theudion *brought it to our Houſe; and I having received it from* Pheroras*'s hands, kept the ſame, but brought by your Son* Antipater, *to poyſon you that are his Father. Now therefore, after that my Husband fell ſick, and you in kindneſs came to viſit and comfort him, he being moved with compaſſion, and conquered by your brotherly kind-* G *neſs, and by your good affection and loving care in giving order for his health, called me unto him, and ſaid; O Wife,* Antipater *hath circumvented me, whilſt by his peſtilent Counſels, and poyſoning practiſes he deſireth to cut off his Father, and deprive me of a kind*

Herod thruſts *Antipater*'s Mother out of his Palace.

Antipater the *Samaritan* declares how *Antipater* the King's Son provided Poiſon for his Father.

Pheroras's Wife confeſſes the Poiſon, and caſts her ſelf headlong from the Roof.

The year of the World, 3961. before Chriſt's Nativity, 3.

kind Brother. Now therefore, ſince I perceive there is no part of my Brother's love and natural affection diminiſhed towards me, wherewith he was wont to entertain me; and that my laſt hour of life approacheth, God forbid, that being ready to ſleep with my Forefathers, I ſhould preſent them with a Ghoſt ſoil'd and ſweltered in my Brother's Blood: Diſpatch therefore, and burn this Poyſon before mine Eyes. Hereupon (ſaid ſhe) *I preſently brought it forth according as my Husband commanded me, and burnt the greateſt part of the Poyſon, and the reſt I have reſerved, that if after my Husband's death, your Majeſty ſhould uſe me unkindly, it might ſerve me to eſcape thoſe extremities that would betide me.*

The year of the World, 3962. before Chriſt's Nativity, 2.

The King puts away his Wife, and blots his Son out of his Teſtament. He degrades *Simon*, and inſtates *Matthias* in the Prieſthood. *Archelaus* and *Philip* accuſed by *Antipater*'s means.

After ſhe had ſpoken thus, ſhe brought forth before them the Poyſon, and the Box wherein it was kept. After her, another of *Antipholus*'s Brothers, and the Mother to them both, confeſſed no leſs, being conſtrained thereunto by force of violence and torture, and acknowledged the Box. The King's Wife alſo, who was the Daughter of the High-Prieſt, was accuſed of confederacy and concealment of all theſe Treaſons. For which cauſe *Herod* put her away from him, and cancelled his Son's name out of his Teſtament, wherein he had bequeathed him the Kingdom after his deceaſe. He diſplaced alſo his Father-in-law *Simon*, the Son of *Boethus*, from the Prieſthood, and placed *Matthias*, the Son of *Theophilus*, who was born in *Jeruſalem*. In the mean time *Bathillus*, *Antipater*'s Free-man, returned from *Rome*; who being tortured, confeſſed that he brought a Poyſon with him, to deliver it to *Antipater*'s Mother and *Pheroras*, to the end, that if the firſt Poyſon were not effectual enough to diſpatch the King, they might make uſe of this other, to cut him off ſpeedily. There came Letters alſo to *Herod*'s hands from his friends at *Rome*, written and deviſed by *Antipater*'s means, to accuſe *Archelaus* and *Philip*, for very often they had refreſhed the memory of *Alexander* and *Ariſtobulus*'s Death, contrived by their Father; and for that they lamented the miſerable fate of them, who were innocently betrayed; and that now alſo they themſelves were called back into their Country for no other cauſe, but upon their arrival to be made partakers of their Brother's miſerable deſtiny. Theſe things did *Antipater*'s friends certifie *Herod* of, in that by many and mighty Preſents he wrought them thereunto. He himſelf alſo wrote unto his Father colourably, after a manner excuſing the young Men, and imputing their words unto their indiſcretion and young years. Mean while, he buſied himſelf in accuſing *Syllaus*; and courted the chiefeſt *Romans*, buying divers Ornaments and Jewels to preſent them with, to the value of two hundred Talents. And it is to be wondred at, that ſo great matters being in agitation againſt him, ſeven Months at leaſt before his return into the Country of *Judea*, that no inkling thereof came unto his Ears. But the cauſe partly was the diligent ſearch and watch that was kept upon the High-ways, and partly the hatred that all Men had conceived againſt *Antipater*. For there was not any that would put themſelves in hazard to procure his ſecurity.

CHAP. VII.

Antipater, *being returned back into* Judea *from Rome, is convicted in the preſence of* Varus, *Governour of* Syria, *for having endeavoured to poyſon the King his Father.* Herod *cauſeth him to be impriſoned; and writeth unto* Auguſtus *on that Subject.*

Hed. & Ruf. chap. 6. *Herod* writes to *Antipater*, and calls him home.

HErod concealing his diſpleaſure, anſwered *Antipater* his Son's Letters; giving him a ſtrict charge (as ſoon as he had diſpatched his affairs) to haſten homeward, leſt his long abſence ſhould prove hurtful to him. He likewiſe, after a temperate manner, complained unto him of his Mother, promiſing notwithſtanding to remit the fault upon his return; and by all means he made ſhew to him of much kindneſs, fearing leſt he, apprehending any ſuſpicion, ſhould defer to haſten his return; and lingring too long at *Rome*, ſhould contrive ſome treacherous ſtratagem, to the prejudice of himſelf, and the overthrow of his Kingdom. *Antipater* received theſe Letters in *Cilicia*, and had already received others at *Tarentum*, by which he underſtood of *Pheroras* his Uncles death, whereat he was ſore grieved; not for the love he bare to *Pheroras*, but for that he died before he had murdered his Father, according as he had promiſed him. As ſoon as he came to *Celenderis* a City of *Cilicia*, he grew doubtful whether he ſhould return or no, and was grievouſly troubled at his Mother's Diſgraces, who was baniſhed from the Court. The opinions of his friends in his behalf were various; for ſome of them counſelled him to ſtay and expect the event of theſe troubles

The Year of the World, 3962. *before Chriſt's Nativity*, 2.

A in ſome place: others on the other ſide, adviſed him to delay no longer his return into his Country, for that upon his arrival he might eaſily ſatisfie all thoſe objections and accuſations that were forged againſt him, becauſe his Accuſers had nothing elſe to ſtrengthen their cauſe with, but his abſence. This latter advice pleaſed him beſt; ſo that he betook himſelf to Sea, and at laſt arrived in the Port of *Sebaſte*, ſo called, and builded by *Herod* to his great charge, in honour of *Cæſar*.

Sebaſte built in honor of *Cæſar*.

Antipater on his return ſaluted by no Man.

And now already it manifeſtly appeared that *Antipater* was upon his downfal: For no Man came out to ſalute him, no Man entertained him, as they did upon his departure, whenas all of them accompanied him with Prayers and happy Acclamations: but contrariwiſe they boldly and openly ſpake againſt him, and bitterly curſed him, B telling him that he was juſtly puniſhed for the wickedneſs that he had committed againſt his Brothers.

Quintilius Varus, Governor of *Syria*.

About the ſame time *Quintilius Varus*, who was ſent to ſucceed *Saturnine* in the Government of *Syria*, was at *Jeruſalem*, and drew thither at that inſtant upon *Herod*'s requeſt, to aſſiſt him with his Counſels in his preſent and weighty occaſions: Now whilſt theſe two ſate and conſulted together, *Antipater* came in before any Man expected him, and in that purple Garment and Royalty that he was accuſtomed to uſe, entered the Palace. The Guard of the Gates ſuffered him to enter in, but they excluded all thoſe that were with him. This firſt of all affrighted and appaled his Spirits, in that he already perceived into what Calamity he was fallen; and now alſo C when he drew near his Father, he thruſt him from him, accuſing him of the Murder of his Brethren, and reproaching him with that intent he had to poyſon him, telling him that the next day *Varus* ſhould both hear and judg all his miſdemeanors.

He altogether daunted at the greatneſs of that unexpected miſchief, which he both heard and ſaw, departed preſently from them wholly amazed, and in the way met with his Mother and his Wife (which was *Antigonus*'s Daughter, who had been King of the *Jews* before *Horod*) by whom he was advertiſed of all that which had happened, and for that cauſe more diligently prepared himſelf for his Tryal. The next day *Varus* and *Herod* ſate in judgment, accompanied by their friends on both ſides; thither alſo D were cited the King's kindred and his Siſter *Salome*, and certain others, who could diſcover his ſecret practiſes; ſome of which had been tortured, and namely *Antipater*'s Mother's Servants, who a little before his arrival, had been apprehended with a Letter to this effect: *That he ſhould take heed that he returned not into the Country, becauſe his Father was made privy to all his practices, and that for the preſent he had no other refuge but only to* Cæſar, *and to take care likewiſe leſt he ſhould fall into his Father's hands.*

Herod queſtions his Son before *Quintilius Varus*.

Hereupon Antipater *humbling himſelf on his knees before the King his Father, beſought him not to condemn him before his cauſe was heard, but to ſuſpend his judgment until ſuch time as he had heard his Juſtifications. But* Herod, *after he had commanded him to* E *withdraw himſelf into the midſt of the Court and Aſſembly, deplored his infelicity in begetting ſuch Children, and bewailed his miſhap, that in his old Age he was reſerved for an* Antipater. *After this he reckoned up his cares in their Education and Inſtitution, and how bountifully he had beſtowed upon him as much Riches as he required: He added, That none of all theſe favours could preſerve him from falling into the hazard of loſing his Life by their Policy, that they might unjuſtly poſſeſs the Kingdom, before either the Law of Nature, or the Will of their Father, or their own Rights could challenge the ſame. But above all the reſt, he wondred at* Antipater, *with what hope he could poſſibly be puffed up to attempt ſo audacious and wicked an enterprize. For by his Teſtament he had made him the Heir of his Kingdom, and in his Life-time alſo had made him his equal in* F *Dignity, Glory and Power: That he received yearly fifty Talents of Revenue, and to furniſh his Voyage for* Rome *had three hundred Talents given him. Moreover, he accuſed him for his ſlanderous Accuſations againſt his murdered and ſlaughtered Brothers: Who, if they had been wicked, why did he imitate them? But if they were innocent, why without cauſe produced he his ſlanderous Accuſations againſt thoſe, who were his natural Brethren? For in his own reſpect he had never found any thing againſt them, but by his Report; neither had he given Sentence againſt them, but by* Antipater's *advice, who for the preſent were abſolved by him, becauſe he was become the Author of their Parricide.* In uttering theſe words he began to weep, being unable to inſiſt any further; for which cauſe he beſought *Nicholas Damaſcene*, who was his dear Friend, and converſed ordinarily G with him, and was privy to all that which had paſſed, to proſecute the reſt of his Inditement.

But *Antipater* turning himſelf towards his Father, began to juſtifie himſelf, urging the

The Year of the World, 3962. *before Chriſt's Nativity,* 2.

Antipater's anſwer to his Father's objection.

the ſame Teſtimonies and Favours that his Father had ſhewed unto him, and the Honours he had received at his hands, which he would never have ſhewed him, if he had been unworthy of the ſame, and had not by his virtue deſerved theſe favours. *He alledged alſo, that by his Virtue he had prevented all that which might have happened; and that where the cauſe required his labour or diligence, he diſpatched all things with his own induſtry; that it was unlikely that he, who had delivered his Father from thoſe Treaſons which were intended againſt him by other Men, ſhould himſelf attempt the like: And as far from probability that he ſhould go to extinguiſh that virtue (whereof even until that day he had given teſtimony) to the end that always hereafter he might be defamed for ſuch baſeneſs. For long before this time he was named and entituled to ſucceed him, and to enjoy thoſe very Honours, whereof already he enjoyed no ſmall part; whereby he proteſted that it was unlikely, that he, who might enjoy the half of all that his Father had, in all ſecurity, virtue and honour, ſhould deſire the whole with infamy and danger; yea, and with an uncertainty to obtain the ſame: that the puniſhment which had befallen his Brothers (whom he had diſcloſed and accuſed at ſuch time as they were hidden) was procured by him, who if he had pleaſed might have concealed them; and whoſe Wickedneſs towards their Father (after it was proved) he himſelf he had revenged upon them: Neither* (as he ſaid) *repented he himſelf of that which he had done; for that action of his might be an argument to prove how incorruptly he loved his Father. And as touching that which he had dealt in at* Rome, Cæſar *himſelf was witneſs thereof, who could be no more deceived than God himſelf; whereof thoſe Letters bore record, which were written by him; which, in equity, ſhould be of no leſs force than the ſlanders of thoſe who ſought to ſet them at odds: The moſt part of which Objections and Reproaches had been complotted and deviſed by his Enemies, who have had the leiſure to purſue the ſame during his abſence, which they could not have performed in his preſence. At length he pleaded, that all thoſe Confeſſions were falſe which were extorted by Torture, in that it ordinarily falleth out, that ſuch as are put to the Tryal, confeſs many things by force of Torment, that are untrue, to ſatisfie them that put them thereto: Briefly, without all favour, he offered himſelf to the Rack in juſtification of his Innocency.* Upon theſe Proteſtations, all the Council and Aſſiſtants were confounded. For all of them had great compaſſion of *Antipater*, who was wholly drowned in his Tears; ſo that his very enemies began to pity him. And *Herod* himſelf made it appear, that he ſeemed in ſome ſort to be altered in his opinion; notwithſtanding he endeavoured to conceal the ſame.

Nicholaus Damaſcene proſecuteth the King's Accuſation.

But *Nicholaus*, according as he was requeſted, proſecuted that Accuſation which the King had begun; urging all things to the uttermoſt, and producing all the Witneſſes, and thoſe manifeſt Proofs that were gathered from their examinations that were tortured. *Eſpecially he diſcourſed at large of the King's Virtue, which he had fatherly expreſſed in the education and inſtruction of his Children; for which he had been ſo unkindly and unnaturally requited. Moreover, that his firſt Childrens fooliſh raſhneſs was not ſo much to be wondred at; for that being young, they had been corrupted by the malice of their Counſellors, and had blotted out of their hearts all true Laws of Nature, rather through ambition of Rule, than deſire of Riches. But that* Antipater's *boldneſs was both wonderful and wicked, who, more cruel than the cruelleſt Beaſts (who towards their Benefactors acknowledg each good turn) was nothing mollified by his Father's ſo great Indulgence, nor terrified by his Brothers Calamity; but muſt needs emulate them in their Cruelty. And thou thy ſelf* (ſaid he) *O* Antipater, *wert the Judg of their attempted Treaſons, by thy inquiſition they were indicted, thou didſt execute the Juſtice againſt them being convicted. Neither do we diſallow that thou didſt proſecute them with juſt indignation, but rather admire thee for that thou imitateſt their Intemperance: And we eaſily gather, that thoſe acts of thine were not attempted for thy Father's ſecurity, but intended for thy Brothers overthrow, that by deteſting their malice, thou mighteſt inſinuate thy ſelf into the favour of their Father and thine, that afterwards thou mighteſt more cunningly and ſecurely bring him to his end, which at length thou haſt attempted to perform. For whilſt thou adjudgeſt thy guilty Brothers to death, and ſpareſt their Confederates, thou makeſt it manifeſt in all Mens Eyes, that thou haſt a kindneſs for them, whoſe aſſiſtance thou mighteſt hereafter uſe in oppreſſing thy Father. Thou haſt therefore enjoyed a double pleaſure: the one openly, as if rejoicing and glorying, that by thy Brothers death thou haſt atchieved a matter of honour; the other ſecretly, with endeavouring by greater wickedneſs, but more ſecret fraud, to make an end of thy Father; the revenger of whoſe injuries thou pretendeſt to be. For if thou hadſt truly deteſted their malice, thou hadſt never eſteemed the ſame to be worthy of thy imitation; for thou hadſt not cut them off for committing ſuch Capital Offences as were anſwerable unto thine, but for that they had a more juſt Title to ſucceed in the Kingdom than thou haſt. And thou haſt thought good to mix the*

The year of the World, 3962. before Chriſt's Nativity 2.

murder of thy Father with the maſſacred Bodies of thy Brothers, leſt thou ſhouldeſt be ſuddenly convinced in thy Conſpiracies againſt them, and to the end that the puniſhment that thou well deſerveſt to ſuffer, ſhould light upon thy infortunate Father, projecting with your ſelf ſuch a Parricide, and ſo unuſual and hainous a Murder, that to this Day the like thereof hath not been heard of amongſt Men. For thou being his Son, haſt practiſed theſe Treaſons, not only againſt thy Father, but againſt him that loved thee above meaſure, and did thee good beyond expectation, with whom thou haſt actual participation of the Government of the Kingdom, and who had appointed thee his Heir in the ſame, being no ways hindred, either for the preſent, or in times paſt, to participate the pleaſure of Soveraignty, and being aſſured of the hope of Succeſſion both by the Will and Writing of thy Father. But you have meaſured the courſe of your Affairs, not according to Herod'*s Virtue, but according to your own Appetite and Malice, intending to deprive ſuch a Father of his part, who granted you the whole; and ſeeking in effect to murder him, whom in words you pretend heretofore to protect from injury. And not content your ſelf to practiſe theſe Treacheries, you have infected your Mother alſo with no leſs corruption, and inſtead of love that ſhould have been amongſt Brethren, you have filled your Family with mutinies and hatreds. And beſides all theſe things, thou haſt been ſo audacious, as to call thy Father Beaſt, being of thy ſelf more malignant than thoſe Beaſts which are moſt venomous, uſing thine own Venom againſt thy deareſt Friends, and ſuch as have beſt deſerved at thy hands, ſtrengthning thy ſelf with his Guard, and divers Treacheries both of Men and Women againſt an old Man, as if thy curſed mind alone were not ſufficient to ſatisfie thy hatred. And now after ſo many Men and Women, Slaves and Freemen tortured for thy cauſe, after the open and manifeſt Teſtimonies of thy Parties in the Conſpiracy, thou art ſo impudent as yet to contradict the truth: And thou that lately hopedſt to deprive thy Father of his Life, doſt now as much as in thee lieth, endeavour to aboliſh that Law that was inſtituted againſt Malefactors in thy kind, and herewithal, O* Varus, *equity, and all whatſoever is Juſtice in the World. Doſt thou therefore accuſe them of falſhood, who were examined in torments, to the end thou mighteſt endanger their Credit, who were the Preſervers of thy Father's Life? Shall we believe thee more than them in their torments? Wilt thou not, O* Varus, *deliver the King from the injury of thoſe who are his own Fleſh and Blood? Wilt thou not put this wicked Beaſt to death, who hath murdered his Brothers, to pretend a love towards his Father, and who hath at laſt been diſcovered to be the moſt mortal Enemy of them all, to the intent that at one inſtant he might eſtabliſh the Kingdom in himſelf? Thou knoweſt that Parricide is no private Crime, but a publick injury to Life and Nature, which is no leſs loathſom in the thought than it is in the act; which whoſo puniſheth not, is of himſelf guilty of an Injury offered to our common Mother Nature.*

Parricide the publick injury of Life and Nature.

After theſe Speeches, he added certain points concerning *Antipater*'s Mother, which through feminine frailty had been blabbed out by her, to wit, that ſhe had aſked counſel of Soothſayers and Conjurers, to whom the Kingdom ſhould befall: And that ſhe had offered Sacrifices, and made Prayers for the Death of the King. And moreover, he declared what laſcivious pranks *Antipater* had played with *Pheroras*'s Woman, in banquetting and amorous and wanton Dalliances. Informations likewiſe were preſented by ſuch as were tortured, with ſundry Teſtimonies of divers Men; ſome ſuborned, the other found out to be immediately produced and confirmed: For each Man ſeeing that *Antipater* was expoſed to the Accuſations of thoſe Men who had the Government in their hands, and that the good fortune that had long accompanied him, had openly delivered him into the hands of his Enemies, they immediately diſcovered the inſatiable hatred which they had conceived againſt him, whereas before the fear that they had of him, enforced them to be ſilent: Yet he was not ſo much burdened with other Mens Hatreds, as with his own Wickedneſs; namely, his deadly Hatred againſt his Father, his breach of Amity amongſt his Brethren, whereby he filled the King's Houſhold with Seditions and Murders, of ſome complotted, and acted by others; neither giving place to Hatred according to Juſtice, nor to Amity according to good Affection, but according as it might ſtand with his profit.. Which becauſe divers Men perceived long before that time, they judged of Events according as they had reaſon, and the rather becauſe that being void of Hatred, they ſpake but their Opinions. And whereas heretofore they had cried with a loud voice againſt him, at ſuch time as they were ſhut up; at this time when they were deprived of their fear, they declared all things that they knew. And whereas there were produced divers of the miſchiefs committed by him, yet there ſeemed nothing to be feigned, for that the Accuſers neither ſpake in favour of the King, neither concealed any thing for fear of danger, but condemned all *Antipater*'s wicked Actions, and judged him worthy of death and puniſhment, not ſo much for his Father's ſecurity, as for his own demerit. Neither did they

Antipater accuſed by all Men.

The year of the World, 3964. *before Christ's Nativity,* 1.

only accuſe him, who were by Juſtice tied thereunto, but divers voluntary Witneſſes H
alſo brought in their Evidence; ſo that altho he was a very cunning Diſſembler,
and colourer of his Lyes, and moſt impudent in their Aſſertions, yet he durſt not once
open his mouth, or mutter againſt the ſame.

Varus lets *Antipater* juſtify himſelf.

Antipater by his proteſtations, *&c.* juſtifies himſelf.

Poiſon miniſtred to a condemned Man, which kills him.

Hedio & Ruff. cap. 7.

Herod impriſons his Son.

As ſoon as *Nicholaus* had finiſhed his Diſcourſe and Accuſations, *Varus* commanded
Antipater to anſwer to thoſe Crimes that were objected againſt him, if he had any thing
to alledg, that he was not guilty of thoſe Forfeits or hainous Crimes that were laid unto
his charge. For of himſelf he deſired nothing more, and knew well that *Herod* his Fa-
ther deſired no leſs, than that he ſhould juſtify himſelf, and maintain his Innocency.
But he humbling himſelf upon his Face, and lowly bending his Body to the ground, be-
ſought God, who was the ſearcher of all Hearts, to approve his Innocency by ſome emi- I
nent ſign, how he never had attempted any thing to his Father's prejudice. For this
is the cuſtom of all wicked Men, that as often as they attempt any hainous act, they en-
gage themſelves in all wickedneſs, without any reſpect of God's Juſtice; and whenas
by their miſdeeds they are fallen into danger, then they call upon God, by whoſe invo-
cation and teſtimony they deſire to be delivered; making a ſhew that they commit all
things to his determination. The like whereof in this time happened in *Antipater*, who,
whereas before he diſpoſed all his actions ſo, as if there had been no God that had the
overſway of humane Affairs; at ſuch time as Juſtice overtook him, and he was depri-
ved of the benefit of the Law, had his recourſe to God's Power, alledging that he was
reſerved by God to this end, that he might diligently intend his Father's ſafety. Here- K
upon *Varus*, whenas by often queſtionings he could wreſt nothing from him, but that he
only cried upon God, ſeeing that otherwiſe there would be no end of theſe Debates, he
commanded the Poiſon to be brought forth before them all, that he might make expe-
rience of what force it was; which being preſently brought unto him, and given to
one that was condemned to die, it preſently killed the Man. Which done, he aroſe
and departed out of the Council, and the next day went unto *Antioch*, where for the
moſt part he was wont to have his reſidence, for that it was the chief City of the *Aſſy-
rians*. But *Herod* preſently commanded his Son to be put in bonds, no Man knowing
what talk had been between him and *Varus* upon his departure; but all Mens Opinion
was that the King did nothing in impriſoning him, but by his Council. Whenas there- L
fore he had faſt bound him, he ſent unto *Cæſar*, and wrote his Letters unto him, as
touching *Antipater*, ſending certain appointed Meſſengers, who by word of mouth
might aſſure him of his curſed Treaſons.

Antiphilus's Letter to *Antipater*.

Acme's Letter to *Antipater*.

Acme's Letter to *Herod*.

At the very ſame time there was a Letter intercepted, ſent by *Antiphilus* to *Antipater*,
which *Antiphilus* remained in *Egypt*: Which Letter being opened by the King, was writ-
ten to this effect: *I have ſent you* Acme's *Letter, hazarding thereby my own Life: For you
know that I am in danger of the diſpleaſure of two mighty Families, if I ſhould be diſcovered.
As for your ſelf, bethink you well of your Affairs in this reſpect.* Such were the contents of
this Letter. The King made diligent ſearch for others alſo, but he could find none;
for *Antiphilus*'s Servant, who had brought that which was read, denyed that he had M
any other. But while the King was in this doubt, one of his Servants and Friends
perceived that the inſide of the Meſſenger's under-coat was newly ſewed; for he had
two Garments, the one upon the other: And conjecturing that the Letters might be hid
in the folds thereof, as indeed they were, he ripped the ſame, and found them; the
tenour whereof was this: Acme *to* Antipater, *Health: I have written the Letters to your
Father, according as you gave me Inſtructions, and I have counterfeited the Copy of my Letter,
as if it had been ſent by* Salome *to my Miſtreſs. I aſſure my ſelf, that when he had read the
ſame, he will puniſh* Salome *as one that hath practiſed Treaſon againſt him.* But that Letter
that was ſuppoſed to have been written by *Salome* to *Acme*, was of *Antipater*'s inventi-
on, and in *Acme*'s ſtile. The contents were theſe: Acme *to King* Herod, *Health:* N
*Whereas I have an eſpecial care, that nothing be concealed from thee that concerneth thy ſecuri-
ty, having found a Letter of* Salome'*s written againſt thee unto my Lady, I have not without
danger taken the Copy thereof, and ſent it unto you, in which ſhe required that ſhe might have
licence to marry* Syllæus. *Tear this Copy, leſt through the knowledg of the ſame, I
come in danger of my Life.* Now in that which ſhe had written to *Antipater*, ſhe diſcover-
ed that ſhe had written theſe words to *Herod*, according to that order he had given
her, as if *Salome* had conſpired to work ſome Treaſon againſt him. She ſent alſo the
Copy of thoſe counterfeit Letters in the name of *Salome*, and ſent them unto her Miſtreſs O
to work Treaſon.

This *Acme* was a *Jew* born, and Chamber-maid to *Julia*, *Cæſar*'s Wife, and did that
which is above written, for the love which ſhe bare unto *Antipater*, whom he had
hired by great ſums of Money, to the end that ſhe ſhould aſſiſt him to execute the

miſchief,

A miſchief, which he practiſed againſt his Father, and againſt his Aunt. *Herod*, made almoſt deſperate by the great miſchiefs of *Antipater*, was ſtirred up on the ſudden to ſhorten his days, for that he was the only means that ſtirred up theſe great Tempeſts of Sedition in his Kingdom; and who not only practiſed againſt his Father and his Aunt, but againſt his Siſter alſo; and had in like manner corrupted *Cæſar*'s Family. *Salome* alſo incenſed him the more, beating her Breaſts, and offering her ſelf to all deaths, if any ſuch like matter might be duly proved againſt her. For which cauſe *Herod* ſent for *Antipater*, commanding him to ſpeak freely all that which he had to ſay, without fear. But he having not one word to anſwer for his defence, *Herod* ſaid unto him: Since that on all ſides thou art convicted and ſurpriſed in thy wickedneſs, delay not, B but diſcover thoſe that are of thy Confederacy. Whereupon he laid all the fault upon *Antiphilus*, and named none other. At that time *Herod* being wounded with extream grief, would have ſent *Antipater* to *Rome* unto *Cæſar*, that he might receive his judgment from him; but afterwards he feared, leſt, by the intereſt of his Friends, he ſhould eſcape the danger; for which cauſe he kept him bound and fettered in Priſon, as he had done before: And in the mean while he ſent certain Meſſengers with Letters to *Cæſar*, to accuſe his Son, and to declare wherein *Acme* had been his Confederate, producing the Copy of the Letters. Theſe Ambaſſadors therefore repaired to *Rome*, inſtructed in thoſe things they were to anſwer to, thoſe Interrogatories that ſhould be offered them; and with them he ſent theſe Letters.

C

The year of the World, 3962. before Chriſt's Nativity 1.

Herod inflam'd againſt his Son.

Antipater lays the fault on *Antiphilus*.

CHAP. VIII.

The Golden Eagle that Herod *had Conſecrated, and fixed on the Portal of the Temple, is pulled off; the ſevere puniſhment that he inflicteth for it. The King's terrible ſickneſs, and the cruel orders that he giveth to his Siſter* Salome, *and to her Husband.*

Hedio & Ruf. chap. 8.

Herod ſick, makes his Will, and leaves the Succeſſion of his Kingdom to his Friends.

Is impatient in his old age.

WHilſt *Herod*'s Ambaſſadors were on their Journey to *Rome* with his orders, he D fell ſick and made his Will, appointed his youngeſt Son to ſucceed him in the Kingdom; for through *Antipater*'s Inſtigations, he had conceived a hatred againſt *Archelaus* and *Philip*. He ſent alſo a thouſand Talents unto *Cæſar*, and five hundred to his Wife, and to his Children, Friends and Free-men. He beſtowed alſo Money, Rents, and Lands upon his own Children: He gave his Siſter *Salome* an ample Poſſeſſion, becauſe ſhe had always perſevered in loving him, and had never offended him. And having loſt all hope of recovery, for that he was about 70 years old, he became very touchy and froward in whatſoever his affairs. The cauſe hereof was, that opinion he had conceived, that he grew contemptible; and that the whole Nation took pleaſure in thoſe miſhaps which befel him: which ſome of thoſe who were favoured by the People, E made him the rather believe, upon this occaſion which enſueth: Amongſt thoſe that were moſt learned among the *Jews*, *Judas* the Son of of *Sariphæus*, and *Matthias* the Son of *Margalothus*, the moſt excellent Interpreters of the Laws and Ordinances of the Country (and for this cauſe were in greateſt eſteem amongſt the People, by reaſon that they inſtructed and trained up the Youth; for all thoſe that deſired to obtain Vertue, ſpent all their time with them) underſtanding that the King's ſickneſs was dangerous, they incenſed the younger ſort, counſelling them to overthrow all thoſe Works that the King had cauſed to be made, contrary to the Law and Cuſtom of the Country; to the end, that they fighting for Piety, might obtain the reward that attendeth the ſame. For in that the King had undertaken and done many things contrary to the Law, F divers unaccuſtomed miſeries had befallen him, and namely that ſickneſs wherewith he was detained. For *Herod* had done divers things contrary to the ancient Law; againſt which *Judas* and *Matthias* exclaimed openly. For he had erected over the Portal of the great Temple, an Eagle of Gold of great value. Now the Law prohibiteth that they who pretend to live according to the ſame, ſhould in any ſort erect any Image, or repreſent any Figures of living Creatures whatſoever. For this cauſe theſe Doctors counſelled them to pull down that Eagle; telling them, that altho the matter ſeemed very dangerous, yet ought they to prefer an honeſt Death before a pleaſant Life, if ſo be it be employed for the defence of their Country-laws and Religion. For in ſo doing, they ſhould obtain immortal praiſe for the preſent, and a memorable and eternal G glory in time to come; neither that they ſhould protract the execution thereof for fear of danger, ſince death was a thing that could not be avoided: ſo that ſince by the general courſe of Nature, they muſt needs die, it ſhould become them bravely

The year of the World, 3963. after Chriſt, 1.

A Golden Eagle on the greateſt Gate of the Temple.

The year of the World, 3963. *after Chriſt's Nativity,* 1.

to forſake their lives with praiſe and honour in embracing Virtue. For to die in H the execution of ſome noble exploit (which cannot be atchieved without hazard of danger) their Children ſhould be richly rewarded with the fruits thereof, and their other Parents that ſhould outlive them (of what Sex ſoever) ſhould reap the fruits of that glory which was honourably atchieved by them. In theſe or ſuch like words they encouraged the young Men.

The young men pulling down the Eagle, hew it in pieces.

Judas and *Matthias* with forty others, being brought to the King, juſtifie their actions, and are ſent bound to *Jericho.*

Herod aſſembles the Governors of the *Jews* about this commotion.

Matthias deprived of the High-Prieſthood, and *Jozar* put in.

Joſeph Ellemi for one day High-Prieſt.

About that time there was a rumour ſpread, that the King was dead; which gave very great furtherance to the Doctors reſolution. For at Noon they went up into the Temple, they pulled and hewed down the Eagle with their Axes, in the ſight and aſſembly of a great number of People that were in the Temple. Now when the tidings hereof came unto the ears of the King's Captain, he fearing leſt ſome further I and more fatal tumult might be raiſed, drew out a ſtrong company of Soldiers with him, to repulſe thoſe that were aſſembled to hew down the Eagle; and charging the rude and diſarmed multitude, who were gathered together, he eaſily killed and diſperſed the moſt: as for thoſe forty young Men that valiantly prepared themſelves to reſiſt, he apprehended them, and with them the Authors of Sedition, *Judas* and *Matthias,* who ſcorned to ſubmit themſelves; and led them to the King, who demanded of them how they durſt deface the ſacred Image? They anſwered, that long before that time they had reſolved it; and that now, according as they had reſolved they had like Valiant Men performed the ſame. *For we* (ſaid they) *maintain the honour of God, and the Doctrine of our Law, whereof we are Diſciples; neither ought you to admire, that* K *with contempt of your Ordinances, we have preferred the Laws of our Forefathers, which* Moſes *hath left us in writing, according as he was ſuggeſted and taught them by God: Neither do we refuſe any death or puniſhment which thou ſhalt inflict upon us, being aſſured in our Conſciences, that we ſuffer not for Impiety, but Piety's ſake.* Thus ſpake they all of them; continuing the like conſtant boldneſs in their anſwers, as they had ſhewed in their actions; being alſo ready, conſtantly to endure any puniſhment for that which they had attempted. Hereupon the King commanded them to be bound, and ſent them to *Jericho:* Then calling before him thoſe principal *Jews,* who had the Government under him; and being brought into their Aſſembly upon his Pallat, by reaſon of his weakneſs, he recited unto them the numberleſs toils he had endured for their ſakes; L in like manner, how upon his great charges, he had repaired and re-edified the Temple; whereas the *Aſmoneans,* for the ſpace of 125 years, wherein they reigned, could not perform ſuch a Building to the honour of God. Moreover, he ſignified unto them, how he had adorned the ſame with precious Gifts; for which he hoped that after his death his Memory and Glory ſhould ſurvive. After this, he expoſtulated with them for what cauſe they abſtained not from offering him that injury during his life time? And why at Noon day, and in the ſight of all the People, they had laid hands on thoſe Preſents which he had dedicated unto God; and had taken thoſe things away violently, which, tho in words they appertained to him, yet in the effect, if they were well examined, they had taken from God? The Governours ſuſpecting his Cruelty, and fear- M ing leſt his unbridled paſſion ſhould urge him further, by which means they might be aſſured of ſome ſevere puniſhment; anſwered him, that thoſe things were not done by their conſents, and that in their opinion, the injury ought not to be let ſlip without puniſhment. At that time *Herod* ſhewed himſelf more favourable towards the reſt, but he cauſed *Matthias* to be deprived of the Prieſthood, as one who in part had been the cauſe of that which had happened; and in his place ſubſtituted *Jozar,* one of his Wife's Brethren. During the Prieſthood of this *Matthias* it happened alſo, that another High Prieſt was elected that very day wherein the *Jews* did uſually celebrate their Faſt. For *Matthias,* the night before the day of the Faſt, ſeemed in his Dream to have the company of his Wife; and whereas for this cauſe he was unfit to offer the Divine Sacrifice, N he had *Joſeph,* the Son of *Ellemus,* appointed him to be his Aſſiſtant, by reaſon of his Alliance. *Herod* therefore depoſed *Matthias:* And as for the other *Matthias,* who had moved this trouble, both he and his Companions were by his order conſumed with fire.

Matthias and *Judas* burned. *Hed. & Ruff.* cap. 9. *Herod* ſick.

This very night the Moon was eclipſed, and *Herod*'s ſickneſs grew more vehement. For God puniſhed thoſe ſins which he had committed. For he was enflamed with a ſlow fire, which to the outward ſenſe ſeemed not ſo vehement, but inwardly ſearched and afflicted all his Entrails: He had alſo a ravenous and unnatural Appetite to his meat, which could no way be ſatisfied. Beſides that, he had an Ulcer in his Bowels, with a ſtrange and furious Collick. His feet were ſwelled, and of a venemous colour; O and his Stomach was no leſs affected alſo. His Members rotted, and were full of crauling Worms, with a filthy, and no leſs troubleſom Priapiſm, accompanied with an intolerable Stench: Beſides all this, he had a ſtrong Convulſion of his Nerves, and

A ſhortneſs of Breath. For which cauſe it was a general opinion amongſt Holy Men, and
ſuch as had the knowledg of Prophecy, that the King was thus puniſhed for his infinite
Impieties and Sins committed againſt the Majeſty of God. And altho he was
tormented with an unſupportable ſickneſs, yet he had hopes to eſcape; and for that
cauſe he ſent for Phyſicians from all places, and refuſed none of thoſe remedies which
they thought requiſite for him. He therefore paſs'd over *Jordan*, and went into the hot
Baths of *Calliroes*; the Waters whereof are potable, beſides other virtues they have againſt
all other kind of ſickneſs: this Water diſcharged it ſelf into the Lake called *Aſphaltites*.
Being there, it was thought good by his Phyſicians, that he ſhould refreſh himſelf
in thoſe Waters: There being ſet by them into a Bathing-tub filled with Oyl, he
B grew ſo ſick, that they held him for dead. Whereupon all his Domeſtick Servants wept
and lamented, and all his familiar friends cried out, bewailing him; and with their
great noiſe cauſed him to come to himſelf: And ſeeing himſelf wholly out of hope to
eſcape, he gave order that there ſhould a diſtribution be made, to every Soldier the
ſum of fifty Drachms; and he offered great Preſents to their Captains, and his Friends.
Afterwards, he returned to *Jericho*, where a melancholy humour poſſeſſed him, which
made him unſociable, and diſpleaſed againſt all Men; ſo that ſeeing that he muſt needs
die, he bethought him of this wicked action that followeth. For the Nobleſt Men amongſt
the Nation of the *Jews*, reſorting unto him from all Parts (by his Command,
under the expreſs Penalty of loſs of Life, to whomſoever ſhould neglect the ſame) the
C King ſhewed himſelf to be diſpleaſed, as well againſt thoſe whom he thought guilty
as againſt them who had given him no occaſion of diſcontent. For he cauſed them to
be ſhut up in a place called the *Hippodrome*, which was the Tilt-yard to run Horſes in;
and ſent for his Siſter *Salome*, and *Alexas* her Husband, telling them that his end was at
hand, for that his Griefs did inceſſantly torment him; which, as he ſaid, he ought to
bear patiently, becauſe it was an end that ſhould happen to all Men. But that which
moſt grieved him was, that he ſaw himſelf deprived of thoſe mournings and lamentations
which a King deſerved. For he was not ignorant of the *Jews* affections, neither
how his death was deſired and longed for by them, ſince that in his life time they preſumed
ſo far as to revolt, and diſhonour and deface thoſe Gifts which he had beſtowed
D upon the Commonweal. It therefore behoved to afford him ſome ſolace in that his
bitter anguiſh; for that if they refuſed not to perform that which he had contrived in
his mind, the lamentation of his death ſhould be magnificent, and as great as ever any
King ever had; and the pleaſure and laughter that might accompany his death ſhould
be abated by their ſorrow, who ſhould unfeignedly lament for the whole Nation. He
therefore commanded them, that at ſuch time as he ſhould give up the Ghoſt, they
ſhould cauſe the *Hippodrome* to be invironed by his Soldiers, as yet unadvertiſed of his
death (which he would not have publiſhed before this execution was ended) and to command
them to ſhoot their Arrows at thoſe that were ſhut up therein. And that when
they had killed them all after this manner, they ſhould make him triumph and rejoice
E in a double joy; firſt for that in his death, his Commands ſhould be ratified by effect:
Secondly, For that he ſhould be honoured by a memorable lamentation. Thus weeping,
he entreated his Kinsfolk, for the love they bare unto him, and for the faith they
bare unto God, that they ſhould not ſuffer him to die fruſtrate of his laſt Honour; and
they proteſted that they would not tranſgreſs any point of his Commands. Hereby a
Man may conjecture what his nature was, who took pleaſure in theſe above-named Impieties,
and who, through the deſire he had of long Life, hath after this ſort dealt with
thoſe of his Blood: And it may be conjectured by theſe his laſt Commands, that he
had nothing in him that ſavoured of any humanity; for that departing out of the
World, he had ſuch a mind that all the Nation, and all ſuch as were moſt affectionate
F towards him ſhould be driven to ſorrow and deſolation, commanding that in every
Houſe one ſhould be killed; yea, ſuch as had not in any ſort offended him, and were
not accuſed of one miſ-deed committed againſt any other; whereas they that have any
virtue, finding themſelves at that ſtate, have been accuſtomed to lay aſide the hatred
which they have before born unto their Enemies.

The year of the World, 3963. *after Chriſt's Nativity* 1.

The hot Baths of *Calliroes.*

Herod beſtows mony on his Soldiers.

Herod commands the Nobleſt of the *Jews* to be ſlain after his death.

The year of the World, 3964. after Chriſt's Nativity, 1.

CHAP. IX.

H

Auguſtus *referreth it to* Herod, *to diſpoſe of* Antipater *as he pleaſeth.* Herod *falling into a relapſe of his Torments, deſireth to kill himſelf;* Achiabus *one of his Grand-Children hindreth him: It is reported that he is dead.* Antipater *endeavoureth in vain, to bribe his Keeper to ſet him at liberty; as ſoon as* Herod *heareth of it, he ſendeth one to kill him.*

Letters from *Rome*, that *Acme* was executed by *Cæſar*.

WHilſt he delivered theſe Inſtructions to his Kindred, he received Letters from thoſe Ambaſſadors which he had ſent to *Rome* unto *Cæſar*; the effect where- I of was, that *Acme* was put to death by *Cæſar's* Command, who was diſpleaſed with her, for that ſhe had been of *Antipater's* Conſpiracy, who was remitted to *Herod's* Pleaſure, like a King and Father, to uſe him as beſt pleaſed him; either to exile and baniſh him, or, if it pleaſe him, to put him to death. *Herod* receiving theſe News, recovered his Spirits a little, through the pleaſure he received in the Contents of thoſe Letters, both of *Acme's* Death, and of the Power that was granted him to puniſh his Son. But being aſſailed afreſh by grievous Dolours, and urged with a deſire to eat, he called for an Apple and a Knife; for he was accuſtomed to pare his Apples himſelf, and cut a little, and afterward to eat it: Whenas therefore he had gotten hold of the Knife, he looked round about him, determining to give himſelf a mortal K Wound therewith; and had certainly done it, had not *Achiabus* his Grand-Child haſtily ſtept within him, and ſtayed his hand, and called for aſſiſtance. At that time the ſorrow and lamentation was renewed in all the Palace, as if the King had been already dead: And *Antipater* certainly believing that his Father was departed, began to hope (and confirmed no leſs in his words) that being delivered out of Priſon, he ſhould obtain the poſſeſſion of the Kingdom without any difficulty; and treated with the Jaylor concerning his deliverance, offering him great Preſents both in hand and hereafter, as if there had been no other queſtion but of that. But ſo far was the Jaylor from obeying that which *Antipater* demanded, that he went and acquainted the King what his intent was, and what offers he made him. *Herod* who had already concei- L ved a ſiniſter opinion of his Son, hearing what the Jaylor had ſaid, began to exclaim and to beat his Head, altho he was at the uttermoſt gaſp; and lifting himſelf up upon his Elbows, he commanded that one of his Guards ſhould preſently go kill him; and that done, he ſhould be buried in the Caſtle of *Hircanion*, without any Honour.

Herod intends to ſtab himſelf.

Achiabus prevents it.

Antipater thinking his Father dead, deals with his Keeper for his delivery, on which *Herod* commands him to be ſlain.

CHAP. X.

Herod *altereth his Will, declareth* Archelaus *his Succeſſor; he dieth five days after* Antipater. Herod's *glorious Funeral ordained by* Archelaus; *the Peoples great Acclamation in* M *favour of* Archelaus.

Hed. & Ruf. cap. 10. *Herod's* Will changed.

AFter this, having changed his Mind, he made a new Teſtament. For he appointed *Antipas* Tetrarch of *Galilee* and of *Peræa*, whereas before he had inſtituted him for his Succeſſor in the Kingdom. He created *Archelaus* King; he gave the Provinces of *Gaulonites*, *Trachonites*, *Batanea*, and *Paneade* to *Philip* his Son, and *Archelaus's* Brother by the Mother's ſide, to be Tetrarch over thoſe places. He gave his Siſter *Salome*, *Jamnia*, *Azot*, and *Phaſelis*, with fifty thouſand Crowns of Gold. He provided alſo for his other Kinſmen, all whom he left rich in Money, which he gave them, and revenues which he aſſigned them. He gave *Cæſar* ten Millions of Drachms in Silver, N amounting to the ſum of eleven hundred thouſand Franks; beſides a great quantity of Gold and Silver Plate, and of precious Moveables. To *Julia*, *Cæſar's* Wife, and to certain others, he bequeathed five millions of Drachms amounting to five hundred and fifty thouſand Franks, or thereabout. After he had in this manner diſpoſed all things, ſome five days after he had cauſed *Antipater* to be executed, he departed this life; having reigned after *Antigonus's* death, for the ſpace of thirty and four years, and thirty and ſeven years after he was elected and approved King by the *Romans*: A Man without reſpect, cruel and ſevere towards all Men, Slave to his Wrath, Lord of the Laws; yet ſo favoured by fortune, as no Man more; for from a private Man, he O became a King; and being environed with many dangers, he always happily eſcaped; and he lived alſo a very long time. And as concerning his Family and Children, in his own opinion he was happy, in that he overcame his Enemies; but in my opinion, he was moſt unfortunate.

His Legacy to *Cæſar* and *Julia*.

His death.

His mutable Fortune.

The year of the World, 3964. after Chriſt's Nativity 1.

After the King's death, the *Jews* ſhut up in the *Hippodrome* were diſmiſt. *Hedio & Ruf. chap.* 11.

A Before the King's death was thorowly known, *Salome* and *Alexas* diſcharged thoſe that were locked up in the *Hippodrome*, and ſent every one of them home unto his own Houſe; telling them, that the King commanded them to depart, and follow their Houſhold Affairs, and till their Land; wherein they performed a moſt noble action, and benefited the whole Nation with an eſpecial good turn. After the King's death was bruted abroad, *Salome* and *Alexas* cauſed all the Army to be aſſembled in the Amphitheatre in *Jericho*; and firſt of all they cauſed *Herod*'s Letters to be read, which were addreſſed to the Soldiers, in which he gave them thanks for the fidelity and good Will which they had expreſſed towards him; praying them to continue the ſame to *Archelaus* his Son, whom he had appointed to be their King after him. That done, B *Ptolomy*, to whom the King had committed the cuſtody of his Seal, recited his Teſtament, which was to take no effect, except that *Cæſar* approved the ſame. Thereupon all of them began to applaud and honour *Archelaus* for their King. The Soldiers flocked about him in Troops, accompanied with their Captains; promiſing him to ſerve him with no leſs good will and affection, than they had done his Father; praying God to yield him his aſſiſtance.

Herods Thanks to his Army, and Teſtament read, and *Archelaus* applauded by the People.

Alias, cap. 12. *Herod* buried with great pomp in *Herodion.*

At that time alſo the King's Herſe was prepared, and *Archelaus* gave order that his Obſequies ſhould be moſt royally performed; and beſtowed all the furniture that was requiſite for that Funeral and Princely Interment. He was carried out in a Gilded Litter, adorned with divers precious Stones, the Cover thereof was of Azure colour. C The dead Body was apparelled in a Purple Raiment, having a Diadem upon his head, over which there was a Crown of Gold, and a Scepter put in his right hand. About this Litter marched a great number of his Children and Kinſfolk; and after them followed his Soldiers, diſpoſed in Bands and Troops, according to the Cuſtom of every Nation: The firſt of theſe were the Archers of his Guard; after them went the *Thracians*; and laſtly, marched the *Germans* and *Galatians*; all of them in their Warlike Dreſs and Diſcipline. After them followed all the Army, marching in order, as when they were drawn up in Battalia, each one under his Captain. Next theſe followed five hundred of his Houſhold Servants, bearing Perfumes. And all theſe in his Equipage, marched to the Caſtle of *Herodion*, diſtant ſome eight Furlongs off. For there he was D entombed, according to the Tenour of his Teſtament. Thus died *Herod*. *Archelaus* continued his Mourning for ſeven days ſpace in honour of his Father (for the Law of the Country ordained no leſs.) And after he had feaſted the People, and laid aſide his Mourning Apparel, he aſcended up into the Temple. All the way as he went, all the People with Shouts and Acclamation, cried, *God ſave the King*; and with Prayers and Praiſes honoured him to their uttermoſt: And he being conducted up to a high Throne of Gold, which was made on purpoſe, entertained the People very graciouſly, taking pleaſure in their Acclamations and Congratulations that they beſtowed upon him. He gave them thanks alſo, "For that they had blotted out of their remembrance, the Injuries that his Father had done unto them; proteſting in his own E behalf, that he would certainly take care to requite their kindneſs, with an entire affection. He likewiſe told them, that for the preſent he accepted not the Title of King, becauſe the Honour was bequeathed him with this condition, that *Cæſar* ſhould ratifie his Father's Teſtament. For this cauſe, altho the Soldiers that were in *Jericho*, were ſo kind to ſet the Diadem upon his Head, yet he would not accept of that uncertain Honour, becauſe it was not reſolved whether *Cæſar*, who was the principal Party in the Gift, would grant him the Government or no.

The *Germans* and *French* ſerved under *Herod.*

Archelaus feaſts the People.

Promiſes that with *Cæſar's* approbation, he will promote the profits of the People.

He proteſted likewiſe, That if his Affairs ſucceeded according to his deſire, he would not, in Honour, forget their love, or leave their good Affection unrequited. And that in the mean while, he would enforce himſelf, by all means, to further thoſe things that F concerned them, and entertain them with more kindneſs than his Father had done. But they, according as it is the Cuſtom of the common People, thinking that thoſe that enter into ſuch Dignities, declare and open their minds at the firſt day; the more *Archelaus* ſpake kindly and courteouſly unto them, the more they applauded him; and preſented him with divers Petitions, for Grants and Donations from him. Some of them cried out unto him, that he ſhould take off ſome part of their yearly Taxes: Others cried to him, to deliver thoſe Priſoners that were committed by *Herod*, of whom divers had pined a long time in Priſon: Orhers inſtantly urged him to cut off thoſe Tributes which had been impoſed by him upon Bargains and Sales, which was to pay the half of the Bargain. Whereunto *Archelaus* did not any ways contradict, ſtriving to G the uttermoſt of his power to pleaſe the People; for he knew very well, that their good affection would be no ſmall advantage towards him, in the confirmation of his Kingdom. That done, he ſacrificed unto God; and afterwards fell to banqueting and entertainment of his Friends.

The year of the World, 3964. after Christ's Nativity, 1.

H

CHAP. XI.

Some Jews (who demanded ſatisfaction for Judas *and* Matthias, *and others Deaths, whom* Herod *cauſed to be burned, for having pulled down the Eagle of the Portal of the Temple) make an Inſurrection, which obligeth* Archelaus *to cauſe Three Thouſand of them to be put to Death: He goeth afterwards to* Rome, *to be confirmed King by* Auguſtus: *His Brother* Antipas, *who pretends to have a right to the Crown, repaireth thither alſo; the cauſe is pleaded before* Auguſtus.

Hedio & Ruf. chap. 12. al. 13. The ſeditious People bewail *Matthias*, and thoſe that were executed.

They would be revenged on *Herod*'s friends.

MEan while, ſome among the *Jews* who were deſirous of Revolutions, in their I private Conventicles bewailed *Matthias* and his Confederates, whom *Herod* had put to death and condemned, for defacing the Golden Eagle, becauſe that after their deceaſe they had neither been publickly honoured, nor lamented, by reaſon of the fear that the People had conceived of *Herod*. For which cauſe, at that time they required with lamentations and outcries, that their Obſequies might be ſolemnized; and as if the dead Bodies had received ſome ſatisfaction by their tears and exclamations, they uttered many odious and diſgraceful expreſſions againſt *Herod*; and aſſembling themſelves together, they requeſted *Archelaus* to do them Juſtice againſt thoſe, that during *Herod*'s life were in Authority; and eſpecially they demanded, that the High-Prieſt K who was advanced by his Father, ſhould be depoſed, and that another more lawful and upright might be placed in his ſtead, to exerciſe the High-Prieſt's Function. Now, tho *Archelaus* was ſore diſpleaſed at theſe violent proceedings, yet notwithſtanding he conformed himſelf to their humour, in that he was with all expedition to repair unto *Rome*, to underſtand and attend *Cæſar*'s pleaſure. Therefore he called for the General of his Army, commanding him to perſwade them not to ſeek revenge for thoſe Men who were dead, notwithſtanding they were their Friends; becauſe whatſoever was done, was done according to Law; and that no enquiry might be made thereof, except to the great prejudice of his reputation, and hazard of his ſtate, in regard of the uncertainty of the time; that it was more expedient for him to ſtudy for the maintenance L of Peace, until ſuch time as being eſtabliſhed in the Kingdom by *Cæſar*'s conſent, he ſhould return back again unto them; and that then he would conſult with them for the common profit, according to their demands; wiſhing them for the preſent to contain themſelves, and to take heed leſt they ſtirred up Sedition.

When he had thus inſtructed his General, he ſent him unto them. But they cried out with a loud voice, and would not ſuffer him to ſpeak; but for fear of danger and death, they put him to ſilence. And if any other were ſo forward as to ſpeak unto them, and perſwade them to ſome moderation, and to alter their ſiniſter reſolutions, he was alſo in danger: For that they had this perſwaſion, that all things ought rather to be ordered according to their pleaſures, than by the Authority of their Superiors; ſuppoſing M that altho, during *Herod*'s life time, they had been deprived of their deareſt friends, it would be now a matter unworthy their Courages, after his death to be cut off from their privilege to demand their revenge. For they were tranſported with their own opinions; and held all that for lawful and upright, which was in any ſort conformable to their pleaſures, without fore-ſeeing the danger that might happen thereby; they were ſo deſirous to be revenged on thoſe, whom they reputed to be their Enemies. Now whereas divers were ſent by *Archelaus* to adviſe them, and divers came unto them, not as Meſſengers from him, but as friends, and lovers of Peace, of their own motion, with an intent to pacifie them, they would not permit any of them to ſpeak; and through their rage there aroſe a great Tumult, which had grown to a further extremity, N if a great number of People had joyned with them.

Sedition at the paſſover.

At that time fell the Feaſt of Unleavened Bread, which is called *Paſcha*, which is a Memorial of their deliverance out of *Egypt*; at which time all men do moſt willingly preſent their Sacrifices; and a greater number of Beaſts are killed at that Feaſt, than at any other time. To this Solemnity alſo, an infinite number of People aſſembled from all Parts to honour God; whereby the ſeditious (ſuppoſing that they had gotten fit opportunity) lamented *Judas* and *Matthias*, who were the Expoſitors of the Law, and kept themſelves within the Temple, whither they had gathered good ſtore of Victuals, which they were not aſhamed impudently to beg for. But *Archelaus* fearing leſt O their rage ſhould produce ſome more grievous effect of miſchief, ſent out a Captain, with a Regiment of a Thouſand Men, to repreſs their fury, before the reſt of the People were infected with their Follies; and to bring them likewiſe unto him, whom they found

A found to be the forwardeſt in that Commotion. Againſt thoſe the Seditious cried out
with great Clamors, and incenſed the People againſt them. ſo that all of them ruſhed
in upon the Soldiers, and killed divers of them. The reſt of them eſcaped with their
Captain; yet not without divers Wounds. That done, they which were within the
Temple, returned again to their Divine Service.

The year of the World, 3964. after Chriſt's Nativity 2.

Now *Archelaus* ſuppoſing that his whole Fortune was endangered, except he repreſ-
ſed the rage of the multitude; he ſent out all his Foot, with a certain number of Horſe,
to prevent, leſt they that were without ſhould yield aſſiſtance to thoſe who had taken
up their lodging in the Temple; and to put thoſe to the Sword, who having eſcaped
the violence of the Foot, ſuppoſed themſelves to be in ſecurity. Theſe Horſemen ſlew
B about three thouſand Men, the reſt retired themſelves into the Mountains that were
near adjoyning. Hereupon *Archelaus* made Proclamation, that each one ſhould re-
pair unto his own Houſe. For which cauſe they departed, and abandoned the Feaſt,
for fear of greater miſchief; notwithſtanding they had ſpleen enough, as it is the or-
dinary cuſtom of the ignorant multitude.

3000 *Jews* ſlain.

After this, *Archelaus*, accompanied with his Mother, took his Voyage to *Rome*, with
Nicholaus and *Ptolomy*, and with divers other his Friends; committing the Govern-
ment of all his Houſhold and Kingdom to his Brother *Philip: Salome*, *Herod*'s Siſter,
went alſo, leading with her, her Children. There went alſo divers other of his Kind-
red, who ſaid that they would all of them endeavour for *Archelaus*, that he might ob-
C tain the Kingdom; but in effect, it was to hinder him with all their Power: and eſpe-
cially, to accuſe him unanimouſly, for what was done in the Temple. *Sabinus*, *Cæſar*'s
Viceroy in *Syria*, poſting into *Jewry* to take charge of *Herod*'s Money, met with *Arche-*
laus in *Cæſarea*. But *Varus* arriving in the mean while, detained him from finiſhing that
Voyage; for *Archelaus* had ſent for him to come thither by *Ptolomy*; and *Sabinus* wil-
ling to do *Varus* a pleaſure, would not ſeize the Fortreſs of *Jewry*; neither ſealed up *He-*
rod's Treaſures, but left them in *Archelaus*'s poſſeſſion, until ſuch time as *Cæſar* had gi-
ven order for the Eſtate; and after he had made this promiſe, he ſtayed in *Cæſarea*.

Archelaus goes to *Rome* with many of his Faction.

Hedio & Ruf. cap. 13. al. 14.

After *Archelaus* had ſet ſail towards *Rome*, and *Varus* was departed for *Antioch Sabi-*
nus went to *Jeruſalem*, where he ſeized the King's Palace: and calling before him the
D King's Agents, and the Captains of his Gariſons, he required them to deliver up their
Caſtles into his hands. But they, according as *Archelaus* had commanded them, conti-
nued the poſſeſſion in their accuſtomed manner, according to the King's direction, pre-
tending to keep the ſame in *Cæſar*'s behalf. At the ſame time, *Antipas* *Herod*'s Son travel-
led to *Rome* likewiſe, in hopes to be elected King, in regard of *Salome*'s Promiſes, and for
that he better deſerved the ſame than *Archelaus*, conſidering that in the firſt Teſtament,
which ſhould be of more force than the latter, he had been appointed King. He led his
Mother alſo with him, and *Ptolomy* the Brother of *Nicholaus*, who had been one of *He-*
rod's moſt eſteemed friends, and was well affected to further his Title. But eſpecially
he was ſtirred up to ſeek the Kingdom by *Ireneus*, a Man very eloquent, and to whoſe
E charge in regard of his ſufficiency, the Affairs of the Kingdom had been committed. For
which cauſe, altho he was perſwaded to give over the Kingdom unto his elder Bro-
ther, who was confirmed in the Kingdom by his Father's Teſtament, yet he would not
give ear thereunto. But *Antipas* no ſooner arrived in *Rome*, but all his Kinsfolk re-
volted from *Archelaus* unto him; not ſo much for the love they bare to him, as for the
hatred they conceived againſt *Archelaus*; and above all, for the deſire they had to re-
cover their Liberty, and to draw themſelves under a *Roman* Governor. For they
thought that if there were any contradiction, that *Antipas*, for whom they endeavour-
ed to procure the Royalty, ſhould be more profitable to them than *Archelaus: Sabinus*
alſo, by his Letters, accuſed *Archelaus* to *Cæſar*; but *Archelaus* by *Ptolomy* exhibited
F unto *Cæſar* a Supplication, containing his Right and Title unto the Kingdom, his Fa-
ther's Teſtaments, and the account of the Money which *Herod* his Father had ſealed up,
together with his Ring, and expected the iſſue.

Sabinus repairs to *Jeruſalem* to ſeize *Herod*'s Treaſures and Caſtles.

Antipas in hope to recover the Kingdom, ſails to *Rome*.

But when he had read theſe Letters, and thoſe which *Varus* and *Sabinus* had ſent him,
and underſtood what ſums of Money he had left, and what the yearly Revenue was,
and how *Antipas* challenged the Kingdom, and appropriated it to himſelf, according
as his Letters mention; he aſſembled all his Friends to have their advice thereupon.
Amongſt them was *Caius*, the Son of *Agrippa*, and his Daughter *Julia*, adopted by him,
whom he cauſed to ſit in the chiefeſt place; which done, he commanded the Aſſiſtants
to ſpeak what they would concerning this matter. At that *Antipater*, *Salome*'s Son, a
G Man very eloquent, and a great Adverſary to *Archelaus*, ſpake firſt, ſaying, *That it was*
a mockery for him at that time to ſpeak of the Kingdom, conſidering, that before Cæſar *had*
granted it him, he had already ſeized the Forces of the State, whenas upon a Feſtival day,

Antipater Salome's Son, accuſes *Archelaus* before *Cæſar*.

he

The year of the World, 3964. after Chriſt's Nativity, 2.

he had killed ſo many; who, altho they had deſerved that puniſhment, yet ought the H *juſtice thereof to have been reſerved to a lawful Power, and not to have been uſurped by him; either being King with* Cæſar's *prejudice, whoſe Authority he had contemned; or by being a private Man, which was a great overſight. For which cauſe, he undeſervedly at this time hoped for his approbation, whom already, as much as in him lay, he had deprived of the Title and Authority of his Allowance. Moreover, he objected againſt him, that of his own Authority he had changed certain Officers of the Army, and that he had ſeated himſelf in the Royal Throne; and like a King, had determined certain cauſes, and had granted certain Demands of the People: That he had left nothing undone, which he might have performed, had* Cæſar *confirmed his Title. He alledged alſo, that they who were encloſed in the* Hippodrome, *were diſmiſſed by him; and divers other acts, partly true, partly probable in regard* I *of the ambition of young Men, who, deſirous to govern, do ordinarily commit ſuch things: Beſides this, his neglect in mourning for his Father; and withal, his rare Banquets all night long at that very time his Father died; whereat the People began to mutiny, ſeeing the ſmall regard he had of his Father's death, from whom he had received ſo great Goods and Honours. How all the day long he made a ſhew of his ſorrow and tears in his Pavilion, but all the night he took pleaſure like a King; and being ſuch, if* Cæſar *ſhould grant him the Kingdom, he would behave himſelf no leſs unkindly towards him, than he had done to his moſt kind Father. That it was no leſs than an odious Crime in him, to delight himſelf with Songs and Dances at his Father's death, as if he had been his Enemy: That he now came to* Cæſar'*s Preſence, to the intent to obtain the Kingdom by his conſent; whereas already* K *he had behaved himſelf no otherwiſe, than if he had already been eſtabliſhed King by his Authority. But moſt of all he exaggerated the Slaughter he had committed in the Temple, and the Impiety perpetrated ſo near to the Feaſt of* Eaſter; *at which time divers, both Strangers and Citizens, had been killed after the manner of Sacrifices, and the Temple filled with Carcaſſes; not by a Stranger, but by him, who, under the colour of Religion, deſireth the Government of the Kingdom, to the end he might ſatisfie the injuſtice of his nature, in exerciſing each way his Tyranny towards all Men; for which cauſe his Father never thought nor ever dreamt to ſubſtitute him King in his place. For he knew both his life and diſpoſition, and by his former Teſtament (and that of greateſt force) had ordained his Adverſary* Antipater *to be King. For he had been allotted the Kingdom by his Father, not when his mind was* L *dead before his body, but when both his Judgment was ſound, and his Body in health. Yea, altho at that time* Archelaus's *Father had ſuch a conceit of him, as in his latter Teſtament he pretendeth; yet, that he had already declared what kind of King he was like to be, who contemned* Cæſar'*s Authority in confirming the Kingdom; and being as yet a private Man, doubted not to murder the Citizens in the Temple.* This ſaid, *Antipater* (to give greater credit to his words, bringing divers of his Kindred as Witneſſes of that he had ſaid) ended his Oration.

Nicholaus excuſeth *Archelaus.*

Whereupon *Nicholaus* aroſe, and alledged in *Archelaus*'s behalf as touching the ſlaughter, that it was to be imputed to their Impiety, who could not be reſtrained from their Tumults and Uproars, before *Archelaus* was inforced to appeaſe them by force; alledging, M *That they were ſo much the more guilty, for that they had not only exerciſed their malice, but alſo had enforced others to attempt ſo great a revenge againſt them; for their inſolency ſeemed in appearance to concern* Archelaus, *yet in a ſort their contumacy pertained to* Cæſar'*s ruine. For thoſe that had been ſent by him to appeaſe and redreſs their Sedition, were againſt all Law and Right, charged and killed by them, without reſpect of God, or regard of the ſolemn Feaſt: Whoſe defence* Antipater *was not aſhamed of, without reſpect of equity, ſo that he might ſatisfie that hatred which he bare unto* Archelaus. *That therefore it was their fault, who firſt of all abſtained not from Injury, but whetted thoſe Swords which were drawn in maintenance of the Peace, againſt their own boſoms.* He enforced all other things alſo, whereof they had accuſed *Archelaus*, againſt themſelves, ſaying, *that none of theſe things* N *were done without their conſents; and that the offence was not ſo grievous, as they intended it ſhould be eſteemed, to the end they might diſcredit* Archelaus. *So great a deſire was in them to hurt their Kinſman, a Man both well reſpected, and affected by his Father; as alſo kind and officious towards them in all things that concerned them. As for the Teſtament, that it was made by the King when he was in perfect eſtate of mind and body, and of greater force than the former, becauſe the Authority and confirmation thereof was aſcribed unto* Cæſar, *the Sovereign of the World.*

Further, that Cæſar *would not imitate them in that wrong they did unto* Herod, *who (being during his life-time bountifully graced by him, by many benefits) do now after his* O *death, go about to violate his laſt and trueſt Teſtament; but that rather like a Friend and Confederate, he would confirm his Will; who, like his faithful and ſworn well-willer had committed all things to his truſt. For that there muſt needs be a great difference between*

A *their Malice, and* Cæſar's *Virtue and Faith, which was renowned through the whole World.*
For which cauſe he would not judg his Decree to be inconſiderately paſt, who left his Succeſ-
ſion to his well-deſerving Son, and referred all things to his truſt. For that it was unlikely
that he ſhould err in the choice of his Succeſſor, who had ſo diſcreetly ſubmitted all things to
Cæſar's *Judgment.* After this manner *Nicholaus* alſo finiſhed his Diſcourſe. Hereupon
Cæſar courteouſly raiſed *Archelaus*, who lay poſtrate and humbled before his feet, telling
him that he was moſt worthy to be King, by giving an apparent Teſtimony, that he was
conſtant in his Reſolutions; pretending that he would do nothing but that which ſhould
be anſwerable to *Herod*'s Teſtament, and *Archelaus*'s profit; and ſeeing the young Man
was confirmed in ſome good hope with this his Promiſe, he determined nothing more
for that time; but diſmiſſing the Council, he debated with himſelf, whether he ſhould
B ratifie the Kingdom to *Archelaus* only, or divide it amongſt *Herod*'s Kindred, eſpecially
ſince they all had need of his aſſiſtance.

The year of the World, 3964. *after Chriſt's Nativity* 2.

Cæſar pronounces *Archelaus* worthy of the Kingdom.

Hedio & Ruff. chap. 14.

CHAP. XII.

A great Rebellion in Judæa, *whilſt* Archelaus *was at Rome*; Varus *Governour of* Syria,
ſtoppeth it. Philip, Archelaus'*s Brother, goeth alſo to* Rome, *in hopes to obtain one part*
C *of the Kingdom. The Jews ſend Ambaſſadors to* Auguſtus, *to free them from their*
obedience to Kings. and to re-unite them to Syria: *They complain to him againſt* Archelaus,
and abhor the Memory of Herod.

But before *Cæſar* had determined any thing certainly in this behalf, *Marthalce, Archelaus*'s
Mother, died of a ſickneſs; and *Varus* the Preſident of the *Jews* in *Syria*,
had ſent Letters, which aſſured the Emperour of the Rebellion of the *Jews*. For after
Archelaus's departure, all the Nation was in an uproar. To pacifie which, *Varus*
reſorted thither, and puniſhed the Authors of the ſame: And after he had appeaſed
all things, he returned to *Antioch*, leaving a Regiment of Soldiers in *Jeruſalem*, to restrain
D the factious Innovations amongſt the *Jews*; yet he prevailed nothing by his Policy:
For as ſoon as *Varus* was gone, *Sabinus*, who was Overſeer of *Cæſar*'s Affairs,
remaining in that place, grievouſly burdened the *Jews*, truſting to that Power that
was left him, and ſuppoſing that he was already enabled to withſtand the multitude.
For he armed divers Soldiers, and made uſe of them to oppreſs the *Jews*, and to provoke
them to Sedition: For he took upon him to ſurprize their Fortreſſes, and by force
to make ſearch after the King's Treaſures, for his private Lucre and Covetouſneſs
ſake. When therefore the Feaſt of *Whitſontide* was come (which is one of our Feſtivals)
divers thouſands from all parts repaired to *Jeruſalem*, not only for Religion's
ſake, but alſo for deſpite and hatred they had conceived againſt thoſe Violences and
E Injuries which *Sabinus* had offered them. And not only were thoſe of *Judæa* grievouſly
offended, but divers alſo reſorted out of *Galilee* and *Idumæa*, from *Jericho* and
the Cities ſituate on the other ſide *Jordan*, deſiring all of them to be revenged on *Sabinus*.
And dividing their Camp into three Bands after this manner; one part of
them took up the *Hippodrome*; and of the other two, the one ſeized the Southern
Quarter of the Temple, and the other the Eaſtern, and the third which were in the
Hippodrome, were planted to the Weſtward, where the King's Palace ſtood: and thus
prepared they all things that were neceſſary to ſet upon the *Romans*, whom they had
beſieged an all ſides. At that time *Sabinus* fearing their number and reſolution, who
were reſolved either to die or overcome, ſent preſent Letters unto *Varus*, requiring
F him with all expedition to ſend him a ſupply, becauſe the Regiment that was left by
him, was in great danger; and muſt needs utterly periſh, without his ſpeedy reſcue:
As for himſelf, he withdrew into the Tower and Dungeon of the Caſtle *Phaſælus*, which
was a Fortreſs, ſo called in honour of *Herod*'s Brother, who was killed by the *Parthians*;
and from the top thereof made a ſign to the *Romans*, that they ſhould ſally out upon the
Jews; being afraid to truſt himſelf to his own Friends, expecting that the reſt ſhould
expoſe their Lives to danger in maintenance of his ſafety, which his extream Covetouſneſs
had endangered, and their Lives alſo. The *Romans* having made this Sally, there
aroſe a deſperate Skirmiſh, wherein the *Romans* divers ways had the upper hand; yet
the *Jews* were no ways diſcomfited, notwithſtanding they had loſt many Men; but
G wheeled about ſo long, till at laſt they ſeized the outward Galleries, and thoſe that encompaſſed
the Temple, and in that place there was a hot Aſſault; for they flung down
ſtones with their hands and ſlings, and there were certain Archers mixt among them;
who

Marthalce, Archelaus's Mother, dieth.

Varus pacifies the Seditions at *Jeruſalem.*

Alias, cap. 15.

Sabinus's Avarice raiſes a Sedition in *Jeruſalem*, at *Pentecoſt.*

A bloody Battel betwixt the *Romans* and *Jews* near the Temple.

The year of the World, 3964. *after Chriſt's Nativity,* 2.

Divers *Jews* burned in the roof of the Porches.

Moſt of the ſacred treaſure taken by the Soldiers.

The Palace beſieged by the *Jews*.

Rufus and *Gratus* join with the *Romans*.

who having recovered a place of advantage, grievouſly gauled the *Romans* which H
were below, in that they had no means to avoid their ſhot, but were ſo expoſed thereunto,
that their Enemies had the better. And with this diſadvantage the *Romans*
fought a long time, till at length, being enraged to ſee their Enemies have ſuch an advantage,
they ſecretly fired the Galleries and Porches, without any diſcovery of thoſe
that were therein; which Fire, brought thither by many, and fed with ſuch matter as
would ſpeedily flame, immediately took hold of the Roof, becauſe the Roof was covered
with Pitch and Wax, gilded over: ſo that thoſe great and excellent Buildings were
burnt down to nothing in a moment; and they that were reſorted thither, were all of
them conſumed before they were aware: For ſome of them fell with the Roof of the
Galleries; others ſhot at, and kill'd by thoſe that ſtood round about; others deſpairing I
of their Lives, and amazed at the Miſchief, either caſt themſelves into the Fire, or kill'd
themſelves with their own Swords; and all thoſe that retired in hopes to ſave themſelves
by that way they aſcended, were encountered by the *Romans*, who kill'd them all, becauſe
they were diſarmed, tho furiouſly deſperate; ſo that none of them that aſcended
the Porches eſcaped with their Lives. Afterwards the *Romans* thruſting forward one
another by thoſe ways where the fire was leaſt, entred the Treaſure-Houſe where the
ſacred Money was kept, by which means a great part thereof was ſtolen away by the
Soldiers, and *Sabinus* to all Mens knowledg carried away four hundred Talents.
But the *Jews* being afflicted with a double Calamity, firſt of all with the loſs of their
Friends in that Fight, and laſtly, with the ſpoil of their Treaſury; yet they aſſembled K
a Troop of the valianteſt Soldiers, and beſieged the Palace, threatning to burn the
ſame, with *Sabinus* and all other the *Romans* that were therein, except they ſpeedily departed;
and in ſo doing, they promiſed both them and *Sabinus* all aſſurance, and ſecurity:
Whereby it came to paſs, that divers of them that were in the Palace, iſſued out,
and ſubmitted themſelves unto them. But *Rufus* and *Gratus* having three thouſand of
thoſe valiant Soldiers under their Command, who had ſerved *Herod*, joined themſelves
with the *Romans*. The like did thoſe Horſe-men which followed *Rufus*, who in like
manner ſubmitted themſelves to their direction: Yet for all this, the *Jews* continued
and intended their Siege, undermining their Walls, and exhorting the *Romans* to depart,
and not to deprive them of their liberty, which they had long enjoyed under their L
Predeceſſors. *Sabinus* was willing to depart from thence with his Soldiers, yet durſt
not truſt them in regard of their former attempt; and he ſuſpected the too liberal offer
his Enemies had made him, but neglected it, becauſe he expected *Varus*.

Hedio & Ruff. cap. 15. Tumults in *Jewry*.

2000 of *Herod*'s Soldiers aſſail the King's People.

Judas Ezechias's Son, the Arch-thief.

At the ſame time infinite other troubles were raiſed in divers other places of *Judæa*,
according as every one either was incenſed with a deſire of gain, or a will to revenge.
For two thouſand Soldiers (who had formerly ſerved under *Herod*, and being at that
time caſhier'd, lived at home) aſſembling themſelves together, aſſailed thoſe of the King's
Faction who made head againſt them, under the conduct of *Herod*'s Nephew *Achiabus*,
who never daring to encounter them in a place of equal advantage, in that they were
old Soldiers, and well exerciſed in War, defended himſelf, in that he held and kept M
himſelf as near as he could in the mountains and places of advantage. Moreover, *Judas*
the Son of *Ezechias* the Arch-Thief, whom *Herod* overcame with ſo much difficulty at
Sephoris a City in *Galilee*, gathering unto him a Band of deſperate Men, made incurſions
upon the King's Dominions. And having taken all thoſe Arms and Weapons, which
he might recover in that place, he armed from the firſt to the laſt, all thoſe Soldiers
that were with him; he took away all that Money which was reſerved for the King,
in that place; and affrighting the Inhabitants round about him, he ſpoiled all thoſe
whomſoever he met; aſpiring to the Kingdom, not that he thought himſelf well enough
qualified for that Dignity, but becauſe he had gotten ſuch freedom in wickedneſs, he
took the boldneſs to do any thing.

N

Simon, Herod's Servant.

Gratus's conflict with *Simon*.

Whilſt theſe troubles raged in every place, *Simon* alſo, who had been one of *Herod*'s
Servants, and both for his ſhape, ſtature, and ſtrength, was eſteemed amongſt all
Men, undertook the Kingdom; and being attended by a mighty Army, and proclaimed
King by them, who were a wicked and unbridled multitude, and perſuading himſelf
that he was worthy to be King before any other; he firſt of all ſet the Palace on
fire in *Jericho*, and ſpoiled all that was therein. He burnt alſo divers other Royal Palaces,
belonging to the King, which were in divers places of the Country, giving
them free licenſe who were his Followers in the Action, to bear away the Prey that
remained: And far more licentious pranks had he played, had not his practices been O
ſpeedily and wiſely prevented. For *Gratus*, who with the King's Soldiers, had joyned
himſelf with the *Romans*, and gathered all the Forces that he had, went out againſt
this *Simon*. And after a fierce Battel, they on the other ſide of *Jordan* were put to
flight;

A flight; and fighting rather with Courage than Military Diſcipline, they were overcome. And whilſt *Simon*, in croſſing a Valley, ſought to ſave himſelf by flight, *Gratus* met with him, and cut off his Head.

The Year of the World, 3964. *after Chriſt's Nativity*, 2.

Simon beheaded.

The *Jews* in Rebellion.

About the ſame time alſo, the Royal Palace of *Amatha*, that was hard by *Jordan*, was burnt by Men of as bad diſpoſition as *Simon* was. And thus thorow the whole Nation reigned this raging Rebellion, for that the Country had no King, who by his Virtue might govern and moderate the People; for that the ſtrangers who were ſent to repreſs theſe Mutinies, did rather incenſe them through their Violence and Avarice. For a certain obſcure and baſe Man (neither eſteemed for Virtue, nor worthy of regard for his Riches, but being a Shepherd utterly unknown before, and only famous for his B huge ſtature and ſtrength) called *Athronges*, was ſo audacious to aſpire to Royal Dignity, and took pleaſure to offer violence, not valuing his Life; and expoſing himſelf to all hazards for the only unbridled affection he bare to Sovereignty. He had four Brothers of as goodly ſtature as himſelf, who were eſteemed for Men of Valour and Execution, whereby they imagined they had the means offered them to obtain the Kingdom. Each of theſe had the Command over a Company. For a great company of People reſorted daily unto them; the charge of whom was committed unto his Brethren, at ſuch time as any occaſion of War was offered; and he in the mean while wearing the Diadem on his Head, ordered, counſelled, and commanded all things. The Power of this Gallant endured a long time, who was not called King for C nothing; for he diſpoſed all things according to his own pleaſure; and both he and his Brethren were fleſh'd with the ſlaughter of the *Romans*, and thoſe of the King's ſide whom he hated alike; theſe, by reaſon of the Inſolence they had uſed during *Herod*'s life-time; the other, in regard of thoſe Injuries, which lately they ſuppoſed themſelves to have received by them. This hatred of theirs daily increaſed more and more, and there was no Man that could eſcape their hands, both in reſpect of the gain ſought, and for the cuſtom they had to ſhed Blood. They therefore at that time ſet upon the *Romans*, and ſurpriſed them on the ſudden near to *Emmaus*, at ſuch time as they carried Victuals and Munition unto their Camp; and having encloſed their Centurion *Arius*, with forty of their moſt valiant Footmen, they ſhot him through with their Darts: D The reſt that expected nothing leſs than death, were ſaved by *Gratus*, who came in upon them with the King's Souldiers; whereupon leaving the dead bodies, they retired. Continuing their War after this manner a long time, according as occaſion was offered, they had done much miſchief to the *Romans*, and far more injury to the Nation of the *Jews*. At laſt, they were ſurpriſed; the one in an Encounter betwixt them and *Gratus*, the other in fighting againſt *Ptolomy*. The eldeſt was taken by *Archelaus*; and the laſt being diſheartned with the Accidents, and ſeeing no means to eſcape (for beſides his other miſhaps, his Souldiers were afflicted with ſickneſs) he, with the reſt, upon *Archelaus*'s Faith and Oath, ſubmitted himſelf unto him. But this was done ſome little while after.

Athronges attempts the Royal Dignity.

Athronges and his Brethren taken.

Hedio & Ruffinus, cap. 16.

E At that time all *Judæa* was full of Robberies; and as many ſeditious Aſſemblies as drew together, ſo many Kings were there elected, who were raiſed to the utter ruin of the Commonwealth. Amongſt the reſt, the *Romans* were they that ſmarted leaſt; but the Murders were executed againſt thoſe that were out of the Country. But *Varus* underſtanding by *Sabinus*'s Letters, in what dangers they were; and fearing the utter overthrow of his third Legion, he took with him the two other (for to the uttermoſt in *Syria* there were but three) and with the aſſiſtance of the Kings and Tetrarchs, he haſted into *Jewry*, to relieve thoſe that were beſieged; commanding thoſe that were ſent out before he diſlodged, to meet him at *Ptolemais*; and paſſing by the City of the *Berythians*, he received a thouſand and five hundred Souldiers at their hands, to F attend him in this War. *Aretas* alſo, who was Lord of *Petra*, drawing himſelf into Confederacy with the *Romans*, in regard of that hatred he bare *Herod*, ſent him Horſe and Foot. When all theſe Forces were aſſembled at *Ptolemais*, he delivered a part thereof to his Son, and one of his Friends; commanding them to make War againſt the *Galileans*, who bordered upon that City; who entring that Country, and putting all thoſe to flight whoſoever durſt make head againſt him, he took *Sephoris*; and ſelling the Inhabitants under the Spear, he conſumed the City with fire. *Varus* himſelf marching towards *Samaria* with his Army, violenced not the City, in that he knew it was free from the Contagion of the Seditious; but he pitched his Camp in a certain Village, which was *Ptolomey*'s Poſſeſſion, called *Arus*. The ſame did the G *Arabians* burn, revenging themſelves on *Herod*'s Friends for his ſake; and marching forward, the *Arabians* ſpoiled alſo another Village called *Sampho*; and for that it was ſtrongly fortified, burned it. Beſides, in that journey nothing eſcaped their hands,

Arus burnt by the *Arabians*.

Sampho and *Emmaus* burnt.

The Year of the World, 3965. after Christ's Nativity 3.

Varus repairs to *Jeruſalem*, and delivers the Legion that was beſieged.

The puniſhment of the Conſpirators.

Hedio & Ruf. cap. 16. al. 17.

but they put all to Fire and Sword: For both *Emmaus* was burned by *Varus*'s Command, H
and in revenge of his Souldiers that were killed in that place, it was left deſolate
and void of Inhabitants. From thence, drawing near to *Jeruſalem*, thoſe *Jews* that
beſieged the Legion of that ſide, upon the ſudden view and approach of the Army of
the *Romans*, fearfully fled, giving over that Siege which they intended. But thoſe *Jews*
of *Jeruſalem*, being ſharply reproved by *Varus*, alledged in their excuſe, that the People,
in regard of the Feaſt, were aſſembled in that place; and that the War was not
begun by their conſent, but undertaken by their boldneſs who reſorted thither from
divers places; and that they were ſo far off from aſſailing the *Romans*, that they rather
ſeemed to be beſieged by them. And long before this, *Joſeph*, King *Herod*'s Nephew,
Gratus and *Rufus*, with their Souldiers, were gone out to meet *Varus*; and thoſe *Romans* I
that had ſuſtained the Siege, had done no leſs. But as for *Sabinus*, he would
not appear in *Varus*'s preſence; by ſtealing away privily out of the City, he fled towards
the Sea. Then *Varus* ſending a part of his Army through the whole Country,
ſought out thoſe Authors of this Sedition, and thoſe that were noted Men in the Action;
ſome of which, who were moſt guilty, were puniſhed; the reſt were delivered.
Of thoſe that were puniſhed for this occaſion, there were about two thouſand crucified;
and that done, ſeeing that this Army ſtood him in little ſtead, he diſmiſſed them. For
divers diſorders and injuries, contrary to *Varus*'s expreſs command, were acted by his
Souldiers, who ſought after nothing more than to encreaſe their means by other Mens
miſeries. And hearing that ten thouſand *Jews* were aſſembled together, he haſted to K
apprehend them; but they, not daring to hazard their fortune in a fight with him, by
Achiabus's advice ſubmitted themſelves. But *Varus* having pardoned the People for
their Rebellion, ſent all thoſe that were the Ring-leaders thereof to *Cæſar*, who pardoned
divers of them. But he chaſtiſed certain of *Herod*'s Allies, and ſuch as bare
Arms with them; for that neither in regard of Kindred, nor reſpect of Juſtice, they
had abſtained from Inſurrection. After that *Varus* had thus appeaſed all the troubles
in *Jewry*, and left the firſt Legion in Gariſon in *Jeruſalem*, he returned to *Antioch*.

The Year of the World, 3966. after Christ 4.

Archelaus and the *Jews* Ambaſſadors appear before *Cæſar*.

Philip, *Herod*'s Son.

The Ambaſſadors rip up *Herod*'s and *Archelaus*'s Iniquity.

But *Archelaus* was croſſed in *Rome* by another Occurrent, that aroſe upon this occaſion:
Certain Ambaſſadors of the *Jews* reſorted thither by *Varus*'s permiſſion, requiring
that it might be lawful for them to live according to their own Laws; theſe L
preſented themſelves to the number of fifty, and were back'd by eight thouſand *Jews*
that inhabited the City. And when *Cæſar* had aſſembled the Council of his Friends,
and chief Citizens in *Apollo*'s Temple, which he had builded to his mighty charge, thither
reſorted the Ambaſſadors, who were followed by a Troop of *Jews*; and *Archelaus*
alſo, attended by his Friends. But the King's Kindred neither ſtood by *Archelaus*,
in regard of the hate they bare him; and yet diſdained to aſſiſt the Ambaſſadors,
for that they were aſhamed in *Cæſar*'s preſence to oppoſe themſelves againſt
their neareſt Friend and Kinſman. *Philip* alſo was preſent at that time, who by
Varus's perſwaſion reſorted thither out of *Syria*; eſpecially to plead for his Brother,
to whom *Varus* wiſhed all good fortune. Beſides that, hoping not a little, that if the M
Jews ſhould obtain the liberty to live according to their Laws, it might come to paſs,
that the Kingdom being divided among *Herod*'s Children, he might alſo light on
ſome part thereof: Therefore, after the Ambaſſadors of the *Jews* had obtained Licence
to propoſe their demands, pretending with themſelves wholly to extinguiſh the
Royalty, they began to rip up *Herod*'s diſgraces; alledging how only in name he
had been a King, whereas otherwiſe he had uſed all the Tyrannous Practices, that the
moſt wicked Perſon could have invented, towards the deſtruction of his Nation; and
that not content with theſe, he had of his own head practiſed and invented new. Neither
was it needful to reckon up how many he had deprived of Life, when the eſtate
of thoſe that were alive was far more deſperate; whom he not only frighted with perpetual N
terror and ſeverity, but alſo with injurious hands had not abſtained from their
Goods. By which means it came to paſs, that he not only builded, but beautified
Foreign Cities, inhabited by Foreign Nations, to the end he might the rather utterly
ſpoil thoſe by exaction, which were ſituated and ſeated in his own Country: And that
he enforced his Nation to extream Poverty, which he received in moſt happy Eſtate;
whilſt he ſpoiled thoſe Nobles of their Eſtates, who upon weak probabilities were condemned
to die; or granting them Life, deprived them of their Poſſeſſions. And,
whereas yearly Tributes were impoſed on every one, yet ſeverally were the ravenous
and covetous deſires of his Friends and Courtiers to be ſatisfied; yea, and of his Servants
alſo, who had the Authority to exact theſe things; and by this means they might redeem O
their injurious Wickedneſs. As for the deflouring of Virgins, and the ſhameful
betraying of a Matron's Chaſtity, they covered them under ſilence; for that it is a great
com-

The Year of the World, 3966. after Chriſt's Nativity, 4.

A comfort to thoſe that ſuffer ſuch Abuſes, if their Diſgraces be but known to a few. In
ſhort, that *Herod* had no other ways governed, than as if the Government had been
committed to a moſt wild Beaſt. For which cauſe, whereas in times paſt that Nation
had been afflicted with many Calamities and Murders, yet that there is no example extant
amongſt their Monuments of Antiquity, that may be compared with their preſent
Calamity under *Herod*. For which cauſe, upon juſt reſpects, they had with one conſent,
named *Archelaus* their King; ſuppoſing that whatſoever King might befal them,
he would always demean himſelf more affably than *Herod* had done; and that to honour
Archelaus, they had mourned with him for his Father, to gratify him in other
things, to the intent they might obtain his good Affections. But he without delay, and
B all at once, had made manifeſt to the whole Nation, what Opinion they were to conceive
of him, notwithſtanding that as yet he was not confirmed King (for that lay in *Cæſar*'s
hands to grant it) and as if he had been afraid, leſt he ſhould aſſuredly be acknowledged
for his Father's Son, he had ſhewed an example of his Virtue, Moderation, and good
Government, that he would uſe towards his Subjects, by the firſt Act which he had
committed, not only againſt God, but alſo againſt Men. For in the Temple it ſelf he
hath cauſed three thouſand of his Country-men to be killed inſtead of Sacrifices. And
how can he chuſe but be juſtly hated, who beſides his other Cruelties, objecteth againſt
us the Crime of Rebellion and Mutiny? The effect of their requeſt therefore was this,
That they might not any more be governed by a King, nor any ſuch-like Government;
C but that they might be united unto *Syria*, and ſubmit themſelves unto their Governours
that ſhould be ſent thither: That in ſo doing, it ſhould truly appear whether
they were ſeditious and addicted to changes, or whether they would live in peace, when
they had favourable Governours. After the *Jews* had ſpoken to this effect, *Nicholaus*
diſcharged the Kings of thoſe Accuſations that were objected againſt them, and namely
Herod, who (as he ſaid) had never been accuſed all his life-time; and that it was no reaſon
that they who juſtly accuſing him, might have cauſed him to be puniſhed during
his life-time, ſhould now addreſs their Accuſations againſt him after he was dead. And
as touching thoſe things which were objected concerning *Archelaus*'s Actions, it ought to
be imputed to their inſolence; for that engaging themſelves in matters contrary to
D Law, and having begun to murder thoſe who ſought to appeaſe the tumult, they accuſed
ſuch as had kept them in obedience. Beſides this, he objected againſt them, that
they were addicted to alterations, and took pleaſure to ſtir up Seditions, for that they
knew not what thing it was to obey Juſtice and the Laws, and that there was no Nation
in the World ſo headſtrong as that of the *Jews*, for that they would have the
upper hand over all. Thus ſpake *Nicholaus*.

Nicholaus excuſeth *Herod* and *Archelaus*.

CHAP. XIII.

E Cæſar *confirms* Herod'*s Teſtament, and appointeth his Children to be his Succeſſors.*

Cæſar maketh *Archelaus* an Ethnarch, and beſtows half the Kingdom on *Philip* and *Antipas*.

WHen *Cæſar* had heard theſe things, he diſmiſſed the Aſſembly. But ſome few days
after, deſirous to make an end of this matter, declared *Archelaus* not King, but
Lord of half that Government that appertained to *Herod*; promiſing him to beſtow a
Royal Dignity upon him, if ſo be he behaved himſelf virtuouſly, according as it became
him. As for the other Moiety, he divided it between two of *Herod*'s Sons, *Philip*
and *Antipas*, who debated with his Brother *Archelaus* for the whole Kingdom. The
ſame *Antipas* alſo had the Country on the other ſide *Jordan* and *Galilee*, with two
hundred Talents of yearly Revenue. As for *Philip*, he had *Bathanea*, *Trachonitis* and
F *Auranitis*, and part of the Palace that was called by *Zenodorus*'s Name, with an hundred
Talents. As for *Archelaus*, he had *Idumæa*, *Judæa*, and *Samaria*, which were diſcharged
of the fourth part of the Tributes by *Cæſar*, for that they had joined themſelves
with the reſt of the People, during the time of the Sedition. Beſides that, *Archelaus*
had the Tower of *Straton*, *Sebaſte*, *Joppe*, and *Jeruſalem*. For *Gaza*, *Gadard*, and *Hippon*
were Cities of *Greece*, which *Cæſar* had ſeparated, and adjoined to *Syria*. *Archelaus* had
five hundred Talents of yearly Rent out of his Country. Thus was the Patrimony
divided among *Herod*'s Sons. As for *Salome*, beſides that which her Brother had given
her in his Will, which were the Cities of *Jamnia*, *Azot*, *Phaſælis*, and half a Million of
Mony, *Cæſar* granted her a Royal Houſe in *Aſchalon*; ſo as ſhe received in the whole,
G ſixty Talents of yearly Revenue, and had her Houſe allotted her within the Dominion
of *Archelaus*. All *Herod*'s Kindred received that which was bequeathed unto them by
his Teſtament. Two of his Daughters that were unmarried, were endowed by *Cæſar*

Salome.

The Year of the World, 3966. after Chriſt's Nativity, 4.

with a quarter of a million of Mony which he gave them, beſides their Father's Portion, H and they were married to *Pheroras*'s Son's. Moreover, he gave *Herod*'s Sons all which he had given him by the Teſtament, amounting to the Sum of one thouſand and five hundred Talents; contenting himſelf only to receive ſome few moveables, not ſo much for the value, as in remembrance of the King, who had given them.

Herod's Daughters married to *Pheroras*'s Sons.

CHAP. XIV.

An Impoſtor counterfeits himſelf to be Alexander, Herod'*s Son*; Auguſtus *finds out his Cheat, and ſends him to the Galleys.* I

Hedio & Ruf. cap. 18. al. 17.

The falſe *Alexander.*

A*uguſtus* having thus ordained *Herod*'s Succeſſion, a young Man, and a *Jew* born, brought up in the City of *Sidon* by a certain *Roman* Free-man, intruded himſelf into *Herod*'s Kindred; for all thoſe that beheld him, reported that he reſembled *Alexander*, *Herod*'s Son, who was kill'd by him; and by this means he began to aſpire to the Kingdom: Whereupon, calling to him a Companion, who was his own Country-man, and a long experienced Courtier, his Arts-Maſter, and fit to make diſturbances; he, by his Inſtructions, feigned himſelf to be that *Alexander*, *Herod*'s Son, who was delivered from death by the means of a certain Friend, who had the charge to ſee him executed; who executing others in their ſteads, delivered both him and his K Brother *Ariſtobulus*, and that they were both eſcaped in this manner. Being puffed up by theſe Toys, he failed not to deceive other Men; and as ſoon as he came to *Crete*, as many *Jews* as he fell in conference with, he perſwaded them no leſs; and getting much Mony from them, he ſailed into the Iſle of *Melos*; where he gathered a great Sum of Mony, under pretext that he was of the King's Blood. And now hoping that he ſhould recover his Father's Kingdom, and that he ſhould reward thoſe that were beneficial to him, he haſted towards *Rome*, accompanied with his Friends in great pomp. And being arrived at *Puteol*, he was entertained there with no leſs favour by thoſe *Jews*, whom he deceived by his colourable Title; and divers others, who had been *Herod*'s Friends and Familiars, came unto him, and entertained him as L their King. The cauſe hereof was the natural Diſpoſition of Men, who take pleaſure in falſe Reports, together with the report of his Reſemblance. For they that had frequented very familiarly with *Alexander*, held it for a matter moſt aſſured, that he was the Man, and none other; and affirmed unto others upon their Oaths, that it was he; ſo that this rumour at laſt came to *Rome*. And all the *Jews* that dwelt there came forth to meet him, ſaying, That it was God's handy-work, that he was after that manner preſerved beyond all Mens expectation: And they greatly rejoiced in his Mother *Mariamne*'s behalf, from whom he was deſcended; he was carried in a Litter through the Streets with all the Apparel of a King, the charge whereof was defrayed by thoſe who were his Friends. He was attended by a great multitude of Men, and honoured M with great applauſe, as it ordinarily falleth out at ſuch time as, beyond all expectation, any one is found to have been miraculouſly preſerved. When this News was brought to *Cæſar*'s Ears, he gave ſmall credit thereunto, perſuading himſelf that it was a hard matter to deceive *Herod* in a matter of ſo great importance: Notwithſtanding, conforming himſelf in ſome ſort to the Opinions of Men, he ſent a certain Free-man of his, called *Celadus*, who had very familiarly converſed with *Alexander* and *Ariſtobulus* during their Infancy; giving him charge to bring *Alexander* unto him, to the end he might ſee him; which he did, and was never the wiſer in diſcovering him. Notwithſtanding, *Cæſar* was not fully deceived: For, altho he reſembled him ſomewhat, yet he was not ſo exactly like him, that he could deceive thoſe who N narrowly obſerved him. For this counterfeit *Alexander* had hard Hands, in that he had been accuſtomed to labour, which the true *Alexander* could not have, in regard of his tender and delicate Education; and likewiſe this Man was of a rough Skin, and hard Fleſh. *Cæſar* therefore diſcovering the Treachery both of the counterfeit Scholar, and lying Maſter, and how they agreed in their confident Juſtifications, he enquired of them what was become of *Ariſtobulus*, who was ſecretly hidden with him; and for what cauſe he preſented not himſelf, to enjoy the Honour that appertained to thoſe who were ſo nobly deſcended? It was anſwered him, That he remained in the Iſle of *Cyprus*, for fear of Dangers, to which they are expoſed who ſail by Sea, to the end, that if any misfortune ſhould befal him, all *Mariamne*'s Race ſhould not be O extinguiſhed, but that at leaſt *Ariſtobulus* might be left alive. Whilſt he owned theſe things, and the Author of the Fable juſtified no leſs, *Cæſar* drawing the young

Comes to *Rome.*

Cannot deceive *Cæſar.*

A Man aſide, ſaid unto him: *My Friend, if thou wilt not deceive me, thou ſhalt have this recompence, that thou ſhalt not be puniſhed. Tell me therefore what thou art, and who hath emboldned thee to practiſe this Fraud; for this Malice is ſo great that it ſurpaſſeth thine Age.* Whereupon, being unable to conceal the truth, he diſcovered the Treachery to *Cæſar*, how and by whom it was contrived. At that time *Cæſar* being loth to falſify his Promiſe that he had paſt to this falſe *Alexander*, and ſeeing that in times paſt he had laboured with his hands, he cauſed him to be enrolled among the number of his Galley-ſlaves; and cauſed the other that induced him to this Cheat, to be put to death; contenting himſelf that the Inhabitants of *Melos* had loſt their Charges, which they had employed upon this falſe *Alexander*, who had a ſhameful end, as B it hath been heretofore declared.

The Year of the World, 3966. before Chriſt's Nativity, 4.

Is condemned to tug at an Oar.

CHAP. XV.

Archelaus *marrieth* Glaphyra, *his Brother* Alexander'*s Widow.* Auguſtus *having heard ſeveral of the* Jews *Complaints of him, confineth him to* Vienna *in* France, *and uniteth his Poſſeſſions to* Syria. Glaphyra'*s Death.*

Hedio & Ruf. cap. 19. al. 18.

The Prieſthood taken from *Joazar*, and delivered to *Eleazar*, and from him to *Joſhua*.

Archelais built.

AFter that *Archelaus* had taken poſſeſſion of that Soveraignty that was allotted him, C he came into *Judæa*, where he depoſed *Joazar* the Son of *Boethus* from the High Prieſthood, accuſing him to have favoured the Seditious, and eſtabliſhed *Eleazar* his Brother in his place. After this, he re-edified the Palace in *Jericho*, and ſumptuouſly adorned, it drawing away the half of thoſe Waters which ſerved the Borough of *Neara*; and conveying them through a Field which he had planted with Palm-Trees, he builded a Borough in that place, which he named *Archelais*; and contrary to the Laws of his Country, he married *Glaphyra*, *Archelaus*'s Daughter, who had been his Brother *Alexander*'s Wife, by whom he alſo had divers Children; notwithſtanding the Law of the *Jews* forbiddeth a Man to marry his Brother's Wife. Neither did *Eleazar* enjoy the Prieſthood any long time; but during his life-time, *Jeſus* the Son D of *Sias* was ſubſtituted in his place.

The tenth year of *Archelaus*'s Government, the chiefeſt Governours among the *Jews* and *Samaritans*, unable any longer to endure his Cruelty and Tyranny, accuſed him before *Cæſar*; and eſpecially after they had underſtood that he had tranſgreſſed *Cæſar*'s Command, who had charged him to behave himſelf graciouſly towards them. Which when *Cæſar* underſtood, he was ſore diſpleaſed, and cauſed *Archelaus*'s Agent to be called before him, who was then at *Rome*, and ſent for *Archelaus* alſo; and eſteeming it too baſe an indignity for him to write unto him, Go (ſaid he) unto him with all expedition, and bring him unto me without delay. He poſting forward with all diligence, at length arrived in *Judæa*, where he found *Archelaus* banqueting with his friends; and having E acquainted him with *Cæſar*'s Commands, he haſtened him away. As ſoon as he came to *Rome*, after that *Cæſar* had heard his Accuſers and his Juſtification, he baniſhed him, and confined him in the City of *Vienna* in *France*, and confiſcated all his Goods.

Archelaus baniſhed.

But before *Archelaus* was ſent for to *Rome*, he reported unto his friends this Dream which enſueth: He thought that he ſaw ten Ears full of Wheat, and very ripe, which the Oxen were eating; and as ſoon as he awaked, he conceived an opinion that his Viſion preſaged ſome great matter. For which cauſe he ſent for certain Sooth-ſayers, who made it their profeſſion to interpret Dreams. Now, whilſt they were debating one with another (for they differed for the moſt part in their expoſition) a certain Man called *Simon*, an *Eſſean*, having firſt of all obtained ſecurity and licence to ſpeak, F ſaid, that the Viſion prognoſticated that a great alteration ſhould befal in *Archelaus*'s Eſtate, to his prejudice. For the Oxen ſignified Afflictions, in reſpect that thoſe kind of Creatures do ordinarily labour; and as for the change of Eſtate, it was ſignified by this, in that the Earth being laboured by the Oxen, altered its condition and ſhape; and as touching the ten Ears of Corn, they ſignified the like number of years: And therefore, whenas one Summer ſhould be over-paſt, that then the time of *Archelaus*'s Sovereignty ſhould be at an end. Thus interpreted he this Dream. And the fifth day after the Viſion thereof, *Archelaus*'s Agent, by *Cæſar*'s Command, came into *Jewry* to ſummon him to *Rome*. Some ſuch like matter happened to *Glaphyra*, his Wife alſo, the Daughter of King *Archelaus*: She (as we have ſaid) married *Alexander* G *Herod*'s Son, when ſhe was a Maid, and Brother to this *Archelaus*; who being put to death by his Father, ſhe was married the ſecond time to *Juba* King of *Mauritania*; and he alſo being dead, ſhe living with her Father in *Cappadocia*, was married to *Archelaus*;

Simon the *Eſſean* interprets *Archelaus*'s Viſion.

The Year of the World, 3966. *after Christ's Nativity,* 4.

Glaphyra's **Dream.**

who put away *Mariamne* his Wife, for the love he bare unto *Glaphyra*. She living with H
Archelaus, had ſuch a Dream: She thought ſhe ſaw *Alexander* by her, ſhe cheriſhing and
embracing him, he checked her, ſaying, *Glaphyra, Thou verifieſt that Proverb, which
ſaith, Women have no Loyalty: For having given me thy Faith, and married with me
at ſuch time as thou wert a Virgin, and born Children by me, thou haſt forgotten and neglected
my Love, through the deſire thou haſt had to be married the ſecond time. Neither waſt thou
contented to have done me this wrong, but haſt taken unto thee likewiſe a third Husband,
lewdly intruding thy ſelf into my Family; and being married to* Archelaus, *thou art content
to admit my Brother for thy Husband. Notwithſtanding this, I will not forget the Love
that I have born thee, but will deliver thee from him, who hath done thee this reproach, by
retaining thee for mine own, as heretofore thou haſt been.* After that ſhe had told this I
Viſion to ſome Women that were her Familiars, ſhe died very ſhortly after. Which
accident I have thought good to regiſter in this place, in that I was to treat of thoſe
things; and otherwiſe the matter ſeemeth to be a notable example, containing a
moſt certain argument of the Immortality of Souls, and God's Providence. And
if any one think theſe things incredible, let him keep his opinion to himſelf, and no
ways contradict thoſe, who by ſuch events are incited to the ſtudy of Virtue. Now
when the Government of *Archelaus* was united to *Syria*, *Cyrenius* who had been Conſul,
was ſent by *Cæſar* to tax *Syria*, and to diſpoſe of *Archelaus*'s Houſe.

Cyrenius Cenſor of *Syria*.

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EIGHTEENTH BOOK OF THE ANTIQUITIES of the JEWS:

B

Written by Flavius Josephus.

The Contents of the Chapters of the Eighteenth Book.

C 1. Judas *and* Sadoc *taking an Opportunity by virtue of the Tax which was impoſed upon all* Judæa, *endeavoured to eſtabliſh a fourth Sectary, and kindled a great Civil War.*

2. *Of the four ſorts of Sectaries among the* Jews.

3. Salome*'s Death, the Siſter of* Herod *the Great.* Auguſtus*'s Death, whom* Tiberius *ſucceeds.* Herod *the Tetrarch cauſed the Town of* Tiberias *to be built, in honour of* Tiberius. *The Troubles among the* Parthians, *and in* Armenia: *Other Diſturbances in the Kingdom of the* Comagenes. Germanicus *is ſent from* Rome *to the Eaſt, to eſtabliſh the Authority of the Empire: He is poiſoned by* Piſo.

D 4. *The* Jews *are ſo highly offended, that* Pilate, *Governour of* Judæa, *had ſuffered the Imperial Standards to be brought into* Jeruſalem, *having the Emperor's Picture on them, that he was forced to cauſe them to be carried out again. The Commendations and Praiſes of* JESUS CHRIST. *A horrid Injury done to a* Roman *Lady by the Goddeſs* Iſis*'s Prieſts: How* Tiberius *puniſhed them.*

5. Tiberius *cauſeth all the* Jews *to be baniſhed from* Rome. Pilate *puniſheth the* Samaritans, *for having drawn themſelves together in Arms: They accuſe him to* Vitellius *Governor of* Syria, *who ſends him to* Rome *to clear himſelf.*

E 6. Vitellius *reſtoreth the High-Prieſt's Veſtments to the* Jews, *to keep as they did formerly: He treateth in* Tiberius*'s behalf, with* Artabanus *King of the* Parthians: *The cauſe of his Hatred againſt* Herod *the Tetrarch.* Philip, *Tetrarch of* Trachonitis, *of* Gaulanitis, *and of* Bathanæa, *dieth without Children: His Dominions are re-united to* Syria.

7. *A War between* Aretas *King of* Petra, *and* Herod *the Tetrarch; who having married his Daughter, would repudiate her to marry* Herodias, Ariſtobulus*'s Daughter, and his Brother* Herod*'s Wife.* Herod*'s Army is totally routed, and the* Jews *impute it to* John *the Baptiſt's Impriſonment.* Herod *the Great's Poſterity.*

8. *By what ſeveral Accidents of Fortune,* Agrippa, *ſirnamed the Great, who was* Ariſtobulus*'s Son, and* Herod *the Great's Grandchild and* Mariamne*'s, was made King of the* Jews *by the Emperor* Caius Caligula, *as ſoon as he had ſucceeded* Tiberius.

F 9. Herodias, Herod *the Tetrarch's Wife, and King* Agrippa*'s Siſter, being impatient to ſee her Brother reign in ſo much proſperity, compels her Husband to go to* Rome, *to obtain a Crown alſo; but* Agrippa *having written to* Caius *againſt him, he baniſhed him and his Wife to* Lions *in* France.

10. *The Sedition of the* Jews *and* Grecians, *in the City of* Alexandria.

11. Caius *commands* Petronius *Governor of* Syria, *to compel the* Jews *by force of Arms to receive his Statue in the Temple; but* Petronius, *mollified by their Prayers, writeth to* Caius *in the* Jews *behalf.*

G 12. *Two* Jews *called* Aſinæus *and* Anilæus, *both Brothers, and of a mean Extraction, become ſo powerful near* Babylon, *that they give enough to do to the* Parthians: *Their Actions; their Death. The* Grecians *and* Syrians *who lived in* Sileſia, *unite againſt the* Jews, *and killed fifty thouſand of them unawares.*

CHAP.

The Year of the World, 3973. after Chriſt's Nativity, 11.

CHAP. I.

Judas and Sadoc taking opportunity by virtue of the Tax, which was impoſed upon all Judæa, endeavour to eſtabliſh a fourth Sectary, and kindled a great Civil War.

Hedio & Ruff. cap. 1.

Cyrenius ſent into *Syria*, to execute Juſtice.

Coponius, Prefect of *Judæa.*

The Taxation of the *Jews.* *Alias*, cap. 3.

Slaughters, Seditions, *&c.* in *Judæa.*

The Temple burnt.

Judas and *Sadoc* Authors of the fourth Sect.

CYrenius the *Roman* Senator having paſſed through all Degrees, Offices, and Dignities, until ſuch time as he obtained the Conſulſhip, (a Man of great account) was ſent into *Syria* by *Cæſar*'s order, to do Juſtice among the People, and to ſeſs and tax every Man's Goods; *Coponius* a Captain of Horſe was ſent with him, who was appointed to be Governour of all *Jewry*. *Cyrenius* therefore came into *Judæa*, which was already united to *Syria*, to tax the Goods of the Inhabitants thereof, and to confiſcate *Archelaus*'s Subſtance. And altho at the firſt the *Jews* thought this Tax very unreaſonable, yet notwithſtanding without contradiction they ſubmitted themſelves, being perſuaded thereunto by the Counſel of the High-Prieſt *Joazar* the Son of *Boethus*. But after this there aroſe a certain *Jew* called *Judas* the *Gaulanite*, born in the Town of *Gamala*; who having a certain Man called *Sadoc*, the Phariſee, confederate with him, laboured to ſtir up the People to Rebellion; alledging, That the Seſs was no other thing, but a confeſſion of their Servitude: Exhorting all the Nation to maintain their Liberty, and putting them in hope that they thereby ſhould happily eſtabliſh their Eſtates, and enjoy their Goods with ſecurity; and beſides this, obtain both Honour and Glory, in proſecution of ſuch an Enterprize. Moreover, that God would not afford them a more aſſured way to ſettle their Fortunes, than by this means; namely, if they would employ themſelves in the execution of their Deſigns; and if having conceived in their Minds high and noble Attempts, they forbore not to accompliſh the ſame, notwithſtanding the execution coſt them their Lives. Theſe Speeches of theirs were entertained by the People with great pleaſure, and by the ſame they were the more confirmed and heartned to Rebellion. So that there was no kind of Evil which theſe Men ſet not abroach; yea, the whole Nation was ſo full of Miſeries, that it was impoſſible to relate them: For the Wars went on with ſuch fury, that it was impoſſible to reſtrain the violence thereof; ſo that they neither ſpared Friends nor Enemies, but were wholly given over to the Spoil. There were nothing but Robberies and Murders of the Nobility, under pretence to eſtabliſh the Eſtate of the Commonweal, but in effect for their private profit ſake; whereby the Cities were ruined with Seditions and Murders, in which the Inhabitants killed one another, after a ſtrange manner of fury, and deſire they had not to ſpare any that was not of their Faction. They were afflicted with foreign Enemies and Famine; yet none of theſe could pacify their fury, nor make them forbear to deſtroy Cities, and ſhed innocent Blood; till at length the horrible miſchief took ſuch a head, that they conſumed the Temple of God, and burned all the ſtately Buildings: So dangerous a thing it is to change the Cuſtoms and Manners of a Country. For *Judas* and *Sadoc* having introduced and raiſed a fourth Sect, and tying the Sectaries to their Command, filled the whole Commonwealth with many Troubles; and planted the Roots of thoſe Miſchiefs, which afterwards ſpread abroad from his unaccuſtomed Sect. For which cauſe I think it not amiſs to diſcourſe briefly of theſe Sectaries Opinions, whereby ſo many Evils have fallen upon our Nation.

CHAP. II.

Of the four ſorts of Sectaries that were among the Jews.

The Year of the World, 3973. after Chriſt's Nativity, 11.

Hedio & Ruf. cap. 11. al. 5.

Three Sects mention'd in the 2d Book of the Wars of the *Jews*.

The *Phariſees* Doctrine.

The *Sadduces* Opinion.

The *Eſſeans* Opinion.

Their Life and Manners.

Pliſti among the *Danes*.

Judas Galilæus Author of the fourth Sect.

Geſſius Florus's Injuries.

There were three Sects among the *Jews* of long continuance and antiquity; that of the *Eſſeans*, that of the *Sadduces*, and that of thoſe who were called *Phariſees*. Of theſe we have ſpoken in our ſecond Book of the Wars of the *Jews*; and yet now I think it not amiſs to ſpeak ſomewhat of them in this place alſo. The Phariſees uſe a very auſtere and ſtrict kind of Life, and addict not themſelves to any Delicacy, but diligently follow that which their Reaſon induceth them unto. They honour their Elders; neither dare they reply, or reproach them for their Admonitions. They attribute all things unto Fate, and yet they take not an aſſent of Will from Man; ſuppoſing that God tempereth all things in ſuch ſort, that by his Ordinance and Man's Will, all things are performed, good or evil. They believe alſo that the Souls of Men are immortal; and that after Death they receive their Reward, according as they have addicted themſelves to Virtue or Vice in their life-times; the one to lie in perpetual Priſon, the other to riſe again very ſhortly. For which cauſe they are in great eſteem among the People; and all that which appertaineth to the Service of God, whether they be Prayers or Sacrifices, all things are done according as they give direction. So ample a Teſtimony do the Cities yield of their Wiſdom, Temperance, and honeſt Life. But the *Sadduces* are of that Opinion, that the Souls of Men periſh with their Bodies. They obſerve no other thing but that which is in the Law; and hold it a Virtue to diſpute with their Maſters, concerning the Decrees of their Sect. Their Opinion is entertained by very few, yet ſuch who for the moſt part are Men of the beſt account; there is hardly any thing done without their Advice: And when they are advanced to any Honours, they are enforced to allow of that which the *Phariſees* ſhall propoſe, otherwiſe the common People will not endure them. The *Eſſeans* attribute unto God the government and diſpoſition of all things. They ſay that the Souls of Men are immortal; and all the uttermoſt of their endeavour and delight is, to maintain Juſtice and Equity. They ſend their Offerings unto the Temple, yet ſacrifice they not with other Men, by reaſon they uſe more ſacred and different Ceremonies; for which they are ſecluded out of the common Temple, and ſacrifice apart. Otherwiſe they are Men of moſt reconciled behaviour, and ſuch as are wholly addicted to cultivate their Land. They have one cuſtom which is worthy admiration, and ſuch a one as is not to be found amongſt any other, either *Greeks* or *Barbarians*, that make account of Virtue, which they have practiſed from all antiquity; which is, that they poſſeſs their Goods in common; neither doth the richeſt among them make more uſe of his Poſſeſſions, than he that hath leaſt of all. They are at leaſt four thouſand in number, who have neither Wives nor Slaves; ſuppoſing that Women are the occaſion of Injuſtice, and Slaves do cauſe Inſurrections: and living apart by themſelves, they ſerve one another; and chuſe out certain upright Men among the Prieſts, to gather the Fruits and Revenues of the Lands, to the end they may be maintained and nouriſhed thereby: In a word, they follow the ſame courſe of Life that they do, who are called *Pliſti* among the *Danes*. The fourth Sect was founded by *Judas* of *Galilee*, which accordeth altogether and in all things with the *Phariſees*; but they are extreamly zealous of their Liberty, acknowledging but one only God, Lord and Maſter of all things; and had rather themſelves with their deareſt Children and Kindred, ſhould endure the moſt grievous and bitter Torments that may be imagined, than call any mortal Man their Lord. Of which Conſtancy of theirs, I forbear to diſcourſe any further at this time; for it is ſufficiently known unto divers, who have been eye-witneſſes thereof: neither do I fear leſt any one ſhould ſuppoſe thoſe things to be incredible which I have ſaid of them; but rather, that I have ſpoken leſs than they themſelves make evident, in contemning their grievous Tortures and Puniſhments; which Courage and Magnanimity of theirs increaſed very mightily amongſt our Nation, being kindled by the moſt grievous Injuries which were offered us by *Geſſius Florus* our Governour, by which means at length it came to paſs, that they revolted and rebelled againſt the People of *Rome*. Thus much concerning the Sects among the *Jews*.

[illegible] Pilate Gover[illegible] [illegible]

The Year of the World, 3973. *after Chriſt's Nativity,* 11.

CHAP. III. H

Salome's *Death, the Siſter of* Herod *the Great.* Auguſtus's *Death, whom* Tiberius *ſucceeds.* Herod *the Tetrarch cauſed the Town of* Tiberias *to be built, in honour of* Tiberius. *The Troubles among the* Parthians, *and in* Armenia: *Other Diſturbances in the Kingdom of the* Comagenes. Germanicus *is ſent from* Rome *to the Eaſt, to eſtabliſh the Authority of the Empire: He is poiſoned by* Piſo.

Hedio & Ruf. cap. 3.

Ananus made High-Prieſt.

Alias, cap. 6. *Cephoris.*

Bataramphtha. Paneas. Bethſaida. Mens Bones ſcattered in the Temple.

The Year of the World, 3974. *after Chriſt* 12.

Hedio & Rufinus, chap. 4.

AFter that *Cyrenius* had confiſcated *Archelaus*'s Goods, and finiſhed the valuation of every Man's Eſtate (which happened thirty ſeven years after *Antony*'s overthrow I by *Cæſar* in the *Actian* Battel) he depoſed *Joazar* from the Prieſtly Dignity, by reaſon of that Sedition which the People ſtirred up againſt him, and eſtabliſhed *Ananus* the Son of *Seth* in his place. But *Herod* and *Philip* took each of them the poſſeſſion of their Tetrarchy, and diſpoſed of the Affairs thereof. *Herod* incloſed *Cephoris* with a ſtrong Wall, and made it the chief City and Ornament of *Galilee:* He fortified alſo another City called *Bataramphtha*, and named it *Julias*, in honour of *Julia* the Emperour *Cæſar*'s Wife. *Philip* repaired *Paneada*, ſituated near unto the head of *Jordan*, and called it *Cæſarea*; he repaired alſo the Borough of *Bethſaida*, near unto the Lake of *Genezareth*, and gave it the Dignity of a City, both for the number of the Inhabitants, as for other Pre-eminencies, and called it *Julia*, by *Cæſar*'s Wife's Name. As for K *Coponius* the Governour in *Judæa*, who (as we have ſaid) was ſent with *Cyrenius*, in his time there hapned that which followeth: At the Feaſt of Unlevened Bread, which we call *Paſcha*, the cuſtom was, that the Prieſt opened the Temple-Gates about midnight, at which time certain *Samaritans*, who ſecretly entered into *Jeruſalem*, as ſoon as the Gates were open, ſpread Mens Bones amidſt the Porches, and over all the Temple; whereby it came to paſs, that the Prieſts began to keep a more diligent watch, than they had done before.

Year after Chriſt 13.

Year after Chriſt 15.

Some little while after, *Coponius* returned to *Rome*, and *Marcus Ambivius* ſucceeded him in the Government. In his time *Salome*, King *Herod*'s Siſter, departing out of this Life, bequeathed unto *Julia* the City of *Jamnia*, and all the Lands and Country round L about: ſhe gave her alſo *Phaſælis*, ſituate on the Plain; and *Archelais*, where there are divers Date-Trees, bearing moſt excellent Fruit. After *Ambivius*, *Annius Rufus* had the Command, in whoſe time died *Auguſtus Cæſar*, the ſecond *Roman* Emperor, after he had reigned fifty ſeven Years, ſix Months, and two Days; and had *Antonius* his Co-partner in the Monarchy for the ſpace of fourteen Years. He lived in the whole ſeventy ſeven Years.

Year after Chriſt 16.

Year after Chriſt 17.

Year after Chriſt 18.

Tiberias built.

After *Cæſar*, ſucceeded *Tiberius Nero*, the Son of *Julia* his Wife, who was the third *Roman* Emperor. He it was that ſent the fifth Governor into *Judæa*, whoſe Name was *Valerius Gratus*, who ſucceeded *Annius Rufus*. This *Gratus* depoſed *Ananus*, and appointed *Iſmael* the Son of *Fabius* High-Prieſt; and after his deceaſe (for he lived M but a little while after) *Eleazar* the Son of *Ananus* was made High-Prieſt. A year after, this *Eleazar* was alſo depoſed, and the Prieſthood was given to *Simon* the Son of *Camithus*; who continuing in this Dignity for a Year's ſpace, and no longer, *Joſeph* called *Caiaphas* ſucceeded him. After *Gratus* had behaved himſelf thus, he returned to *Rome*, after he had remained in *Judæa* for the ſpace of eleven Years. After him came *Pontius Pilate*, and ſucceeded him in the Government. But *Herod* the Tetrarch being entertained into *Tiberius*'s Friendſhip, builded a City in honour of his Name, and called it *Tiberias*. He planted it in the fruitfulleſt part of *Galilee*, hard by the Lake of *Genezareth*, and near unto the natural Baths in the Borough call'd *Emmaus*. This City was peopled by Strangers, who reſorted thither from all parts, and by N divers of the Countries of *Galilee*; ſome of which were conſtrained to inhabit the ſame. Some of thoſe likewiſe who were in Authority repaired thither; and from all Countries, many flocked thither who were not all aſſuredly held to be Free-men; all which he made free, and gave them great Gifts, on that condition, that they ſhould not abandon the City. To ſome of them he gave Houſes already builded, to others Lands very apt to be tilled, knowing that the inhabiting of ſuch a place was contrary to the Laws and Cuſtoms of his Country, and the Ordinances of the *Jews*; for that *Tiberias* was builded in a place full of Sepulchres; and our Law ſaith, He that converſeth in thoſe places, is held unclean and defiled for the ſpace of ſeven days.

Phraates King of the *Parthians*, ſlain by the Treaſon of his Son.

At that very time *Phraates* King of *Parthia* died, being treacherouſly killed by his Son O *Phraataces*, for this cauſe: After that *Phraates* had begotten many lawful Children, he took an *Italian* Woman to be his Concubine, called *Thermuſa*; whom with other

Preſents

The Year of the World, 3990. *after Chriſt's Nativity* 28.

A Preſents *Julius Cæſar* had ſent unto him. After he had begotten on her his Son *Phraataces*, he was ſo much beſotted with her Beauty, that he took her to his Wife, and held her in high eſteem. She that might perſwade him unto all that ſhe pleaſed, enforced her ſelf to the uttermoſt, to make her Son King of *Parthia*; and ſeeing that ſhe might not attain thereunto, except ſhe had firſt found out the means to deliver her ſelf of *Phraates*'s lawful Children, ſhe perſwaded him to ſend them Hoſtages to *Rome*. In a word, they were preſently ſent away, becauſe *Phraates* had not the power to contradict *Thermuſa*'s Will, and only *Phraataces* was brought up in State Affairs; who thinking the time too tedious and long, if he ſhould expect the Kingdom till his Father was dead, conſpired againſt him by the inſtigation and furtherance of his Mother, with whom B (as it was thought) he committed Inceſt. In effect, being equally attainted of thoſe two enormous Crimes, both for the Murder of his Father, and Inceſt committed with his Mother, he was generally hated by his Subjects, who rebelled againſt him before he was ſettled in his Kingdom. By this means his Fortune was overthrown, and he died. The Noble-men among the *Parthians*, perceiving that it was impoſſible for them to maintain their State without a King, and that their King ought lineally to be deſcended of the Race of the *Arſacians* (becauſe by cuſtom they might not chuſe any out of another ſtock) and ſuppoſing that their Ordinances had too much already been broken, and that it would redound to their great diſhonour, if the Kingdom ſhould be continued in the hands of ſuch a Man, who was deſcended from an *Italian* Concubine, they ſent C Ambaſſadors to require *Herod* to come and be their King; who otherwiſe was hated of all the People, and accuſed of extreme Cruelty: In a word, he was an unſociable Man, and extremely cholerick, notwithſtanding he was of the Blood of the *Arſacides*; they therefore flocked about him, and killed him at a Banquet made at a certain Sacrifice (for the cuſtom of the *Parthians* was, that every one bare his Weapon) or as the common report was, that he was killed when he was a hunting. For this cauſe they ſent Ambaſſadors to *Rome*, requiring that one of thoſe that were Hoſtages there might be their King; and one *Vonones* was ſent unto them, who was preferred above all his Brethren. For he ſeemed to be capable of that high degree of Honour, as to command two of the greateſt Sovereignties that were under the Sun; the one of his own Nati- D on, the other of a Foreign Dominion. But the *Barbarians*, who are by nature inconſtant, and moſt inſolent, ſhortly after repented themſelves; for they diſdained to execute the Command of a Slave (for ſo called they a Pledg) ſaying, that the *Parthians* had not a King given them by right of War, but that which was the greateſt abuſe that could befal them, by an injury offered them in the time of a ſhameful Peace. For which cauſe they ſpeedily ſent for *Artabanus* King of *Media*, who was of the Race of the *Arſacides*. To this requeſt of theirs he willingly condeſcended, and came unto them with his Army, and *Vonones* marched forward againſt him. At the firſt encounter, altho the common ſort among the *Parthians* favoured *Artabanus*, yet he was overcome, and fled to the Mountains of *Media*. But not long after, having aſſembled a E greater Army, he once more ſet upon *Vonones*, and defeated him; at which time *Vonones* retired himſelf with ſome Horſe-men of his, unto *Seleucia*. But *Artabanus* having made a great ſlaughter of thoſe that fled, and wholly abaſhed the minds of the *Barbarians*, he retired to the City of *Cteſiphon*, with thoſe People that accompanied him, and was afterwards made King of *Parthia*. *Vonones* arrived in *Armenia*, and at the firſt ſought to make himſelf King over that Nation, ſending to this effect certain Ambaſſadors to *Rome*; but *Tiberius* repulſed his ſuit in reſpect of his Cowardice; but the rather becauſe *Artabanus*, by an expreſs Embaſſage, had threatned him with War. For thoſe of the greateſt power among the *Armenians* (who are thoſe that dwell about the Flood *Niphates*) maintained *Artabanus*'s Title; and *Vonones*, deſtitute of all hope to obtain the F Kingdom, yielded himſelf to *Syllanus*, who was Governour of *Syria*; and in regard that he had been brought up at *Rome*, he was kept in *Syria*; and *Artabanus* gave *Armenia* to *Orodes*, one of his Sons. *Antiochus* King of the *Comagenes* died alſo at that time, and there fell a debate betwixt the Commons and the Nobility; ſo that both Parties ſent their Ambaſſadors to *Rome*. The Nobles demanded that the Kingdom might be reduced into divers Provinces; and the People requeſted that they might be honoured by a King, as they had been accuſtomed. The Senate decreed that *Germanicus* ſhould be ſent to ſettle the Affairs of the *Eaſt*, Fortune thereby preſenting him with the occaſion of his ruin. For, when he arrived in the *Eaſt*, and orderly diſpoſed all things, he was poiſoned by *Piſo*, whereof he died; as is declared in another place. G

Thermuſa, Phraataces's Mother.

Phraataces ſlain.

Herod ſent for by the *Parthians*, and ſlain in hunting.

Vonones K. of the *Parthians* routed by *Artabanus*.

Vonones ſubmits to *Syllanus*.

Orodes K. of *Armenia*.

Antiochus K. of *Comagena*.

Germanicus poiſoned by *Piſo*'s means.

The Year of the World, 3990. *after Chriſt's Nativity,* 28.

CHAP. IV.

The Jews *are ſo highly offended that* Pilate, *Governor of* Judæa, *had ſuffered the Imperial Standards to be brought into* Jeruſalem, *having the Emperor's Picture on them, that he was forced to cauſe them to be carried out again. The Commendations and Praiſes of* JESUS CHRIST. *A horrid injury done to a* Roman *Lady by the Goddeſs* Iſis's *Prieſts: how* Tiberius *puniſhed them.*

Hedio & Ruf. cap. 6. al. 8.

Pilate brings *Cæſar's* Statues to *Jeruſalem,* and transfers them to *Cæſarea.*

Year after Chriſt 35.

Well may it be recorded that the Jews had Zeal.

Pilate, Governor of *Judæa,* led his Army from *Cæſarea* to *Jeruſalem,* where he wintered them, with an intent to bring in *Cæſar*'s Standards into the City, in contempt of our Law, which forbiddeth us to make Images. For which cauſe, thoſe Governors that were before him, were wont to make their entries into the City without ſuch Pictures or Paintings. *Pilate* was the firſt, who unawares, and by night entred *Jeruſalem,* bringing with him his Images. Which when the People underſtood, in great multitudes they reſorted to *Cæſarea,* beſeeching him for many days, that he would tranſport thoſe Images into ſome other place. But when *Pilate* denied them to perform their requeſt, becauſe the matter would redound to *Cæſar*'s diſhonour, and the *Jews* alſo ceaſed not to ſollicit him; ſome ſix days after, commanding his Souldiers to lie in Ambuſh in a readineſs, he ſate him down in the Tribunal within the *Hippodrome*; making uſe of the opportunity of the place, for that it was moſt fit for a Stratagem. There being urged once more about the ſame buſineſs, he gave a ſign to his Souldiers to beſet them; threatning them with death, except they would preſently give over their ſuit, and repair every one of them with all ſpeed to their own Houſes. But they proſtrating themſelves upon the Earth, and offering their naked Throats, told him that they rather deſired to die, than to ſee their Laws violated. *Pilate* amazed at the conſtancy they ſhewed in the conſervation of their Laws, ſuddenly cauſed *Cæſar*'s Images to be tranſported out of *Jeruſalem* into *Cæſarea:* And not long after he intended to take Money out of the ſacred Treaſury, to cauſe Water to be brought into the City through Conduits, from a Fountain more than two hundred Furlongs off; which the People took ſo ill, that divers thouſands of Men aſſembled themſelves, exclaiming againſt *Pilate,* endeavouring thereby to make him give over his Enterpriſe. Some of them alſo uttered divers injurious ſpeeches againſt him, as it ordinarily falleth out amongſt an unbridled multitude. But he cauſed them to be encompaſſed by a great number of his Souldiers, attired in popular Habit, with Cudgels: as ſoon as they began to exclaim againſt him, he gave a ſign to his Souldiers; they, as it was before commanded them, made uſe of their Cudgels; and without diſtinction of Perſons, fell on all thoſe whom they had encompaſſed; and ſo unmercifully laid on them, who were naked and diſarmed, that ſome of them were killed, others grievouſly hurt; and after this manner was the Tumult and Sedition appeaſed.

Pilate ſeeking to draw Springs of Water to *Jeruſalem,* ſtirs up a Rebellion.

Year after Chriſt 36.

Hedio & Ruf. cap. 6. al. 9.

Jeſus Chriſt crucified by *Pilate.*

At that time was JESUS, a wiſe Man, if it be lawful to call him a Man. For he was the performer of divers admirable Works, and the inſtructer of thoſe who willingly entertain the Truth; and he drew unto him divers *Jews* and *Greeks* to be his followers. This was CHRIST, who being accuſed by the Princes of our Nation before *Pilate,* and afterwards condemned to the Croſs by him; yet did not thoſe who followed him from the beginning, forbear to love him for the Ignominy of his Death. For he appeared alive to them the third day after, according as the Divine Prophets had before teſtified the ſame, and divers other wonderful things of him: And from that time forward the Race of the Chriſtians, who have derived their name from him, hath never ceaſed.

Hedio & Ruf. cap. 7. al. 10.

At that time alſo there fell out another accident, which very ſorely troubled the *Jews*; and in the Temple of *Iſis* at *Rome,* there were many ſhameful acts committed. But I will firſt of all relate the accident in the Temple of *Iſis*; and then I will declare that which befel the *Jews.* There was in *Rome* a Lady called *Paulina,* renowned both for the Nobility of her Houſe, as alſo through her ſtudy and exerciſe of Virtue. Beſides this, ſhe was very rich, and with her Riches beautiful, and in her flouriſhing years; and notwithſtanding a very Mirror of Chaſtity. She was married to a certain Noble-man called *Saturnine,* that equalled her in all thoſe her excellent Perfections. A certain young Man called *Decius Mundus,* one of the Knights of greateſt account at that time, fell in love with her. But ſhe was of that diſpoſition, that it was impoſſible for him to corrupt her by Preſents; and the more ſhe refuſed thoſe infinite Preſents which he ſent unto her, the more was *Mundus*'s heart enflamed with ardent affection; ſo that to enjoy her but one only night, he offered her two hundred thouſand Drachms,

+ this rather an odd insertion here

The Year of the World, 3998. *after Chriſt's Nativity,* 36.

A Drachms amounting in our *Engliſh* Money to ſome ſix thouſand Pounds; yet, for all this, he could not overcome her. For which cauſe, being unable to endure this violent paſſion, he thought beſt to pine himſelf away for want of Food, thereby to deliver himſelf from the Tyranny of that Paſſion wherewith he was afflicted. But there was a certain Free-woman that belonged to *Mundus*'s Father, whoſe name was *Ida*, expert in all ſorts of Subtilties; who being ſore grieved to behold the young Man's Reſolution, whom ſhe ſaw wholly addicted to a deſperate death, ſhe addreſſed her ſelf unto him, and encouraged him with hope; promiſing him to bring him to *Paulina*'s Speech, by the means of a certain Bribe which ſhe intended to offer. He rejoycing very much at her motion, demanded what ſum ſhould ſerve her: Who requiring nothing more than B fifty thouſand Drachms, to obtain *Paulina*; he furniſhed her preſently. When by this means ſhe had quickened the young Man's ſpirit, and received all that which ſhe demanded, ſhe ſteered not the ſame courſe which others had kept, that had the ſolicitation of the matter before, ſeeing ſhe ſaw that Money would not tempt her; but knowing that ſhe was deeply devoted to the ſervice of *Iſis*, ſhe practiſed this ſubtile and unexpected policy. She addreſſed her ſelf to certain Prieſts of the Temple; and upon great hopes, and offer of great Preſents, and paying them down at preſent twenty and five thouſand Drachms, and promiſing them as much more upon the performance of the bargain; ſhe diſcloſed unto them the paſſionate love which the young Man bare unto *Paulina*, exhorting them to work ſo wiſely that he might enjoy her. They bewitched with this huge Preſent they C had and hoped to receive, promiſed her to work the Feat. Whereupon, the eldeſt among them reſorted to *Paulina*; and having free acceſs unto her Preſence, he required that he might have conference with her in ſecret; which when he had obtained, he told her that he was ſent unto her by God *Anubis*, in that the God was ſurprized with her Love, and deſiring that ſhe would come unto him. *Paulina* took great pleaſure in this his diſcourſe, and told her Familiars how ſhe had been honoured with the amorous ſolicitation of a God, and certified her Husband, how God *Anubis* would lie with her: Whereunto he conſented, knowing how great his Wife's chaſtity was. She therefore repaired to the Temple; and after ſhe had ſupt, and the time was come wherein ſhe was uſually accuſtomed to lay her down to reſt, and the Gates were lockt up by the Prieſts D that were within, and the lights likewiſe were taken away; *Mundus*, who lay hid within, failed not to accoſt her; who, thinking that it was God *Anubis*, ſatisfied his Deſires all the Night long; and in the Morning betimes before the Prieſts, who were privy to this Treachery, were ſtirring, he retired himſelf: *Paulina* alſo early in the Morning repaired to her Husband, and acquainted him how *Anubis* appeared unto her; and boaſted among her Familiars, what conference he had uſed with her. But ſome of them believed her not, in regard of the manner of their entertainment; the reſt were altogether amazed, ſuppoſing thoſe things to be no ways incredible, when they bethought themſelves of the Lady's chaſtity. Some three days after this act was committed, *Mundus* meeting with *Paulina*, ſaid unto her: *You have ſaved me two hundred thouſand* E *Drachms, wherewith you might have augmented your Treaſure; and this notwithſtanding, you have not failed to ſatisfy my requeſt: Neither have I grieved that you have contemned me under the name of* Mundus; *ſince that undertaking* Anubis*'s name, I have accompliſhed my deſire:* and this ſaid, he departed. But ſhe preſently amazed with the Man's audacious impudence, tore her Garments; and having told her Husband of all this ſubtil circumvention, ſhe requeſted earneſtly his aſſiſtance, and that he would not forſake her in the proſecution of her revenge; who preſently acquainted the Emperor with every particular thereof. Now when *Tiberius* had diligently underſtood how all things had happened, by the inquiſition and examination of the Prieſts, he condemned them and *Ida*, who had been the inventer and complotter of this Treaſon againſt F *Paulina*, to be hanged: He pulled down the Temple alſo, and caſt *Anubis*'s Statue into *Tyber*, and baniſhed *Mundus*; ſuppoſing that he ought not to be more grievouſly puniſhed, conſidering that the fault which was committed by him, proceeded from extream love. Behold here the inſolence committed in the Temple of *Iſis*, by the Prieſts that appertained to that Temple. Now I intend to declare that which happened to the *Jews* that were at that time in *Rome*, according as I both purpoſed and promiſed.

Tiberius cauſes *Iſis*'s Prieſts, and *Ida* to be hanged, and baniſhes *Mundus*.

The year of the World, 3998. *after Chriſt's Nativity*, 36.

H

CHAP. V.

Tiberius *cauſeth all the* Jews *to be baniſhed from* Rome. Pilate *puniſheth the* Samaritans, *for having drawn themſelves together in Arms: They accuſe him to* Vitellius *Governour of* Syria, *who ſends him to* Rome *to clear himſelf.*

Fulvia delivers Gold and Purple for the Temple in *Jeruſalem*, which the *Jews* convert to their own uſes.

THere was a certain *Jew*, that having been accuſed for the breach of the Laws of his Country, and fearing to be puniſhed for the ſame, fled from thence, being I a Man of a moſt miſchievous behaviour. He dwelling at that time in *Rome*, profeſſed himſelf to be an expounder of *Moſes*'s Law; and drawing to him three others, no leſs Reprobates than himſelf, he followed his ordinary Profeſſion. *Fulvia*, a Lady of much honour, became their Scholar, and had embraced the Religion of the *Jews*; whom they had perſwaded to ſend certain Purple and Gold to the Temple of *Jeruſalem*; which after they had received, they converted it to their own uſe, as before they had determined to do. *Tiberius*, who was informed hereof by *Saturnine* his familiar Friend, and *Fulvia*'s Husband who had diſcovered the ſame unto him, commanded all *Jews* whatſoever to depart out of *Rome*. Of theſe the Conſuls choſe out and enrolled to the number of four thouſand Men, whom they ſent into *Sardinia*; and puniſhed divers of them that refuſed K to bear Arms, for fear they ſhould tranſgreſs the Ordinances of their Country. So that by reaſon of the looſe behaviour of four wicked Perſons, all thoſe of our Nation were driven out of the City of *Rome*.

The *Samaritans* aſſemble at *Tirathaba*. *Pilate* overcometh them.

The Year of the World, 3999. *after Chriſt's Nativity*, 37.

Alias, chap. 1. *Pilate* accuſed before *Vitellius*, is ſent to *Rome*.

Neither was the Nation of the *Samaritans* exempt from this trouble: For a certain ſubtil Companion, who ſought by all the means he might, to encroach upon the Peoples favour, perſwaded them to withdraw themſelves with him to the Mount *Gerazim* (which they ſuppoſed to be the holieſt amongſt all their Mountains) in which place he promiſed he would ſhew them the Sacred Veſſels buried in a certain place, where *Moſes* had laid them: And at that time they being gathered together in Arms, by his perſwaſion, encamped themſelves in a Borough called *Tirathaba*, where they entertained thoſe that re- L paired thither, to join themſelves with them, to the end they might aſcend the Mountain with the greater Company. But *Pilate* prevented them, and got up before them with Horſe and Foot; who, charging thoſe that were aſſembled in the Borough, put them to flight; and ſlaying ſome, and putting the reſt to flight, led away a great number of them Priſoners with him: *Pilate* executed the chiefeſt Ring-leaders amongſt them. The tumult of theſe *Jews* being publiſhed abroad, and their miſfortune made known, the Senate of *Samaria* addreſſed themſelves to *Vitellius* who had been Conſul, and who at that time governed *Syria*; before whom they accuſed *Pilate*, for the murder of thoſe whom he had killed, ſaying, *That they aſſembled not in* Tirathaba *to rebel againſt the* Romans, *but to ſecure themſelves againſt* Pilate*'s Tyranny.* Whereupon *Vitellius* ſent *Mar-* M *cus* his Friend to take charge of *Judea*, commanding *Pilate* to return to *Rome*, and to ſatisfie the Emperor of thoſe things whereof the People had accuſed him. Hereupon *Pilate*, after he had remained ten years in *Jewry*, repaired to *Rome*, having no means to contradict the Command that *Vitellius* had given him. But before he arrived there, *Tiberius* was dead.

CHAP. VI.

N

Vitellius *reſtoreth the High-Prieſt's Veſtments to the* Jews, *to keep as they did formerly: He treateth in* Tiberius*'s behalf, with* Artobanus *King of the* Parthians: *the cauſe of his hatred againſt* Herod *the Tetrarch.* Philip, *Tetrarch of* Trachonitis, *of* Gaulanitis, *and of* Bathanæa, *dieth without Children; his Dominions are re-united to* Syria.

Hed. & Ruf. c. 8. *al.* 12. *Vitellius* forgives the *Jews* their Tribute, and commits the High-Prieſt's Garments to them.

AS ſoon as *Vitellius* came into *Judea*, he went up to *Jeruſalem*, and celebrated there the Feaſt of the Paſſover; and after he had been magnificently entertained in that place, he forgave the Citizens all the Tribute of thoſe Fruits which were ſold. He delivered them alſo the Ornaments of the High-Prieſts, with all the O reſt of the Prieſtly Furniture within the Temple, committing the charge thereof unto the Prieſts, according as in times paſt they had the ſame. But at that time they

The Year of the World, 3999. *after Chriſt's Nativity,* 37.

A were laid up in the Caſtle of *Antonia*, for this cauſe which followeth: *Hircanus* the High-Prieſt, the firſt of that name, having builded a Tower near unto the Temple, did for the moſt part make his Reſidence therein, and there kept his Veſtments that were committed to his charge, the rather for that he only had the Authority to put them on, and return them into their place at ſuch time as he came down into the City, and put on his accuſtomed Raiment. His Succeſſors did the ſame, till *Herod* being exalted to the Kingdom, and ſeeing this Tower to be ſtrongly ſituated, builded the ſame moſt magnificently, and called it *Antonia*, in honour of *Antony* his great Friend. And having found theſe Veſtments in the place, he retained them with him, aſſuring himſelf, the People would attempt nothing againſt him. *Archelaus* his Son, and Succeſſor B in the Kingdom, kept the ſame courſe that *Herod* had done. But after that the *Romans* had obtained the Soveraignty thereof, they kept the High-Prieſt's Ornaments in their hands, and reſerved them in a place builded for that purpoſe, under the Seal of the Prieſts; and the Governor of thoſe that kept the Sacred Treaſure, lighted the Lamp every day in that place: Every ſeventh day before the Feaſt, the Governor delivered them into the High-Prieſt's hands; and after they were purified, he put them on to do Divine Service, and the next day after the feaſt he returned them again to the ſame place where they were kept before; which cuſtom was obſerved thrice every year, in the time of a Faſt. But *Vitellius* returned thoſe Ornaments into the hands of the Prieſts, according to the antient Orders; leaving them to be uſed when need required; commanding the C Governor to trouble himſelf no more about the place where they ſhould be kept. After he had done this favour to the Nation of the *Jews*, he depoſed the High-Prieſt *Joſeph*, ſirnamed *Caiaphas*; and advanced *Jonathan*, the Son of *Ananus*, to that Dignity, and afterwards returned to *Antioch*.

Vitellius advanced *Jonathan* to the Prieſthood, and degrades *Joſeph*.

At that time he received Letters from *Tiberius*, by which he commanded him to capitulate and conclude a Friendſhip with *Artabanus*, the King of the *Parthians* (whoſe hatred he ſuſpected and feared, leſt, ſeizing on *Armenia*, he ſhould work farther miſchief againſt the State of *Rome*) deſiring him to aſſure the League by Hoſtages, and namely, with *Artabanus*'s Son. After *Tiberius* had written theſe Letters above mentioned unto *Vitellius*, he perſwaded the Kings of *Iberia* and *Alania* by great ſtore of D Money, that with all expedition they ſhould make War againſt *Artabanus*: But the *Iberians* would not be drawn thereunto; yet they ſuffered the *Alanes* to march thorough their Country, and opened them their Gates of the Mount *Caſpius*, to give them paſſage to invade *Artabanus*. Thus once more was *Armenia* conquered, and the Country of the *Parthians* was invaded, whereby the chiefeſt among them were killed. The King's Son alſo was killed in thoſe Conflicts, with divers thouſands of his Army. Moreover, *Vitellius* having ſent Money to a Kinſman and Friend of *Artabanus*, pretended to corrupt him, to make *Artabanus* away. But *Artabanus* perceiving the Plot that was intended againſt him; and ſeeing that he could not eſcape, becauſe it was attempted by a great number of the beſt accounted Nobles within his E Court, ceaſed to paſs any further: And ſeeing himſelf moſt apparently environed, and thinking that under the colour of Friendſhip, he was fraudulently betrayed, he thought it better to retire himſelf into the Provinces of the higher Country, and there to ſave himſelf, rather than to put himſelf in hazard, and reſort unto them who had already betrayed and forſaken him. Arriving in that place, he aſſembled a great number of Soldiers of the Countrys of *Danes* and *Swedes*; and having fought againſt them who had oppoſed themſelves againſt him, he recovered his Kingdom. When *Tiberius* had tidings hereof, he endeavoured to draw *Artabanus* into Friendſhip with him; which when *Artabanus* had notice of, he willingly admitted; ſo that *Artabanus* and *Vitellius* met together near *Euphrates*, and, by the means of a F Bridg that was builded upon the River, they debated the matter together; being each of them attended by their Guards. After they had concluded the Peace, *Herod* the Tetrarch feaſted them in a very magnificent Pavilion, erected in the midſt of the River, with great coſt. And not long after, *Vitellius* ſent *Darius*, *Artabanus*'s Son, in Hoſtage to *Rome*, with divers Preſents, amongſt which there was a Man ſeven Cubits high, a *Jew* born, who was named *Eleazer*, and was called a Giant by reaſon of his ſtature. That done, *Vitellius* returned to *Antioch*, and *Artabanus* to *Babylon*. But *Herod*, deſirous to be the firſt that ſhould advertiſe *Cæſar* of the receipt of theſe Hoſtages, ſent an expreſs with Letters, by which he fully ſatisfied him of all that which had hapned, omitting nothing for the Conſul to acquaint him; ſo that after *Vitellius*'s G Letters were brought unto him, and that *Cæſar* had already aſſured him of the true information that *Herod* had given him, *Vitellius* was much troubled: And ſuſpecting he had received a greater injury than the matter made ſhew for, he conceived in his Heart

The *Parthians* loſe *Armenia*.

What hapned between *Vitellius* and *Artabanus*.

Artabanus reſtored by the *Danes* and *Swedes*.

Herod's Banquet in the midſt of *Euphrates*.

Artabanus ſends his Son in Hoſtage, and a *Jew* 7 cubits high.

Herod advertiſeth the Emperor of all things.

The year of the World, 3999. after Christ's Nativity, 37.

a ſecret ſpite, which continued until *Tiberius* was dead, and *Caius* obtained the H Empire.

At that time alſo *Philip*, *Herod*'s Brother, died, in the twentieth year of *Tiberius*'s Reign, after he had reigned himſelf for the ſpace of ſeven and thirty Years, in *Trachonitis*, *Gaulonitis*, and *Bathanæa*. During all the time of his Government, he behaved himſelf very peaceably; for he made his abode within his own Dominion. He walked, being accompanied with a ſmall number of his choſen Servants, and had that Seat carried after him wherein he was accuſtomed to ſit and do Juſtice; to the end, that if any one preſented himſelf, and required his aſſiſtance, he might, without delay, do him right. For upon the firſt motion, the Seat was placed in that part wherein the Plaintiff met him; and being ſeated thereon, he examined the cauſe, puniſhing thoſe that I were guilty, and abſolving the innocent. He died in *Juliade*, and was buried in the Sepulchre which he himſelf had cauſed to be built; and his Obſequies were performed with great Solemnity and Majeſty. And for that he left no Heirs Males behind him, *Tiberius* ſeized on his Eſtate, which he united to the Government of *Syria*; ordaining that the Tributes that were gained in his Tetrarchy, ſhould be kept within the bounds of the ſame Country.

Hed. & Ruf. c. 9. al. 13.

The year of the World, 4000. after Christ, 38.

CHAP. VII. K

A War between Aretas *King of* Petra, *and* Herod *the Tetrarch; who having married his Daughter, would repudiate her, to marry* Herodias, Ariſtobulus*'s Daughter, and his Brother* Herod*'s Wife.* Herod*'s Army is totally routed, and the* Jews *impute it to* John *the Baptiſt*'s *Impriſonment.* Herod *the Great's Poſterity.*

Herod puts away *Aretas*'s Daughter, and marries *Herodias* his Brother's Wife.

MEan while *Aretas* King of *Arabia Petræa*, and *Herod*, fell at ſtrife, the one with the other, for this cauſe that enſueth: *Herod* the Tetrarch married *Aretas*'s Daughter, with whom he had lived married a very long time. Afterwards, taking his L Journy towards *Rome*, he lodged with *Herod* his half Brother by the Father's ſide (for *Herod* was the Son of *Simon*'s Daughter, which *Simon* was the High-Prieſt) and there being ſurprized with the love of *Herodias*, his Brother's Wife, which was the Daughter of *Ariſtobulus* their Brother, and Siſter to the Great *Agrippa*; he was ſo bold as to propoſe Marriage to her, which was to be performed as ſoon as he returned back from *Rome*; and to repudiate *Aretas*'s Daughter. After he had ratified thoſe Covenants, he continued his Voyage to *Rome*; from whence he no ſooner returned, and performed that for which he went, but his Wife (who had ſome privy notice of the Conventions which were made betwixt him and *Herodias*) before he ſuſpected that ſhe knew thereof, required him to ſend her to the Caſtle of *Macheron*, which was the Fron- M tier Town betwixt *Herod*'s and *Aretas*'s Countrys; without acquainting him any ways with her intent. *Herod* condeſcended unto her requeſt, thinking ſhe was ignorant of his drift: But ſhe, long before that time, had taken order with the Governor of *Macheron* (which at that time was under her Father's Government) to prepare all things for her Journy; where being arrived, ſhe ſpeedily poſted into *Arabia*, under the Convoy of thoſe Governors, who received and conducted her, the one after the other. As ſoon as ſhe arrived in her Father's Court, ſhe preſently acquainted him with *Herod*'s reſolution; whence aroſe the beginning of this diſcord between them. Therefore they both of them aſſembled their Armies upon the Confines of the Country of *Gamalite*, and fought under the Conduct of the two Generals, to whom they had com- N mitted their Armies: In this Battel *Herod*'s Army was wholly defeated, thro the Treaſon that was plotted againſt him by certain baniſhed Men of *Philip*'s Tetrarchy, which were in pay with *Herod*. *Tiberius* got notice of all this, by thoſe Letters which *Herod* had written unto him; and being very much diſpleaſed with *Aretas* for his proud attempt, he commanded *Vitellius* to make War againſt him; deſiring him, that if he could take him alive, he ſhould ſend him bound unto him; but if dead, he ſhould ſend him his Head.

Herod's Wife returned to her own Country.

Herod's Army routed by the *Arabians*. *Tiberius* commands *Vitellius* to make War againſt *Aretas*.

Hed. & Ruf. c. 10. al. 14.

Divers *Jews* were of the opinion, that *Herod*'s Army was overthrown by the juſt vengeance of God, who puniſhed him moſt juſtly, becauſe of the Execution which he cauſed to be done on *John* ſirnamed *Baptiſt*: For he had put this Man to death, who O was endued with all Virtue, and who exhorted the *Jews* to addict themſelves thereto, and to practiſe Juſtice towards Men, and Piety towards God; exhorting them to be

A baptized; and telling them, that Baptiſm ſhould at that time be agreeable unnto God, if they ſhould renounce not only their Sins, but if to the purity of their Bodies they ſhould add the cleanneſs of their Souls, repurified by Juſtice. And whereas it came to paſs, that divers flocked and followed him to hear his Doctrine; *Herod* feared, leſt his Subjects allured by his Doctrine and perſuaſions, ſhould be drawn to revolt. For it ſeemed that they would ſubſcribe in all things to his advice; he therefore thought it better to prevent a miſchief by putting him to death, than to expect ſome ſudden Commotion, which he might afterwards repent. Upon this ſuſpicion, *Herod* cauſed him to be bound, and ſent to the Caſtle of *Macheron*, whereof we have ſpoken heretofore; and there he was put to death. The *Jews* were of opinion, that in revenge of B this ſo grievous a ſin, *Herod*'s Army, againſt whom God was diſpleaſed, had been ſubjected to their utter ruin and overthrow. But *Vitellius* being reſolved to make War againſt *Aretas*, gathered together two Legions, and all thoſe Horſe or Foot that he could aſſemble among thoſe Kings who were the *Romans* Allies; and marching towards *Petra*, he ſtayed at *Ptolemais*, becauſe he pretended to paſs by *Judea*. Which when the principal Nobles amongſt the *Jews* had notice of, they went out to meet him; beſeeching him that he would not paſs thorow that Country, becauſe it was a cuſtom among them not to ſee any Images born, ſuch as he had of divers colours in his Army. Whereunto he condeſcended; and having changed his purpoſe, he cauſed his Army to march thorow the great Plain: As for himſelf, he came to *Jeruſalem*, C accompanied with *Herod* the Tetrarch and his Friends, to offer Sacrifice to God upon the next Feſtival day: where he was moſt magnificently received by all the People of the *Jews*. He ſtayed for the ſpace of three days, during which time he depoſed *Jonathan* from the High-Prieſthood, and gave it to *Theophilus* his Brother. The fourth day Letters came to him, that advertiſed him of *Tiberius*'s death; for which cauſe he commanded the Oath of Fidelity ſhould be adminiſtred to the People in the new Emperor *Caius*'s behalf. He called back his Army alſo, and ſent them to their Winter-Quarters; becauſe it was not lawful for him to proſecute the War, by reaſon the Empire was fallen unto *Caius*.

The Year of the World, 4000. *after Chriſt's Nativity,* 38.

John Baptiſt ſlain by *Herod*. *Hed. & Ruf. chap.* 16.

Vitellius leads his Army againſt *Aretas*.

The Year of the World, 4001. *after Chriſt's Nativity,* 39.

Vitellius diſplaces *Jonathan*, and prefers his Brother.

Caius ſucceeds *Tiberius*.

It is ſaid, that *Aretas* hearing news of *Vitellius*'s Expedition or Voyage, and after he D had taken counſel of the *Augurs*, ſaid, That the Army ſhould not advance as far as *Petra*; becauſe he that had the command of the Expedition, or he that obeyed his Ordinance in conducting the ſame, or he againſt whom the Army was conducted, ſhould die. *Vitellius* therefore retired to *Antioch*. A year before the death of *Tiberius*, *Agrippa*, *Ariſtobulus*'s Son, came to *Rome*, to treat with the Emperor about certain Affairs. But before I ſpeak any thing hereof, I will relate *Herod*'s Progeny, both for that it is pertinent to this preſent Narration; and alſo, that the greatneſs of God's Providence may appear; to the end that a Man may know, that neither the number of Children, nor any other human force whatſoever it be, can be available without the fear of God; conſidering that within the ſpace of one hundred years, or ſome-E what leſs, it fell out, that all *Herod*'s Line, which was very populous and fruitful, was extinguiſhed, a very few excepted: Whereby we are given to underſtand what the miſery of mankind is, and learn to moderate our ſelves. It is alſo expedient to ſpeak ſomething of *Agrippa*; who amongſt all other, deſerveth admiration; that being a Man wholly in obſcurity, and baſe in Birth, he was exalted to ſuch greatneſs, as no one of thoſe that knew him, would ever have thought his Fortune ſhould have ſuch ſucceſs and power. And altho heretofore I have ſpoken ſomewhat of this matter, yet it is requiſite that I ſpeak ſomething more expreſly thereof in this place. *Herod* the Great had two Daughters born by *Mariamne*, *Hircanus*'s Daughter; The one of them, which was called *Salampſo*, was married by *Herod* to *Phaſalus*, the Son of *Pha-F ſalus*, *Herod*'s Brother: The other called *Cypros*, was married to *Antipater* her Couſin, who was *Salome*'s Son, who was *Herod*'s Siſter. *Phaſalus* had five Children by *Salampſo*; three Sons, *Antipater*, *Herod*, and *Alexander*; and two Daughters, *Alexandria* and *Cypros*, whom *Agrippa* the Son of *Ariſtobulus* married; and *Alexandria* was married to *Timaus* of *Cyprus*, who was a Man of great dignity, and with whom ſhe died without Iſſue. *Cypros* had by *Agrippa* her Husband, two Sons and three Daughters, *Bernice*, *Mariamne*, and *Druſilla*; their two Sons were called *Agrippa* and *Druſus*: *Druſus* died very young; but *Agrippa* was brought up by his Grandfather among his other Brethren, *Herod*, *Ariſtobulus* and *Bernice*. Theſe were *Herod*'s Children, Son unto him who was ſurnamed the Great: *Bernice* was *Coſtobarus*'s Daughter, begotten G on *Salome*, *Herod*'s Siſter: *Ariſtobulus* died, leaving his Children under age, under his Father's charge, with *Alexander* his Brother, as we have already related. Theſe attaining their full Age, were thus married; *Herod*, Brother to *Agrippa*, was matched with

Aretas inform'd that it was impoſſible for the Army to come to *Petra*.

Herod the Great's Children

The year of the World, 4001. after Christ's Nativity, 39.

Mariamne, Olympias's Daughter, who was *Herod* the Great his Daughter, and of *Jo-* H *ſeph*, *Herod*'s Brother; by her he had his Son *Ariſtobulus*: *Ariſtobulus*, *Agrippa*'s third Brother, married *Jotape*, the Daughter of *Sampſigeram*, King of the *Emeſenians*: They had a Daughter which likewiſe was called *Jotape*, which was deaf. Theſe were the Children begotten by *Herod*'s three Sons. But *Herodias* their Siſter married *Herod*, the Son of *Herod* the Great, whom he begot of *Mariamne*, the Daughter of *Simon* the High-Prieſt, by whom *Salome* was begotten. After her birth, *Herodias*, in contempt of the Laws of the Country, married her ſelf with *Herod*, her Husband's Brother, begotten of the ſame Father, being ſeparated from him during his life-time, who was Tetrarch of *Galilee*. His Daughter *Salome* was married to *Philip*, the Tetrarch of *Trachonitis*, *Herod*'s Son: Who dying without Children, *Ariſtobulus* married her, who was *Herod*'s Son, and *Agrippa*'s Brother: They had three Sons, *Herod*, *Agrippa*, and *Ariſto-* I *bulus*. See here the Poſterity of *Phaſælus* and *Salampſon*. *Antipater*, by *Cypros*, had a Daughter that likewiſe was called *Cypros*, which was married to *Alexas Selcias*, the Son of *Alexas*; of whom he begat a Daughter called likewiſe *Cypros*. As for *Herod* and *Alexander*, who (as I ſaid) were *Antipater*'s Brothers, they died without Iſſue. *Alexander*, *Herod*'s Son, who was killed by his Father, begat *Alexander* and *Tigranes* on the Daughter of *Archelaus*, King of *Cappadocia*: *Tigranes* being King of *Armenia*, died without Iſſue, after he had been accuſed at *Rome*: *Alexander* had a Son called *Tigranes*, after his Brother's name, who was ſent by *Nero* to reign in *Armenia*, who had a Son called *Alexander*, who married *Jotape*, the Daughter of *Antiochus*, King of *Comagena*: K This *Alexander*, by *Veſpaſian*, was elected King in *Leſis*, a City of *Cilicia*. As ſoon as *Alexander*'s Poſterity began to multiply, they fell from their Country Religion, to follow the cuſtoms of the Greeks. All the reſt of King *Herod*'s Daughters died without Iſſue. Having after this manner reckoned up *Herod*'s Poſterity, which continued until ſuch time that *Agrippa* the Great began to reign; it remaineth at this time to declare what adventures befel this *Agrippa*; and how he eſcaping his Dangers, obtained at laſt ſo great Power and Dignity.

Hed. & Ruf. c. 8. al. 15.

CHAP. VIII. L

By what ſeveral Accidents of Fortune, Agrippa, *ſirnamed the Great, who was* Ariſtobulus's *Son, and* Herod *the Great's Grand-child and* Mariamne's, *was made King of the* Jews *by the Emperor* Caius Caligula, *as ſoon as he had ſucceeded* Tiberius.

Agrippa thro his laviſhneſs falls into neceſſity.

SOme little time before the death of King *Herod*, *Agrippa* was gone to *Rome*; where he came very well acquainted with *Druſus*, *Tiberius* the Emperour's Son; and was beloved of *Antonia*, the Wife of *Druſus* the Elder, by the means of his Mother *Bernice*, whom *Antonia* held in great eſteem, and to whom ſhe had recommended M her Son. And whereas by nature he was of a liberal and generous Spirit, as long as his Mother lived, he would not diſcover his inclination, leſt he ſhould provoke her diſpleaſure againſt him. But immediatly after *Bernice* was dead, and he became his own Maſter, partly by his daily and bountiful entertainment and living, partly by his immoderate Liberalities, but eſpecially by his laviſh Prodigality towards *Cæſar*'s Freemen, whoſe favour he hunted after, he was brought into extream Poverty, and could no more live at *Rome*; the rather for that *Tiberius* having loſt his Son, forbad his friends to come into his ſight, leſt their preſence ſhould refreſh and encreaſe the ſorrow he conceived for the loſs of his Son. For theſe cauſes he returned back into *Judea*, having but badly ordered his Affairs, ſpent his Money, and left himſelf no means to ſatiſ- N fie his importunate and many Creditors: For which cauſe, uncertain how to diſpoſe of himſelf, and aſhamed of his preſent eſtate, he withdrew himſelf into a Caſtle called *Malatha* in *Idumæa*, to paſs away obſcurely and miſerably the reſt of his time. Which purpoſe of his, when *Cypros* his Wife perceived, ſhe endeavoured by all means to prevent his reſolution: She wrote to *Herodias* his Siſter, who was married to *Herod* the Tetrarch, acquainted her both what *Agrippa* had decreed, as alſo by what neceſſity he was enforced thereunto; and ſhe exhorted her, that in regard of affinity ſhe would aſſiſt him, and imitate her in this, who, as much as in her lay, relieved his miſery, altho her Fortunes were far weaker than hers. Being therefore ſent for by his Siſter and Wife, he was commanded to dwell in *Tiberias*, and had a certain Sum of money O aſſigned him for his maintenance; and for his greater honour, was appointed Magiſtrate of that City. Yet *Herod* did not continue long time in that mind, altho by the

Agrippa would ſhorten his miſerable life. *Cypros* his Wife, certifies *Herodias* of his Poverty, and requires her aſſiſtance.

He dwelleth at *Tiberias*.

A means he had given him, he had not ſatisfied his Kinſman's neceſſities. For being in the
City of *Tyre* in a certain company, where he drank immoderately, *Agrippa* eſteemed it
for an extream injury, that *Herod* had upbraided him with his poverty, and hit him in
the Teeth, that he maintained him at his charge. For which cauſe he withdrew himſelf
to *Flaccus*, who had been ſometimes Conſul at *Rome*, and for the preſent was Preſident
of *Syria*, with whom he had been very familiar at *Rome*: *Flaccus* received him very
kindly, and alſo had done the like a good while before to *Ariſtobulus*, *Agrippa*'s Brother,
who were both at variance between themſelves; yet notwithſtanding this Diſſention
between them, *Flaccus* entertained them both with equal favour. But *Ariſtobulus*
remitted nothing of his hatred he bare his Brother, and never reſted till he had
B drawn *Flaccus* into diſlike with his Brother, upon this occaſion: The Inhabitants of
Damaſco, contending with the *Sidonians* about their limits, and being to debate their
Cauſe before *Flaccus*; knowing what intereſt *Agrippa* had in him, they beſought him
that he would further their Cauſe, promiſing him a great Sum of Money: whereupon
he addreſſed himſelf in what he could, to further thoſe of *Damaſco*. But *Ariſtobulus*
who had an inkling of this concluſion and promiſe, accuſed his Brother to *Flaccus*; and
after enquiry was made, and he found guilty of the Fact, *Agrippa* grew out of the Preſident's
favour; and falling again into extream poverty, he came to *Ptolemais*; and
having no way to ſubſiſt, he reſolved to go into *Italy*. And ſeeing he wanted Money,
C he commanded *Marſyas* his Free-man, that by all means whatſoever he ſhould ſeek to
take up Money upon Intereſt. He ſpake unto *Protus* (who was *Agrippa*'s Mother's Free-man,
who by the Teſtament of his deceaſed Miſtreſs, was left unto *Antonius*'s protection)
that upon his Maſter's Bill and Promiſe, he would lend him ſome Money. But he
alledging that *Agrippa* before that time owed him Money, extorted from *Marſyas* a Bill
of his hand for twenty thouſand Attick Drachms; deducting out of that Sum two
thouſand and five hundred, which *Marſyas* took for himſelf; which he might the more
eaſily do, for that *Agrippa* could not otherwiſe chuſe. Having therefore received this
Money, he went to *Anthedon*, where getting Shipping, he prepared himſelf for the
journey.

The year of the World, 4001. *after Chriſt's Nativity*, 39.

Herod upbraids *Agrippa* with his Poverty, who retires to *Flaccus*.

Ariſtobulus draws *Agrippa* into *Flaccus*'s disfavour.

Agrippa borrows mony of *Protus*.

But when *Herennius Cappito*, who was Treaſurer of *Jamnia*, underſtood of his being
D there, he ſent his Soldiers to him, to exact three hundred thouſand Silver Drachms at
his hands, for which he ſtood indebted to *Cæſar*'s Treaſurer, during his being at *Rome*;
by which means he was enforced to ſtay. Whereupon he made a ſhew that he would
obey their demand; but as ſoon as it was night, he cauſed the Cables of the Ship to be
cut, and caſt off, and ſailed to *Alexandria*: there he requeſted *Alexander Alabarcha*, to
lend him two hundred thouſand Drachms in Silver; he proteſted that he would truſt
him with nothing: But admiring *Cypros* his Wife's conſtant love towards her Husband,
and her many other Virtues; he, upon her promiſe, condeſcended to do him a kindneſs:
Whereupon, in preſent Money, he payed him five Talents in *Alexandria*, and
E promiſed to deliver him the reſt of the Money at *Puteol*, fearing *Agrippa*'s unthriftineſs.
Thus *Cypros* having furniſhed her Husband for his Journey into *Italy*, returned her ſelf
and her Children into *Judea* by Land. But *Agrippa*, as ſoon as he arrived at *Puteol*,
wrote unto *Tiberius Cæſar*, who lived in *Capreæ*, ſignifying unto him that he came to
do his Duty; beſeeching him that he would grant him free and favourable acceſs. *Tiberius*
with all expedition returned him a very kind anſwer; aſſuring him, that he
would be very glad to ſee him ſafely arrived in *Capreas*. In a word, as ſoon as he was
arrived, *Cæſar* expreſſed and made it known, that his affection was anſwerable to his
Letters; and both embraced him, and lodged him. The next day *Cæſar* received Letters
from *Herennius Cappito*, who advertiſed him that *Agrippa* owed three hundred thouſand
F Drachms of Silver, which he borrowed, and payed not at the time prefixed;
and that when the appointed time of payment was come, he was fled out of the Country,
and by this occaſion he had deprived him of the means to conſtrain him to make
ſatisfaction. When *Cæſar* had read theſe Letters, he was highly diſpleaſed, and commanded
thoſe of his Chamber, that they ſhould not admit *Agrippa* to his preſence, until
ſuch time as he had diſcharged that debt.

Agrippa flies to *Alexandria* by Night, where he borrows mony.

Arrives at *Puteol*, and is admitted to *Cæſar*'s preſence.

But he, nothing daunted at *Cæſar*'s diſpleaſure, required *Antonia*, *Germanicus* and
Claudius's Mother, who was afterwards Emperour, to lend him the Sum of three hundred
thouſand Drachms, to the end he might not loſe *Cæſar*'s friendſhip. Who remembring
her *Bernice*, *Agrippa*'s Mother, and with what familiarity they had converſed
G together, and how *Agrippa* likewiſe had been brought up with *Claudius* her Son, lent
him that Money: Whereupon, he paying the debt, without any contradiction, enjoyed
the Prince's favour; and was ſo reconciled to *Cæſar*, that he committed his Nephew
to *Agrippa*'s charge; commanding him to attend him always, whitherſoever he went.

He borrows 300000 drachms of *Antonia*.

Caius commended to *Agrippa*.

Being

The Year of the World, 4001. *after Chriſt's Nativity*, 39.

Allius Cæſar's Freeman lends *Agrippa* Mony.

Being by this benefit bound and tied to *Antonia*, he began ro reverence her Nephew H *Caius*, who was gracious in all Mens Eyes, and honoured in memory of his Parents. At that time by chance there was one *Allius* a *Samaritan*, *Cæſar*'s Freeman, of whom he borrowed ten hundred thouſand Drachms of Silver; and payed *Antonia* her due, and kept the reſt, the more honourably to attend and wait on *Caius*. By whom being entertained with moſt inward familiarity, it happened one day, that riding in the ſame Coach with him, *Agrippa* wiſh'd (for they two were alone) that *Tiberius* might ſhortly ſurrender the Kingdom and Empire unto *Caius*, who was every way more worthy than he. Theſe words of his were overheard by the Coachman called *Eutychus*, who was *Agrippa*'s Free-man, who for that time ſpoke not a word thereof; but being afterwards accuſed for ſtealing *Agrippa*'s garment (as he indeed had done) and brought I back again, after he had fled away to *Piſo* (who was the Governor of the City) he asked him why he fled; who anſwered, that he had certain ſecrets which he deſired to reveal unto *Cæſar*, that appertained to his profit and ſafety; for which cauſe he was ſent by him in Bonds to *Capreas*. *Tiberius* according to his dilatory manner, wherein no King or Tyrant ever equalled him, held him Priſoner. For neither did he preſently admit any Ambaſſadors, neither ſent he Succeſſors to thoſe who were Governors of his Provinces, when the former were dead; and was no leſs negligent in yielding audience to his Priſoners. But when his Friends at any time queſtioned him, why he uſed theſe accuſtomed delays; he anſwered them, that he deferred the Ambaſſadors after that manner, leſt, if he ſhould ſuddenly diſpatch them, they ſhould inſtantly return with new, whereby it ſhould come to paſs, that he ſhould be continually troubled K in entertaining and diſmiſſing them.

Hed. & Ruf. cap. 13. *Eutychus Agrippa*'s Freeman, thinks to accuſe him to the Emperor.

Why *Tiberius* changed not his Governors.

And as for his Offices, he left them in their hands to whom he had committed them, in regard of his Subjects welfare. For naturally all Magiſtracy is ſubject to Avarice; but eſpecially ſtrangers induce thoſe who exerciſe the ſame, to gather and ingroſs the more eagerly, whenas the time of their Authority is ſhort, and of ſmall aſſurance; whereas, if they ſhould continue in the ſame for a long time, in regard of the gain they had made, and the much profit they had raiſed, they would be afterwards leſs greedy to extort further. Now if he ſhould ſend others to ſucceed them on a ſudden, it were impoſſible for him to content them, notwithſtanding their many Bribes: whereas, in L giving them time to fill their Purſes, when they had gotten well, they would abate the furious deſire of Lucre which they affected before. And to this purpoſe he told them an example of a poor Man that was a Lazar, to whoſe wound a great number of Flies aſſembled themſelves, and covered the ſame; at ſight whereof ſome by fortune arriving there, and having compaſſion of his miſery, and ſuppoſing that the cauſe why he repulſed them not, proceeded from his diſability, approached near to help him, but he prayed them to let him alone. Whereupon they demanded the cauſe wherefore he that was hurt, refuſed to be delivered from ſo irkſome an evil; he anſwered them, for that they ſhould do him more wrong, if thoſe Flies were driven away; ***for that being already full of Blood, they prick me not,*** (ſaid he) ***neither ſuck me ſo earneſtly,*** M ***but give me ſome eaſe, whereas if new ſhould light on my wound which were hungry, and ſhould ſeize my fleſh in that deſperate eſtate that I am, they would procure my death.*** For theſe cauſes he ſaid; that ſeeing his Subjects already conſumed by ſo many exactions, he thought it a good policy in him, and a better proviſion for them, not to ſend them new Governors continually, who might, after the manner of Flies, ſuck them to the quick; eſpecially, if to their innate covetouſneſs, he ſhould add the fear of their ſudden diſplacing. Now to prove that to be true, which I have declared of *Tiberius*'s diſpoſition, this action of his may ſuffice to juſtify me: For having been Emperor for the ſpace of twenty two years, all thoſe Governors which he ſent into *Jewry* were two, namely *Gratus*, and *Pilate* his Succeſſor; neither carried he himſelf otherwiſe towards N the reſt of his Subjects of the Empire.

Why *Cæſar* would not hear his Priſoners.

Agrippa ſolicits *Antonia* to bring *Eutychus* to his Anſwer.

Antonia much honored by *Tiberius*, diſcovers *Sejanus*'s Conſpiracy to *Cæſar*.

And as for his Priſoners, the reaſon why he delayed ſo much to give them audience, was, to the end that they who had been condemned to death, ſhould not ſpeedily be delivered from thoſe torments wherewith he threatned them, and which they had deſerved by their wickedneſs. For whilſt he kept them in that pain, their miſery encreaſed the more. For this cauſe *Eutychus* could not obtain Audience at his hands, but was a long time detained Priſoner. Afterwards, in proceſs of time, *Tiberius* tranſported himſelf from *Capreas* to *Tuſculanum*, which was diſtant from *Rome* ſome hundred Furlongs: There did *Agrippa* ſolicit *Antonia*, to cauſe *Eutychus* to be called to his anſwer, concerning the accuſation which he pretended againſt him. Now, O *Antonia* was in great favour with *Tiberius*, both in regard of the affinity that was between them (in that ſhe was *Druſius*'s Wife, who was *Tiberius*'s Brother) as in reſpect of her

The year of the World, 4001. *after Chriſt's Nativity,* 39.

A her Modeſty. For ſhe being young, continued in her Widowhood, and would not marry with any other, notwithſtanding *Auguſtus* importuned her to wed; but lived always in honour without blame. Beſides that, ſhe had done *Tiberius* a great pleaſure; for at ſuch time as *Sejanus* his Friend, and a Man of great account in thoſe days (by reaſon he had the Government of the Army) practiſed a Conſpiracy againſt him; whereunto divers of the Senate, and of his Freemen, and of his Soldiers likewiſe were acceſſary: yet ſhe brought all their intents to nothing. This attempt had taken a great heed, and *Sejanus* had finiſhed his purpoſe, had not *Antonia* uſed more adviſed courage, than *Sejanus* did in executing his Treaſon. For having diſcovered the danger that threatned *Tiberius*, ſhe wrote, and ſent her expreſs Letters by *Pallas*, one of
B her truſty Servants, unto him at *Capreas*, to aſſure him in particular of the whole Contrivance of the Conſpiracy. *Cæſar* having true underſtanding thereof, cauſed *Sejanus* and his Confederates to be executed. Therefore tho before that time he honoured *Antonia* greatly, yet he did afterwards honour her far more, ſo that he truſted her in all things. When therefore ſhe intreated him to give *Eutychus* Audience; *Tiberius* anſwered, *If*, ſaid he, Eutychus *hath falſly objected any thing againſt* Agrippa, *it ſufficeth that he endure that puniſhment that I have enjoyned him: But if in the Torture he maintain that which he hath ſpoken to be true, it is to be feared leſt* Agrippa, *intending to puniſh his Free-man, do rather heap the puniſhment upon his own head.* When *Antonia* had reported this anſwer of his to *Agrippa*, he did the more inſtantly ſollicit her, requiring her
C that the matter might be brought to tryal: And for that *Agrippa* ceaſed not to importune her, *Antonia* took the occaſion, which was this: *Tiberius* being after Dinner time carried in his Litter, and having *Caius* and *Agrippa* before him, ſhe walking by the Litter, beſought him to call *Eutychus* to his Tryal: Whereunto he replied; *The Gods* (ſaid he) *know that that which I do, I do it not of my own will, but for the neceſſity I am preſſed with upon your requeſt.* And having ſpoken thus, he commanded *Macron*, *Sejanus*'s Succeſſor, to bring *Eutychus* before him; which was performed with all expedition. Whereupon *Tiberius* asked him what he had to ſay againſt him who had made a Freeman of him? *My Sovereign* (ſaid he) Caius *that is here preſent, and* Agrippa *rode one day together in the ſame Coach, and I ſate at their Feet: after divers diſcourſes*
D *held between them,* Agrippa *began to ſpeak after this manner unto* Caius; *O*, ſaid he, *would God the day were come, wherein the old Man, departing out of this World, would make you Governour thereof: For his Son* Tiberius *would be no hindrance unto you, for you might diſpatch him: Then ſhould the World be happy, and I likewiſe have my ſhare in the Felicity.* *Tiberius* eſteeming this his Accuſation to be true, and having of long time conceived a grudg againſt *Agrippa*, for that notwithſtanding he had commanded him to honour *Tiberius*, who was his Nephew, and *Druſus*'s Son; *Agrippa* had given ſmall regard to his Commandment, and had not honoured him, but was wholly addicted unto *Caius*: For which cauſe he ſaid to *Macron*, bind me this fellow. He ſcarcely underſtanding that which he ſpake, and no ways ſuſpecting that he ſhould give that Com-
E mand againſt *Agrippa*, deferred the performance, until ſuch time as he might more exactly underſtand his mind. When therefore *Cæſar* turned into the *Hippodrome*, and by chance met with *Agrippa* in the Teeth; *This is he* (ſaid he) Macron, *whom I have commanded to be bound:* And demanding of him once more, of whom he ſpake; *It is* Agrippa, ſaid he. Then had *Agrippa* recourſe to ſubmiſſive and humble Prayers, refreſhing the memory of his Son, with whom he had been brought up; alledging the education he had uſed towards his Nephew *Tiberius*: but he prevailed nothing, but was led away bound in thoſe Purple Ornaments which he then wore.

Agrippa urges *Eutychus*'s trial, and is himſelf caſt into Bonds.

At that time it was very hot weather, and he was extreamly thirſty: Whereupon, eſpying *Thaumaſtus* one of *Caius*'s Servants, who carried Water in a Pitcher, he requir-
F ed him to give him Drink; which when he had willingly beſtowed on him, he drank, and afterwards ſaid unto him, *This ſervice thou haſt done me in giving me drink, ſhall do thee good one day: For as ſoon as I eſcape out of theſe Bonds, it ſhall not be long before I obtain thy liberty at* Caius*'s Hands, for that thou haſt not neglected to do me ſervice in this my Impriſonment, more than whilſt I was in my Proſperity.* Neither deceived he the Man's expectation of his promiſe, but rewarded and gratified him: For afterwards, when he had obtained the Kingdom, he begged *Thaumaſtus*'s liberty at *Caius*'s Hands, and made him his Steward; and after his deceaſe, he gave order that he ſhould ſerve in the ſame place with his Son *Agrippa*, and his Daughter *Bernice*; ſo that he died very old, and much honoured. But this hapned afterward. But at that time *Agrippa* ſtood before
G the place bound with other Companions, who likewiſe were in bonds; and through the grief he conceived, he leaned againſt a certain Tree, on which there ſat an Owl. One of thoſe Priſoners, who was by Nation a *German*, beholding that Bird, asked the

Thaumaſtus gives *Agrippa* drink, and is promis'd his Freedom.

Souldier

The Year of the World, 4001. *after Christ's Nativity,* 39.

A *German* foretels *Agrippa* of his future Fortunes, and the manner of his death.

Souldier that was fettered with him, who he was that was apparelled in Purple; and H
underſtanding that his name was *Agrippa*, and that he was a *Jew*, and one of the Nobility
of that Nation, he deſired the Souldier, who, to the end to guard him, was chained
with him, to ſuffer him to draw near unto *Agrippa*, and to have a little conference with
him, for that he had a great deſire to aſk him certain things concerning the Cuſtoms of
his Country. Which when he had obtained, and having got near him, he told him by
an Interpreter of that which followeth: *Young Man* (ſaid he) *the ſudden change that*
hath befallen thee at this preſent, afflicteth and oppreſſeth thee with great and grievous Torment,
neither wilt thou eaſily believe that thou ſhalt eſcape from thy miſery; yet ſo doth the
Divine Providence diſpoſe of all things, that thou ſhalt ſhortly be delivered. Know therefore,
and I ſwear unto thee by the Gods, both thoſe of mine Anceſtors, and thoſe alſo who I
have reſidence and preſidence in this place, and who have procured us this Iron Chain, that
I will tell thee all; not to yield thee pleaſure by my vain diſcourſe, or to entertain thee with
fruitleſs conſolation; knowing well, that when theſe Predictions ſhall happen to fail, they
will breed thee more ſorrow than if thou hadſt never heard of them. But I have thought it
good, yea altho it were with my own danger, to declare unto thee the predictions of
the Gods. It cannot otherwiſe be, but that ſhortly thou ſhalt be delivered from theſe Bonds,
and ſhalt be advanced to great honour and power; ſo that thoſe, who at this day have compaſſion
on thy Calamity, ſhall envy thy Glory: and thou ſhalt depart this life in great felicity,
and ſhalt leave thy Children mighty Poſſeſſions. But bear this in thy remembrance, that
when thou ſhalt ſee this Bird once more, thou muſt needs die within five days after. Theſe K
are thoſe things which the Gods think meet to foretel thee by this Bird. As for my ſelf, I
have ſuppoſed I ſhould do thee wrong, if I ſhould conceal this Prediction from thee, having
the fore-knowledg thereof. I have therefore thought good to impart this joy unto thee;
whereby thorough hope of thy future profit, thou mayeſt more eaſily endure thy preſent miſfortune:
for which cauſe I beſeech thee, that as ſoon as thou ſhalt be partaker of this thy felicity,
thou wilt endeavour thy ſelf to deliver us alſo from theſe Adverſities.

Agrippa ſix months in Priſon. *Tiberius* ſick, ſends for his Sons.

Tiberius Gemellus, the Son of *Druſus.* *Caius, Germanicus*'s Son.

This Preſage of the German's ſeemed as ridiculous to *Agrippa*, as admirable afterwards.
But *Antonia* being ſore grieved at the young Man's Calamity, thought it not
only a difficult matter for her to entreat *Tiberius* for him, but altogether unprofitable,
in regard ſhe ſhould be repulſed; yet ſhe prevailed ſo much with *Macron*, that he was L
committed to the cuſtody of ſuch Soldiers, who were of a more mild behaviour, and
had a Centurion appointed to keep him, that ſuffered him to uſe his daily Bathings,
and gave his Friends and Servants leave to viſit him, by whoſe ſervice and kindneſs
his neceſſities might be relieved. His Friend *Silas* alſo was admitted to ſpeak with
him, and amongſt his Freemen, *Marſyus* and *Stichus*, who brought him in ſuch meats
as he was delighted withal, and Coverings under colour to ſell them; which, by the
permiſſion of the Souldiers, who had no leſs direction from *Macron*, they ſpread by night
for him to take his reſt upon. See here the eſtate wherein *Agrippa* lived in Priſon for
the ſpace of ſix Months, But *Tiberius* being returned to *Capreas*, began at firſt to be
attainted with a certain lingring diſeaſe; and for that his ſickneſs encreaſed more and M
more, he began to conceive a ſiniſter hope of himſelf; and commanded *Euodus*, whom
he moſt honoured amongſt all his Freemen, to bring him his Sons, becauſe he intended
to talk with them before he died. But the truth is, that he had not any Children of
his own, but had adopted them: For *Druſus*, who was his only Child, was already
dead, and had left behind him a Son called *Tiberius*, ſirnamed *Gemellus*. He had *Caius*
alſo, his Brother *Germanicus*'s Son, who was in the flower of his Age, and had been
very well bred. To him alſo the People aſcribed very much, in remembrance of the
Virtue of his deceaſed Father; and as for himſelf, he was of a ſweet converſation, and
ſo modeſt, that he was familiar and affable to all Men. Whereby it came to paſs that
not only the People, but the Senate alſo, held him in great eſtimation; as alſo all the N
Subjects in every ſeveral Province: For they that ſpake with him were drawn, partly
by his affability, partly by the fidelity they ſaw in him; ſo that when he was dead,
all of them mourned, not counterfeitly lamenting his loſs, but with unfeigned ſorrow;
for that there was not any one that ſuppoſed not his death to be every Man's particular
loſs. He therefore demeaned himſelf ſo modeſtly towards all Men, that his Son after
his death was highly advanced thereby: For amongſt the reſt, the Souldiers made
their reckoning, that altho it ſhould coſt them their lives to get him the Empire,
they would not refuſe the hazard.

After that *Tiberius* had charged *Euodus* to bring him the two young Men the next
morrow, by break of day; he beſought the Gods of that place, to give him an evident O
ſign whereby he might know who ſhould ſucceed him: For altho he deſired
to leave the Empire to his Grand-child, yet he made more account of that which God
ſhould

The year of the World, 4001. after Chriſt's Nativity, 39.

A ſhould make manifeſt unto him. Therefore he conceived a Preſage, that he, who the next day ſhould enter firſt to ſalute him, ſhould be he, who in the Empire ſhould neceſſarily ſucceed him. And having ſettled this thing in his fancy, he ſent unto his little Son's Maſter, charging him to bring him unto him by break of day, ſuppoſing that God had ordained that the Empire ſhould be his; but the matter fell out quite contrary to his expectation. For being in this thought, he commanded *Euodus*, that as ſoon as he could, in the Morning, he ſhould ſuffer him, of the two young Princes, to enter in unto him, who ſhould arrive the firſt. He walking out, met with *Caius* before the Chamber door (for *Tiberius* was not there, who being ignorant of that which his Grandfather thought, was buſie about his Breakfaſt) and ſaid unto him, that the Emperor his Father called for B him; and withal, ſuffered him to enter. When *Tiberius* beheld *Caius*, he ſuddenly began to conſider the Power of God, who deprived him of the means to diſpoſe of the Empire, according as he had determined with himſelf, for that it lay not in his power; and he lamented greatly, not ſo much for that he ſaw his deſign could not be brought to effect, as that his Son *Tiberius* was in danger of his Life; ſeeing that in all appearance, *Caius* would be Maſter; who being ſo near a Relation, would prove the more dangerous to young *Tiberius*, becauſe Sovereignty deſireth no ſharer: And *Caius* would be always jealous, and never think himſelf ſure, ſo long as young *Tiberius* was alive. In a word, *Tiberius* was very much addicted to Aſtrological Predictions; ſo that the greater part of thoſe things which he executed all his life time, was ordered C thereby.

Tiberius addicted to the Mathematics.

He foretels *Galba*'s Succeſſion in the Empire.

He ſeeing *Galba* one day coming towards him, ſpoke this of him to his Familiars, *Behold the Man that ſhall be one day honoured with the* Roman *Empire.* And amongſt all the Emperors, he gave greateſt credit to Divination, for that in certain things he had found the Conjectures correſpondent to truth. But at that time he was grievouſly diſquieted by reaſon of the misfortune that had happened; yea, he was ſo grieved, as if his Grandchild had been already loſt; and he blamed himſelf, becauſe he had ſought theſe Preſages; for that he might have died, without falling into that diſaſter, in being ignorant of that which was to come; whereas, now he ſhould die in the knowledg of their miſfortunes, whom he loved moſt intirely. Being thus troubled to ſee that the Soveraignty D of the Empire ſhould, contrary to his intention, fall into their Hands, who by his will ſhould not enjoy the ſame; altho it were with hearts-grief, and contrary to his will, yet he ſpake to *Caius* after this manner, which enſueth: *My Son, altho* Tiberius *be more nearly allied unto me than you are; yet, notwithſtanding, both by mine own advice as alſo by the Will of the Immortal Gods, I commit unto your Hands the Empire of the* Romans; *I require you therefore, that when you ſhall enjoy the ſame, you forget not the good will I have born towards you, who have eſtabliſhed you in ſo high and worthy a dignity; and I charge you likewiſe, that you forget not your Couſin* Tiberius: *but knowing that, by the will of the Gods, I am he, who after them, am the Author of ſo much happineſs which hath befallen you, you return me the like good will and affection:* E *And that you likewiſe take care of* Tiberius, *by reaſon of your mutual Relation; for you ought to know, that* Tiberius *ſerveth you for a Bulwark to maintain your Empire, and your own Life; and if he die, it will be the beginning of your misfortune. For it is a dangerous matter for thoſe who are raiſed to high Dignities, to be ſole, and without Allies. Moreover, the Gods do never leave them unpuniſhed, who attempt and act any thing againſt the Laws of Conſanguinity.* Theſe were the laſt words which *Tiberius* ſpake to *Caius*; who promiſed to perform all that which he required, notwithſtanding he meant nothing leſs: For immediately after he was enſtalled in the Empire, he cauſed *Tiberius* to be killed, according to his Grand-father's Predictions; and alſo the ſame *Caius* died ſoon after by a Conſpiracy that was practiſed againſt him. When that *Tiberius* had declared F *Caius* his Succeſſor in the Empire, he lived not many days after, and died after he had governed twenty years five Months and three days. Thus *Caius* was the fourth Emperor.

Tiberius recommends the *Roman* Empire, and *Tiberius* his Grandchild, to *Caius*.

Caius kills *Tiberius*.

Caius the 4th Emperor.

The *Romans* having intelligence of *Tiberius*'s death, greatly rejoyced at the good news, yet they durſt not aſſure themſelves; and tho they deſired nothing more, yet they feared, leſt the news ſhould be falſe; and leſt if they ſhewed themſelves too diligent in expreſſing their ſigns of joy, they ſhould afterwards be accuſed for it, and loſe their lives thereby. For *Tiberius* had done much miſchief to the Noble Families in *Rome*, being of himſelf a cholerick Man, implacable towards all Men without any occaſion; having a natural inclination ſo cruel, that the eaſieſt pain whereunto he adjudged G thoſe whom he condemned, was Death. Notwithſtanding therefore, that every Man took pleaſure to hear the news, yet did all conceal it, until ſuch time as they might be more fully aſſured, through the fear of thoſe miſeries they foreſaw, if the

Tiberius a Tyrant.

matter

The Year of the World, 4001. *after Chriſt's Nativity,* 39.

Agrippa certified of *Tiberius*'s death.

A report in *Rome,* that *Tiberius* was alive.

Caius certifies the Senate of *Tiberius*'s death, and his Succeſſion; and has *Agrippa* ſent to his own Lodging. *Tiberius*'s Funeral.

Caius creates *Agrippa* King, and gives him two Tetrarchies. *Agrippa* departs into his Kingdom.

The year of the World, 4002. *after Chriſt,* 40.

matter ſhould fall out otherways. But *Marſyas*, *Agrippa*'s Free-man, having certain H
notice of *Tiberius*'s death, ran ſpeedily to comfort his Maſter *Agrippa*, with theſe good
news, and meeting with him as he came out of the Bath, he made a ſign unto him,
and told him in the Hebrew Tongue, the Lion was dead: *Agrippa* conceiving that
which he meant, was raviſhed with joy, and ſaid unto him; *I will requite thee for all
thoſe benefits I have received at thy Hands, and eſpecially for this good News, provided that
it prove true.* The Centurion who had the keeping of *Agrippa*, conſidering what expedition
Marſyas had uſed in running, and the pleaſure that *Agrippa* had conceived in
his report, he began to ſuſpect ſome alteration, and asked him what had happened;
and whereas he delayed to give him an anſwer, he importuned him the more. Whereupon
Agrippa told him plainly what he had heard, in that he had grown already intimately I
familiar with him. The Centurion rejoiced at this news, as well as *Agrippa*,
hoping to ſpeed the better thereby, and made *Agrippa* good Cheer: But whilſt they
were in the midſt of their Banqueting, and drunk freely, there came one unto them,
who told them that *Tiberius* was alive, and that within few days he would come to
Rome. The Centurion troubled with this news, for that he had committed a Capital
crime in eating in the company of a Priſoner, upon the news of *Cæſar*'s death, and by
rejoycing with him, he drave *Agrippa* out of the place where he ſat, and reproachfully
ſaid unto him; *Thinkeſt thou* (ſaid he) *that I know not how falſly thou ſpreadeſt the
rumour of* Cæſar'*s death? yes, be aſſured thou ſhalt anſwer thy lye with the loſs of thy Head.*
This ſaid, he cauſed *Agrippa* to be bound, whom before time he had ſuffered to go at K
liberty; and ſhut him up in more cloſe Priſon than he had been before; ſo that *Agrippa*
was all that night long in extream miſery. The next day the rumour was
ſpread thorough the whole City, that confirmed *Tiberius*'s death; and at that time every
one boldly proteſted it: There were ſome alſo, who offered Sacrifices for this
cauſe. And there came Letters alſo from *Caius*, which were addreſſed to the Senate, by
which he aſſured them that *Tiberius* was dead, and how the Empire was committed to
his Hands. He writ another alſo to *Piſo*, who had the Guard of the City, containing
the like report; and beſide that, commanding him to transfer *Agrippa* from the company
of thoſe Soldiers by whom he was kept, to the ſame place where he was lodged
before; ſo that from that time forwards, he grew confident. For altho he was L
as yet a Priſoner, yet lived he at his own diſcretion. *Caius* arriving in *Rome*, brought
with him *Tiberius*'s Body, which he buried moſt magnificently, according to the cuſtom
of the Country: And altho he were very willing to ſet *Agrippa* at liberty the
ſame day, yet he was diſſwaded from it by *Antonia*; not for any ill will ſhe bare the
Priſoner, but in regard of *Caius*'s honour; leſt thereby he ſhould ſhew himſelf to be
glad of *Tiberius*'s death, in ſetting him at liberty ſo ſpeedily, whom he had committed
to Priſon. When therefore ſome few days were over, he ſent for him to his Houſe,
and cauſed his Hair to be cut, and his Garments changed; and that done, he ſet a Diadem
upon his Head, and made him King of *Philip*'s Tetrarchy, to which he added *Lyſanias*'s
Tetrarchy; and changed his Chain of Iron, into a Chain of Gold of the ſame M
weight; and ſent *Marullus* into *Judea*, to govern there. The ſecond year of *Caius*'s
Reign, *Agrippa* asked leave to repair into *Judea*, to diſpoſe of his Kingdom, purpoſing
to return again when he had diſpatched thoſe Affairs. Which when the Emperor had
granted him, he came into *Judea*, and was ſeen and ſaluted for a King, beyond all
Mens expectation; ſerving thereby for a moſt notable example unto Men, to expreſs
unto them how great the power of Deſtiny is in human Affairs, conſidering the poor
eſtate wherein he had been before, and the happineſs which he enjoyed at that time.
Some termed him happy, in that he reſolutely followed his hopes; others could ſcarcely
believe that he was thus advanced.

N

CHAP. IX.

Herodias, Herod *the Tetrarch's Wife, and King* Agrippa'*s Siſter, being impatient to ſee her Brother reign in ſo much proſperity, compels her Husband to go to* Rome, *to obtain a Crown alſo; but* Agrippa *having written to* Caius *againſt him, he baniſhed him and his Wife to* Lions *in* France.

Hed. & Ruf. c. 14. *al.* 16. *Herodias* envies her Brother's happineſs, *&c.*

HErodias, *Agrippa*'s Siſter, was married to *Herod* the Tetrarch of *Galilee*, and *Perea*:
She envied her Brother to ſee him raiſed to great authority, and to far greater O
Dignity than her Huſband enjoyed. For which cauſe ſhe was diſpleaſed, that her Brother,
who fled out of his Country, in that he wanted means to pay his debts, was returned

A turned in great Honour and State. This alteration ſeemed unſufferable to her, eſpecially to ſee him apparelled like a King, and environed with a great multitude of people, ſo that it was impoſſible for her to hide her grief; for which cauſe ſhe incited her Huſband, and perſwaded him to make a Voyage to *Rome*, and to purchaſe as much as he poſſeſſed. *For*, ſaid ſhe, *I cannot endure to live, if* Agrippa, Ariſtobulus'*s Son, condemned to die by the ſentence of his own Father* (*ſo poor and indigent, that to redreſs his neceſſities wherewith he was daily preſſed by his Creditors, he was conſtrained at laſt to flee to* Rome) *ſhould return with ſuch Titles of Honour; and that her Husband, who was a King's Son, and was called to the Kingdom by his Father, ſhould live obſcure, and paſs his life like a private man: Husband* (ſaid ſhe) *if heretofore it hath been no prejudice to thee, to live in leſs Dignity* B *than thy Father hath done; now, at leaſt, deſire that due honour which belongeth to thy Family; neither think it ſufferable to be inferior to him, who in times paſt hath been maintained by thy Bounty: Neither ſuffer it to be thought* (*through thine own ſloth*) *that he in his neceſſity had more induſtry to obtain an ample Fortune, than you amidſt your abundance; as if it redounded not to thy ſhame, to be thought inferiour to him at this time, who not long ſince, except by thy pity, had no means to live. Let us therefore haſtily repair to* Rome, *and neither ſpare Gold, Silver, or any other expence, for that it availeth us not ſo much to keep the ſame, as to employ it in the purchaſe of a Kingdom.* But *Herod* diſſwaded her as much as he could, for he contented himſelf to live in quiet, and ſuſpected the Confuſion that was at *Rome*; which he endeavoured, as much as in him lay, to lay open to *Herodias*. C But the more negligent ſhe ſaw him, the more inſtantly ſhe incited him to ſeek out for the Kingdom, and never gave over, until ſhe had conformed him to her deſire; which ſhe forced him to, rather than obtained. Having therefore furniſhed himſelf after the moſt magnificent manner, and ſpared no coſt, he repaired to *Rome*, and led *Herodias* his Wife with him. *Agrippa* ſmelling their intent, and the preparation they made, he beſtirred himſelf too: And having notice that they were put to Sea, he ſent *Fortunatus*, one of his Free-men, to *Rome*, with Preſents to the Emperor, and Letters againſt *Herod*; with Commiſſion to acquaint *Caius* with every particular, according as the occaſion ſhould ſerve. He embarking himſelf after *Herod*, had a quick paſſage, and was only prevented by him, but for the ſpace that *Herod* preſented himſelf to *Caius*; for he preſently followed D him, and deliverd his Letters. For they arrived at one time at *Puteol*, and found *Caius* at *Baia*, a Village of *Campania*, diſtant from *Puteol* ſome five Stades, adorned with moſt Royal and ſumptuous Palaces; for that every Emperor enforced himſelf to exceed the honour of his Predeceſſor, by reaſon of the hot Baths that naturally iſſued out of the Earth, ſerving both for the health of the body, and recreation of the ſpirits. Whilſt *Caius* talked with *Herod*, having viſited him firſt, he received *Agrippa*'s Letters containing *Herod*'s accuſations; for they accuſed him of a Conſpiracy plotted betwixt him and *Sejanus*, ſince the beginning of *Tiberius*'s Empire: And how for the preſent he favoured *Artabanus* King of the *Parthians*, to the prejudice of the Emperor *Caius*; of which the preparations *Herod* had ſtored up in his Arſenals, gave evident teſtimony, which were E ſufficient to arm ſeventy thouſand men. *Caius* was much moved with theſe informations, and asked *Herod* if that which was informed him, touching his warlike preparation, was true: He unable to contradict the ſame in any thing, for fear he ſhould be convicted of falſhood, confeſſed no leſs. Whereupon *Caius* ſuppoſing the Accuſation of his revolt to be ſufficiently proved, deprived him of his Tetrarchy, and annexed it to *Agrippa*'s Kingdom, beſtowing *Herod*'s Subſtance alſo upon him. He baniſhed him likewiſe for ever, and confined him in the City of *Lions* in *France*; and underſtanding that *Herodias* was *Agrippa*'s Siſter, he gave her all that which in right appertained to her. And ſuppoſing that ſhe would not willingly accompany her husband in his calamity, he told her that he pardoned her for her Brother's ſake: But ſhe gave him this reply; *Mighty Emperor, you ſpeak magnificently, and as it well becometh ſo great a Majeſty; but there is* F *cauſe that hindreth me from partaking the benefit of that bounty which you intend towards me, which is the affection that I bear unto my Husband; whom if I ſhould forſake in his miſery, it would very ill beſeem me, in that I have been a partner with him in his felicity.* *Caius* diſpleaſed with her reſolute anſwer, baniſhed her likewiſe with her Husband, and gave her Eſtate alſo to *Agrippa*. God did after this manner puniſh *Herodias*, in regard of that envy which ſhe had conceived againſt her Brother; and plagued *Herod*, in that he had ſo eaſily liſtned to the fooliſh perſwaſions of a Woman. But *Caius* governed the Empire the firſt and ſecond year of his Reign with great applauſe, behaving himſelf graciouſly towards all men, whereby he obtained the good liking of the Romans, and the favour of his other Subjects: But in proceſs of time, the greatneſs G of his Eſtate made him ſurpaſs the limits of humane condition, and challenge to himſelf the Title of Divinity, whereby he governed all things in contempt of God.

The year of the World, 4002. *after Chriſt's Nativity* 40.

Herod with *Herodias* repair to *Rome*.

Agrippa ſends Letters and Preſents after him.

Baiæ, certain Baths in *Campania*.

Herod accuſed for favoring *Artabanus*.

Baniſhed, and confined in *Lions* in *France*.

Agrippa made Lord of his Lands and Goods.

Herodias deſpiſing *Cæſar*'s bounty, accompanies *Herod* in exile.

Caius at firſt governed the Commonweal happily, but afterwards uſurped divine honours.

The year of the World, 4002. *after Chriſt's Nativity,* 40.

CHAP. X.

The Sedition of the Jews and Grecians in the City of Alexandria.

Hed. & Ruf. 15. al. 17. *Appion* accuſes the *Jews* for not aſcribing Divinity to *Cæſar.*

H

WHereas there aroſe a Sedition betwixt the *Jews* and *Grecians* that inhabited *Alexandria,* three choſen Ambaſſadors on either ſide were ſent unto *Caius*: One of theſe Ambaſſadors of *Alexandria* was *Appion,* who accuſed the *Jews* of many failings; and amongſt other things, he alledged, that they made no account of honouring *Cæſar*: And that, whereas all other Subjects of the *Roman* Empire had erected Altars and Temples in honour of *Caius,* and in all other things had received him as a God; the *Jews* ſuppoſed it to be a diſhonour for them to honour his Statues, or ſwear by his name. I After that *Appion* had urged many things, and inveighed grievouſly againſt the *Jews*; hoping that *Caius* would be provoked againſt them, as in all likelihood and appearance it ſhould have fallen out: *Philo,* the chiefeſt among the Ambaſſadors of the *Jews,* a man of great worth, and Brother to *Alexander Alabarcha,* being experienced in *Philoſophy,* addreſſed himſelf to anſwer thoſe Accuſations which were urged againſt the *Jews*: but *Caius* commanded him ſilence, and willed him inſtantly to withdraw himſelf; and was ſo diſpleaſed, that it appeared very manifeſtly, that he intended ſome cruel revenge againſt them. Whereupon *Philo* departed after he had been grievouſly threatned, and ſpake thus unto the *Jews* that flocked about him: K *We muſt be of good courage, ſince* Caius *in words ſeemeth to be diſpleaſed with us; for in effect, he will arm God in our behalf, againſt himſelf.*

Philo Judæus can get no audience, but commits the cauſe to God.

CHAP. XI.

Caius *commands* Petronius *Governour of* Syria, *to compel the Jews by force of Arms, to receive his Statue in the Temple; but* Petronius *mollified by their Prayers, writeth to* Caius *in the Jews behalf.*

L

Alias, chap. 17. *Cæſar* ſends *Petronius* into *Syria,* and commands him to plant his Statue in God's Temple.

BUT *Caius,* being ſore diſpleaſed, that the *Jews* only deſpiſed his Ordinances, ſent *Petronius* into *Syria,* to ſucceed *Vitellius,* charging him with a ſtrong Army to invade *Judæa*; and if they willingly admitted his Statue, that then he ſhould place it in the Temple of God; but if they denied it, then, that overcoming them by force, he ſhould compel them to condeſcend thereunto. As ſoon as *Petronius* came into *Syria,* he endeavoured to ſatisfie *Cæſar*'s Command; and having aſſembled as great an Army as he could poſſibly levy, and leading forth with him two Legions of Roman Soldiers, he wintred at *Ptolemais,* intending at Spring to invade *Judæa.* All which he ſignified to *Cæſar* by his Letters: who commending him for his induſtry, adviſed him to uſe all expedition therein, and to make War againſt thoſe who ſhould diſobey his Commands. M Mean while divers thouſands of the *Jews* reſorted to *Petronius,* who was quartered at *Ptolemais*; beſeeching him not to conſtrain them to do that thing which was contrary to their Laws, or to tranſgreſs the Ordinances of their Fore-fathers. *For if* (ſaid they) *you have wholly decreed to bring and erect this Statue in our Temple, firſt deprive us of our lives, and afterwards do that which ſhall ſeem good in your eyes: For it is impoſſible for us, ſo long as our Souls remain within our Bodies, to permit that which is forbidden by our Laws, or to ſuffer ſuch impiety, in regard of that honour which we owe unto our Law-maker and our Predeceſſors, who have ratified our Laws, to the intent we ſhould increaſe in Virtue.* Petronius anſwered thus, *If I were Emperor, or if the Emperor would be ruled by my advice, your reaſons might prevail with me; but I am enforced to obey him, otherwiſe* N *my Life and Fortune is at ſtake.* Hereunto the *Jews* anſwered; *My Lord* (ſaid they) *ſince you are reſolved not to tranſgreſs, by any means, the Commands and Contents of* Cæſar's *Letters, neither will we any ways violate or infringe the Preſcript of our Law, under hope of Divine Aſſiſtance, and in imitation of the Virtue of our Anceſtors: For we are not ſo faint-hearted, that for the hope of a vain and untimely deſire of life, we ſhould break the Laws which Almighty God hath propoſed unto us, under the reward of Eternal Felicity: For which cauſe, we will endure all Fortunes whatſoever, ſo that our Country, Law, and Religion may remain inviolate; and we are ready to encounter any misfortune, under hope that God will aſſiſt us: for whoſe honour, we fear not to adventure on any danger. This had we rather* O *do, than by obeying thee through Cowardice to incur perpetual Ignominy; and that which is more, God's wrath in neglect of his Laws, whoſe Authority, even in thine own judgment, is more to be regarded than* Caius's *Commiſſion.*

The *Jews* deſire he would not bring his Statue there.

about this time R[illegible] began
[illegible] disputes with the Romans

Petronius

The year of the World, 4002. after Chriſt's Nativity 40.

The Jews deſire *Petronius* not to violate the Sacred City with his Images.

A Petronius *conjecturing by theſe their anſwers, how hard a matter it was to force them from their opinion; and perceiving he could not do for* Caius *what he expected, in the erection of his Statue, without great Blood-ſhed, whereby much murder and inconvenience might follow; he took ſome of his neareſt and deareſt friends with him, and poſted to* Tiberius, *that he might more conveniently and circumſpectly look into the* Jews *Actions. They fearing ſome imminent danger through the Wars they expected from the* Romans, *and greater miſchief through the breach of their Laws; aſſembled once more many thouſands of them, and met with* Petronius *at* Tiberias; *beſeeching him that he would not enforce them to that neceſſity, nor defile their ſacred City with forbidden Images.* Whereunto *Petronius* anſwered: *Therefore* (ſaith he) *will you fight with* Cæſar, *without regard either of his ability or your own weakneſs? We will not fight* (ſaid they) *but we will rather die than* B *depart from our Laws.* Whereupon, proſtrating themſelves, and laying open their naked throats, they ſaid they were ready to die. In theſe terms they continued for the ſpace of forty days, neglecting their Husbandry, tho that was the chiefeſt Seed-time: For it was moſt reſolutely concluded among them, rather to ſuffer Death than to admit the Statue. Whilſt the matter ſtood upon theſe terms, *Ariſtobulus*, *Agrippa*'s Brother, and *Elcias*, accompanied with divers of their Train, and ſome of the chiefeſt among the *Jews*, came unto *Petronius*, beſeeching him that he would conſider the obſtinacy of the People, neither give them occaſion to draw them into deſperate actions: but rather, that he would write unto *Caius*, with what obſtinacy the people refuſed the Dedication of his Image in the Temple: And how, giving over the care of their C Husbandry, they prepared themſelves for War, without any truſt or confidence in their own ſtrength; being rather reſolved to die, than to ſuffer ſo great an indignity to be offered to their Religion. Beſides, how giving over their Tillage, there was nothing to be expected but Robbery, whereas they ſhould want means to pay their Cuſtoms; by which means, they hoped that *Cæſar* would be moved to moderate his ſeverity towards that Nation, and not to give them cauſe of Rebellion; And that if he might not be moved from the proſecution of the War, that then he might go forward with his buſineſs. This was the effect of *Ariſtobulus*'s requeſt.

Ariſtobulus and *Elcias* the High Prieſt deſire the ſame.

Petronius promiſes to write about it.

But *Petronius*, partly in reſpect of their Prayers who inſtantly urged him, and the weightineſs of the affair, partly in regard of the contentious reſolution of the *Jews*, D ſuppoſing that it was a matter unworthy a man to put ſo many thouſands of men to death, to ſatisfie *Caius*'s fooliſh ambition; and touched with the fear of God, and remorſe of his own Conſcience, he had rather, to his own danger, inform the Emperor of the abſurdity of the matter by his Letters, being no ways ignorant of his cholerick ſpirit, and forwardneſs in revenge, except his furious paſſion and expectation were anſwered. For this thought he, that altho it altered not his reſolution, but happily enforc'd his diſpleaſure againſt him, in that he ſpeedily executed not his Command; yet, that it was the duty of a good man, not to refuſe an aſſured death, if ſo be it might ſave ſo guiltleſs and huge a multitude. When therefore, he had aſſembled the *Jews* together in *Tiberias* (when many thouſands of them reſorted thither) and diſpoſed all thoſe war- E like Forces, that at that time gave attendance on him, round about him; he told the *Jews* firſt of all, not his own, but the Emperor's intent, who would ſhortly have them taſte his diſpleaſure, and enforce them to bear the burden of his indignation, who were ſo bold as to contradict him: For himſelf, it neceſſarily concerned him, that ſince by the Emperor's favour he had received ſo great honour, he ſhould not commit any thing contrary to his Command. *I hold it* (ſaid he) *a matter moſt juſt to employ my life and honour for you, to the end that ſo huge a number of men ſhould not be drawn into the danger of death; and I will reſpect the excellency of the Laws of your Fathers, for which you think you ought to undergo a War and Danger: neither is it lawful to ſuffer the Temple of God to be defiled by the Authority of Princes. I will therefore write to* Cæſar, *and acquaint him with your minds;* F *and in all that I may, I will aſſiſt you to obtain your Requeſt. God* (*whoſe power ſurpaſſeth all induſtry and humane force*) *vouchſafe to conduct you, and make you conſtant in the obſervation of your Laws; and grant that he, through exceſſive deſire of humane glory, commit not any thing that may offend God. And if* Caius *be diſpleaſed, and enforce his inevitable diſpleaſure againſt me, I will undertake all danger, and endure all torments, both in body and ſpirit, to the end that I may not behold ſo many virtuous men as you are, periſh in your good and juſt actions. Go therefore each of you, and ply your work, and till your Land; I will ſend to* Rome, *and will employ both my Friends and my ſelf for you.*

After he had ſpoken this, he diſmiſſed the Aſſembly, praying the chiefeſt amongſt them to encourage the Husbandmen to ply their buſineſs, and to confirm the reſt of the G people in their good hope; he himſelf alſo ceaſed not to encourage them. And truly God ſhewed his aſſiſtance to *Petronius*, and aſſiſted him in all his affairs: For as ſoon

The year of the World, 4002. *after Chriſt's Nativity*, 40.

A ſudden Shower, after a long Drought.

Petronius writeth to *Caius*.

as he had finiſhed his diſcourſe to the *Jews*, there ſuddenly fell great rain beyond all humane expectation; for the day was very fair, neither was there any appearance of rain in the Air, and all that year long there was an extream Drought; ſo that men were paſt hope to have any moiſture, notwithſtanding that ſometime there appeared certain Clouds in the Heavens. At that time therefore the water fell in great abundance; and beſides the expectation and opinion of men, the *Jews* conceived hope, that *Petronius* ſoliciting their cauſe, ſhould not be repulſed. But *Petronius* was more amazed than all the reſt, ſeeing evidently that God undertook the affairs of the *Jews*, and gave them teſtimony of his maniſeſt aſſurance; ſo that they that were their profeſſed Adverſaries, had no power to contradict them, as he himſelf wrote to *Caius* at large, with inductions and exhortations, to the end he ſhould not draw ſo many thouſand men into a deſperate reſolution and unhappy death; for without War it was impoſſible for him ever to make them forſake their Religion. Moreover, that he would not cut off and loſe the Revenue which he received of that Nation; and would not erect a Trophy of an everlaſting Curſe and Malediction againſt himſelf. Adding moreover, what the power of their God was; which he had ſo clearly declared, that no man ought to doubt, but that his merciful hand was over them. This is the Contents of *Petronius*'s Letters.

Agrippa honours *Caius* in *Rome*, on which *Caius* would have him demand ſomewhat; who deſires the Commiſſion to erect the Statue, may be revoked.

On the other ſide, King *Agrippa*, who at that time was at *Rome*, grew more and more in favour with *Caius*; having entertained him at a Banquet, wherein he was very deſirous to exceed all others as well in ſumptuouſneſs, as in all other ſorts of delights and pleaſures; yea, he entertained him ſo nobly, that not only others, but alſo the Emperor himſelf, could not attain to ſuch magnificence; ſo much he endeavoured to ſurpaſs all others, through the great deſire he had to content and ſatisfie *Cæſar* in all things. *Caius* was amazed at his courage and magnificence; ſeeing *Agrippa* ſo willing to conſtrain himſelf, above his power and means, to abound in Silver; and all this to the intent to pleaſe him. For which cauſe *Cæſar*, in requital of his kindneſs, intending to honour *Agrippa* to his uttermoſt power, in granting him that which he moſt deſired; being one day warm with Wine, invited him to drink a Carouſe: adding theſe words;

Agrippa, *I have heretofore known the honour thou haſt ſhewed towards me, and thou haſt expreſſed the earneſt affection that thou beareſt me, in hazarding thy ſelf in divers dangers, into which thou haſt been drawn during* Tiberius's *life time; and haſt omitted nothing, no not in that which exceedeth thy power, to ſhew thy affection towards me. For which cauſe, I think it ſhould be a great ſhame for me, if I ſhould ſuffer my ſelf to be overcome by thee in kindneſs, without ſome anſwerable correſpondence: I will therefore put that in practice, which I have heretofore omitted; for all thoſe things that hitherto I have beſtowea on thee, are of no reckoning. My will is, that thy merits ſhould at this time be requited, by ſuch means as might for ever make thee happy.* Now he ſpake after this manner, hoping that *Agrippa* would beg ſome great Province at his hands, or the Revenues of ſome Cities.

But altho he had already prepared his demand, yet he did not diſcover his intent, but gave *Caius* this anſwer; that whereas he had ſerved him to the diſlike of *Tiberius*, it was not for the gain he expected heretofore; and for the preſent alſo, he did nothing under hope to be rich; contenting himſelf that he was in the Emperor's good favour. That the benefits he had received of him were great, yea, exceeding all that which he durſt ever have hoped: *For* (ſaid he) *altho they be but ſmall in compariſon of your Greatneſs, yet in reſpect of my ſelf who have received them, and in my conceit, they are very great.* *Caius* admiring his generoſity, inſiſted to preſs him to ask whatſoever he had a mind to, being ready to grant it. Whereupon *Agrippa* ſaid, *Dread Prince, ſince it is your good pleaſure to think me worthy to be honoured by your Preſents, I will not requeſt any thing at your hands, that may tend to enrich me; for that by thoſe goods you have already given me, I am greatly honoured: But I beſeech and requeſt one thing at your hands, which will purchaſe you the reputation of piety, and will procure God to be propitious unto you in all your actions; and which alſo will breed me much glory among thoſe who ſhall hear that I have not been refuſed in my demand, which concerneth me more than the neceſſities of this life. I therefore beſeech you, that it will pleaſe you to give order that that Statue, which you have charged* Petronius *to erect in the Temple of the* Jews, *may never be put there.* This was *Agrippa*'s requeſt to the Emperor, knowing very well how dangerous a matter it was, and as much as concerned his life, to demand any ſuch thing at *Caius*'s hands, that was not anſwerable to his humour. *Caius*, on the one ſide, moved with the ſervice *Agrippa* had done him; and on the other ſide, ſeeing how great an indignity it ſhould be for him, if before ſuch an Aſſembly of Witneſſes, he ſhould deny that

A that which he had ſo inſtantly preſſed *Agrippa* to requeſt, as if ſuddenly he had repented himſelf; and admiring *Agrippa*'s virtue (who having an opportunity in a moment to augment his particular Eſtate, either by Revenues, or other Commodities, had preferred the Common Cauſe, the Laws of his Country, and Piety, before all theſe) he granted him his Supplication; and wrote to *Petronius*, praiſing him for that he had uſed ſuch diligence in aſſembling his Army, as alſo for all that whereof he had given him notice: adding theſe words; *If* (ſaid he) *you have already erected the Statue which I commanded you, let it remain in the place: but if it be not done, be thou no more troubleſome to the* Jews, *but diſmiſs thine Army, and repair thou in perſon to that place whither I have ſent thee: For I urge no more the erection of the Statue, for the deſire that I have to* B *gratifie* Agrippa, *whom I entirely honour, and in ſuch ſort, as it is impoſſible for me to contradict any thing whatſoever, that either he hath need of, or ſhall require.* Theſe were the Contents of thoſe Letters which *Caius* wrote to *Petronius*, before he underſtood that the *Jews* were like to revolt; for they made it known, that rather than they would endure the Statue, they would hazard a War againſt the *Romans*: Which when *Caius* underſtood, he was extreamly troubled; and being a man addicted to all villany, and averſe to all honeſty, and who gave place to no good counſel, after he had conceived a diſpleaſure againſt any man; and who likewiſe thought it a great happineſs for him to accompliſh all that whatſoever he pleaſed; he wrote again to *Petronius*, to this effect: *Since the Preſents which the* Jews *have given thee, have more* C *prevailed with thee than my Commands have done; ſo that to pleaſe them, thou haſt deſpiſed that which I have enjoyned thee; I make thy ſelf the Judg, how much thou haſt deſerved to incur my diſpleaſure; to the end, that thou mayeſt ſerve for an example to all thoſe who ſhall come after thee, that an Emperor's Commands ought not in any ſort to be neglected.* Altho this Epiſtle was both written and ſent, yet *Petronius* received it not during *Caius*'s-life time: for they that carried it, were ſtayed with croſs Winds; ſo that *Petronius* received thoſe Letters that aſſured him of *Caius*'s death, before he received the other: For God would not forget *Petronius*, who expoſed himſelf to great dangers for the love of the *Jews*, and the honour of God. And *Caius* being taken out of the world by God's wrath being kindled againſt him, by reaſon that he affected divine D honour, received his reward; and *Petronius* obtained favour both at *Rome*, and through all the whole Government, and eſpecially among the principal Senators, againſt whom *Caius* was accuſtomed to vomit up his cholerick Revenges. He died a little after he had written the Letter to *Petronius*, by which he threatned and denounced him death. Hereafter I will declare the cauſe why he was taken out of this World, and the manner how Treaſon was plotted againſt him. The Letter that brought the tidings of *Caius*'s death, was delivered to *Petronius* firſt; and preſently after, he received that wherein he enjoyned him to kill himſelf: He highly rejoyced at this his good luck, and *Caius*'s death; and admired God's Providence, who ſpeedily and happily had rewarded him, both for the honour that he bare unto his Temple, and alſo for having E aſſiſted the *Jews*. Behold, how *Petronius* eſcaped from death, by an unexpected Providence!

The year of the World, 4002. *after Chriſt's Nativity*, 40.

Caius writes to Petronius, to murder himſelf for neglecting his Command.

Petronius receives Letters of *Caius*'s death before thoſe abovementioned.

CHAP. XII.

Two Jews *called* Aſinæus *aud* Anilæus, *both Brothers, and of a mean extraction, become ſo powerful near* Babylon, *that they gave enough to do to the* Parthians*: Their Actions; their Death. The* Grecians *and* Syrians *who lived in* Seleucia, *unite a-* F *gainſt the* Jews, *and kill fifty thouſand of them unawares.*

IN thoſe days happened a grievous Commotion amongſt thoſe *Jews* that inhabited *Meſopotamia* and *Babylon*, and ſuch Slaughters and Calamities as never the like hath been declared in our former Narrations; which in regard I intend to report both particularly and ſeriouſly, I will rip up the whole cauſe thereof from its firſt Original. There was a City called *Nearda*, belonging to *Babylon*, ſtored with Inhabitants, and enriched with many fruitful Poſſeſſions, ſufficient to ſuſtain ſo great a multitude: Moreover, it was ſuch as might be hardly invaded by the Enemy; both for that the River *Euphrates* ſurrounded it, and alſo for that it was fortified with G very ſtrong Walls. Upon the ſame River alſo, there ſtood another City, called *Niſibis*; in which the *Jews*, in reſpect of the ſtrength of the place, kept their *Dracma*, which they were accuſtomed to offer unto God, and the reſt of their Votive money.

Hed. & Ruf. c. 16. *al.* 20.

A great Commotion among the *Jews* in *Meſopotamia* and *Babylon*.

The Year of the World, 4003. *after Chriſt's Nativity,* 41.

Aſinæus and *Anilæus*, born in *Nearda*, have great Companies flock to them.

Theſe two Cities therefore ſerved them for two Store-houſes; and from thence, according H
as time required, they ſent the money they had gathered, to *Jeruſalem*, and
committed the Convoy thereof to divers thouſands of Men, for fear it ſhould be taken
away by the *Parthians*, who at that time had the Soveraignty in *Babylon*. Among
theſe *Jews* lived *Aſinæus* and *Anilæus*, two Brothers, born in *Nearda*; whoſe Father
being dead, their Mother bound them to the Weavers trade, for amongſt thoſe Nations
it was accounted no indignity to follow that trade: for both Men and Women
exerciſe themſelves therein. It happened, that their Maſter with whom they learn'd
their occupation, beat them one day, for that they came ſomewhat late unto their
work. They taking this chaſtiſement of his as if a great injury had been done unto
them, betook themſelves to their weapons, whereof there were great ſtore in that I
houſe, and retired themſelves into a place where the River divideth it ſelf into two parts,
which naturally aboundeth with excellent paſtures, and ſuch fruits as were reſerved
for the winter. To theſe Men there flocked a number of needy Perſons, whom they
armed, and became their Captains, and no man oppoſed himſelf againſt their inſolent
proceedings. Being by this means grown abſolute and impregnable, for that they
had builded themſelves a ſtrong Fortreſs, they ſent unto the Inhabitants, commanding
them to pay them Tribute for their Cattle which they paſtured; ſo that this Tribute
was ſufficient to entertain them, promiſing to thoſe who obeyed them, all friendſhip,
and that they would maintain them againſt all thoſe that ſhould wrong them,
of what place ſoever they were: but if they did not that which they commanded K
them, they threatned them that they would kill all their Cattle. The Inhabitants
of the Country, knowing themſelves unable to oppoſe them, obeyed them, and ſent
them the number of Cattle which they required; ſo that greater Forces daily joyned
themſelves with them, and they grew to that power, that they could make their
excurſions againſt thoſe whom they intended to hurt. Every one reſpected them,
and they were feared by all Men, ſo that their renown came at laſt to the ears of the
King of *Parthia*.

Aſinæus and his Companions beſet by the Governor of *Babylon*.

The Governor of *Babylon* likewiſe intending to cut off this miſchief before it
grew to greater head, aſſembled as many Men as he could poſſible, both *Parthians* and
Babylonians, and marched forth againſt them, with an intent to root them out, before L
they ſhould have any inkling thereof to prepare themſelves for their defence. Having
therefore prepared his Army, he lay in ambuſh near a Marſh, and the next
day following (which was the Sabbath, in which the *Jews* forbear all kind of work,
he making his account that the Enemy durſt not make head againſt him, but without
fight he ſhould lead them away Captives) he march'd eaſily, thinking to charge them
unaware. *Aſinæus*, who at that time ſat idely with his fellows, having his Arms by
him: Ye men (ſaid he) methinks I hear the neighing of Horſes, not ſuch as when
they are in their heat, but as when they are back'd by Men. Moreover, I hear the
noiſe of their Bridles, and I fear leſt the Enemies ſecretly ſtealing upon us, ſhould
circumvent us: let therefore ſome one of us go and diſcover what the matter is, and M
bring us word: I would I were found a lyar in that which I have told you. This ſaid,
one of them went out to eſpy what the noiſe intended; who running haſtily back
again, told him, that he had not falſly conjectured as touching the intent of the Enemy,
for that they were at hand, and would not ſuffer themſelves any longer to be out-brav'd
by them. He alſo declared, that there was a mighty number of Horſemen, who were
aſſembled like a drove of Beaſts, ſufficient and able utterly to overcome *Aſinæus* and
all his Company, foraſmuch as they were not in a readineſs to defend themſelves:
and our Law forbids us to do any manner of work on the Sabbath. *Aſinæus* reſolved
with himſelf not to do that which the Spy had ſaid, but thought that it was better
for them to behave themſelves valiantly in their neceſſity wherein they were plunged, N
and that if they muſt needs die, it better became them to make breach of their Law,
than to hearten their Enemies by their ſubmiſſion. He therefore preſently betook
himſelf to his weapons, and encouraged all thoſe that were about him, to make it
known in effect what their valour was. Whereupon all of them at once marched
forth againſt the Enemy, and ſlaughtered a great many of them, for that they, deſpiſing
Aſinæus and his followers, marched as if they went to lay hold on men already vanquiſhed;
but in the end they were conſtrained to betake them to flight.

Aſinæus after encouraging his Soldiers, routs his Enemies.

Aſinæus and *Anilæus* ſought to by *Artabanus* for friendſhip.

When the news of this skirmiſh was brought to the King of *Parthia*, he was wholly
aſtoniſhed at the boldneſs of theſe two Brethren, and had a great deſire to ſee and
ſpeak with them. He therefore ſent one of the truſtieſt of his Guard, to let them O
underſtand, *That altho King* Artabanus *had been injured by them, in that they
had invaded his Country*; *notwithſtanding*, ſaid this Ambaſſador, *he making*

A *leſs account of the diſpleaſure he hath conceived againſt you, than of your Virtue, hath ſent me unto you, to give you my hand and troth in his name, for a ſafe conduct and ſecurity in your Voyage, requiring you to be his friends; he treateth therefore with you without any deceit or fraud, promiſing you Gifts and Honours, and reſolveth to encreaſe your Dignity by his Power. Aſinæus* refuſed to enterprize this Voyage, but ſent his Brother *Anilæus* with certain Preſents, ſuch as he could poſſibly find. He therefore departed with the Meſſenger, and preſented himſelf before *Artabanus*; who ſeeing *Anilæus* come alone, aſked him how it happened that *Aſinæus* came not with him: And underſtanding that he ſtayed in his Marſh, through the fear that he had of him, he ſwore by the Gods of his Anceſtors, that he would do him no wrong, wiſhing them to give credit to his B promiſe; and he ſtretched out his Hand, which was the greateſt ſign with which the Kings of that Country uſe to aſſure thoſe that parley with them. For after they have mutually given one another their Hands, there is no ſiniſter practice to be feared; and they from whom a man expecteth any harm, are no more to be feared, at ſuch time as they have given this teſtimony of aſſurance. This done, *Artabanus* ſent back *Anilæus*, to perſwade his Brother *Aſinæus* to come to Court. *Artabanus* did this, ſuppoſing that this his Amity with the two Brothers, would be a Bridle for the *Jews*, who otherwiſe might encroach upon his Government. For he feared leſt if any Rebellion ſhould happen, and he ſhould be troubled in that War, *Aſinæus*, and they of *Babylon* ſhould grow more ſtrong, as well by the voluntary ſubmiſſion of the *Jews*, as C by force; and thereby ſhould do him the more miſchief. Upon this deliberation he ſent *Anilæus*, who eaſily perſuaded his Brother, giving him to underſtand among other things, what good will the King bare him, and the Oath that he had ſworn: ſo that both of them reſorted to *Artabanus*, who received them very graciouſly, admiring *Aſinæus*'s Virtue, who had ſo great a courage in all his Enterpriſes; conſidering eſpecially, that he was a Man of low ſtature, and who to look on, ſeemed to be contemptible; and he told his Friends, that without compariſon, he had a greater heart, than his body.

And when in banqueting he had named *Aſinæus*, and ſhewed him to *Abdagaſis* the General of his Army, ſignifying unto him, with what valour theſe Brethren were D endowed in Feats of Arms: *Abdagaſis* required that it might be lawful for him to kill *Aſinæus*, to the end he might puniſh the wrongs he had done to the Eſtate of the *Parthians*. *Never* (ſaid the King) *will I give my conſent to betray a man, who hath committed himſelf to my protection, and hath given me his hand, and who buildeth upon the Oath I have paſs'd unto him in the name of the Gods: But if thou be a valiant man in feats of Arms, thou haſt no need to make me forſwear my ſelf; but when his Brother and he ſhall depart from hence, aſſail him, and overcome him by thy valour, provided that I be not privy to thy attempt.* And afterwards, calling *Aſinæus* to him in the morning; *It is time* (ſaid he) *that thou return homeward, for fear thou provoke divers of the Captains of my Court, which contrary to my will, will endeavour to kill thee. I commit the Country of* Babylon E *to thy protection and guard; which by thy care and vigilancy, ſhall remain exempt from all Robberies, and other ſuch Calamities. Reaſon it is, that I procure thy good, becauſe I have engaged mine Honour and Faith irrevocably unto thee; not upon any light matter, but for things that importune thee as nearly as thy life.* This ſaid, he gave him certain Preſents, and preſently diſmiſſed him. Now, as ſoon as he returned home to his own Fortreſs, he fortified the places, both thoſe which were already ſecured, and the other, which as yet no Man had attempted to fortifie: And in ſhort time he grew to that greatneſs, that no Man, of ſo obſcure Fortune and Beginning, attained before him. Neither contented with the Honours of the *Babylonians*, he was alſo held in great account by the Captains of the *Parthians*, who were ſent to govern in the neighbouring F Provinces; yea, ſo much increaſed his Authority with his Power, that all *Meſopotamia* was at his Command. In this Felicity and increaſing Glory of his, he continued for the ſpace of fifteen years; which never began to decay, until ſuch time as neglecting the antient Study of Virtue, and contemning the Laws of his Fore-fathers, both he and his factious Followers being drowned in pleaſure, yielded themſelves Captive to Foreign Luſt. It fortuned that a certain Governor of thoſe *Parthians* came into that Country, accompanied with his Wife, not only endowed with other Perfections, but alſo admired for her incomparable Comelineſs and Beauty; whom, without ever ſeeing her, only by report of her Beauty, *Anilæus*, *Aſinæus*'s Brother, loved entirely; and when as by no one of his allurements he could G obtain her favour, neither had any other hope to enjoy the Lady, he could not bridle his unruly Luſt, but he made War againſt her Husband; and killing the *Parthian* in their firſt Conflict, his Wife became his, both in ſubjection and Bed-ſervice,

Abdagaſis would have ſlain *Aſinæus*, but *Artabanus* will not permit him.

Artabanus commits the Territories of *Babylon* to *Aſinæus*, and diſmiſſes him with Gifts.

Anilæus kills a Nobleman of the *Parthians*, and leads away his Wife.

which

The year of the World, 4003. after Christ's Nativity, 41.

which thing was the original of many mighty Calamities, both to himſelf and to H
his Brother. For when, having loſt her former Huſband, ſhe was led away Captive,
ſhe carried with her the Images of the Gods of her Country, which ſhe highly
eſteemed, according as it was the cuſtom of thoſe that inhabited that place,
to have their Gods whom they adore in their houſes, whom, when they travel into
a foreign Country, they catry about with them. She therefore brought them
with her, and uſed them according to the faſhion of her Country, at the firſt ſecretly;
but after ſhe was known for *Anilæus*'s Wife, then ſhe adored them according to
the cuſtom, and with the ſame ſervice, which ſhe uſed during her firſt Huſband's days,
ſacrificing to her Gods.

Anilæus reproved for his Wife's Idolatry, kills one of his Friends.

Their chiefeſt friends ſeeing this, firſt of all reproved them, for that *Anilæus* committed I
ſuch things that were no ways uſed among the *Hebrews*, and altogether repugnant
to their Laws, for that he had married a Woman of a foreign Nation, that contradicted
and violated their accuſtomed Religion; for which cauſe they adviſed him to beware,
leſt, in ſubmitting themſelves too much to their unbridled pleaſures, they ſhould loſe
the honour and power they had received from God, even until that preſent. But ſeeing
their perſwaſions profited nothing, and that *Anilæus* likewiſe had villanouſly killed one
of his deareſt Friends, who had ſomewhat too freely reproved him (who, at ſuch time
as he lay a dying, being touched with the Zeal of the Laws of his Anceſtors, and with
grief againſt his Murderer, wiſhed that *Aſinæus* and *Anilæus*, and all their Aſſociates
might die the like death; they, for that they were tranſgreſſors of the Law; the K
other, for that they ſuccoured not themſelves in that oppreſſion, which they ſuffered for
the maintenance of their Laws.) They were ſore diſpleaſed; yet notwithſtanding they
contained themſelves, calling to their remembrance that their felicity proceeded from
no other cauſe, but from the valour of thoſe Brethren.

But when they underſtood that the *Parthian* Gods were adored by this Woman,
they bethought them that it behoved them not any more to bear with *Anilæus* in contempt
of their Laws; for which cauſe, addreſſing themſelves to *Aſinæus* in great Aſſemblies,
they exclaimed againſt *Anilæus*; ſaying, that he ought, altho at firſt
he had no power to diſpoſe of himſelf, yet now at laſt, to correct this error before
it ſhould redound to their publick Plague: For that both the Marriage was diſallowed L
in all mens eyes, as altogether contrary to their Laws; and that the ſuperſtitious
obſervance of the Gods, which the Woman preſumed to uſe, was an apparent injury
offered to the true God. But he, altho he knew that his Brother's fault would
breed ſome great inconvenience, both to himſelf and his followers; yet being overcome
with Brotherly Affection, he eaſily pardoned his Brother, aſcribing his error to
the violence of his unbridled paſſion. But whereas daily more and more he was tired
with exclamations, and greater reproofs, at length he admoniſhed his Brother of the
matter, chiding him for that which was paſt, and deſiring him to amend the error
hereafter, by ſending home the Woman unto her Kindred. Yet this admonition of
his took no effect with him: for the Woman perceiving that the rumour that was M
raiſed among the People was for her ſake; and being afraid leſt for her Love-ſake,
Anilæus ſhould incur ſome danger, ſhe poyſoned *Aſinæus*, to the end that her Love
being in Authority, ſhe might more freely practiſe her impiety. Now when *Anilæus*
had gotten the Government into his own hands, he drew out his Forces againſt certain
Villages belonging to *Mithridates*, one of the chiefeſt among the *Parthians*, and
Artabanus's Son-in-Law; which Villages he ſpoiled, and carried away men, ſheep
and other riches. When *Mithridates*, who at that time was reſident in thoſe Quarters,
underſtood of the Spoil of his Villages, he was very much diſpleaſed, and the
rather, for that without any occaſion or proffer of injury, *Anilæus* had aſſailed him
in contempt of his Eſtate, who was a chief Peer of the Country: For which cauſe N
he immediately aſſembled the greateſt power of Horſe and Foot he could gather, to
ſet upon *Anilæus* and his Aſſociates. Leading his Forces therefore againſt one of the
Villages, he kept himſelf in Covert, to the end he might fight the next day, which
was the Sabbath day; on which the *Jews* attempted not any thing. Whereof when
Anilæus was advertiſed by a certain *Syrian*, who dwelt in another Village, who had
exactly told him all *Mithridates*'s intent, and the place where he intended to banquet
with his Souldiers; after he had made his Souldiers take their refreſhment, marched
out by night, to the end he might charge the *Parthians* before they might be advertiſed
of his coming. He therefore ruſhed in upon them about the fourth Watch of the
night, and ſlew thoſe whom he found aſleep; and the reſt being aſtoniſhed thereat, O
were forced to ſave themſelves by flight: He alſo took *Mithridates* Priſoner, and
cauſed him to be carried away naked on an Aſs, which is one of the greateſt diſgraces

Is accuſed before his Brother *Aſinæus*, who winks at his fault.

Aſinæus poyſoned.

Anilæus leads his Forces into *Mithridates*'s Country, ſpoils his Villages, and takes him Priſoner.

The year of the World, 4003. after Christ's Nativity, 41.

A ces which the *Parthians* imagine may be offered them. Having after this diſgraceful manner carried him into a Foreſt, ſome of his familiars perſuaded him to kill him: but *Anilaus* told them, that they ought to deal with him far otherwiſe; for that it behoved them not to kill a man, who was one of the chief among the Nobility of the *Parthians*, and one that was moſt honoured in regard of that affinity and alliance he had with the King, that altho all that which heretoſore had been offered to *Mithridates*, were inſupportable; yet if they ſhould be inſtrumental to ſave his life, he would pardon the injuries, and reward them for their Mercy in ſaving his life; whereas if they ſhould deal ſeverely with him, the King would ſeek his revenge, and make a horrible ſlaughter of thoſe *Jews* that inhabited *Babylon*: whom they ought to have B compaſſion of, both for that they were of their blood, and for that if any miſchief ſhould befal them, they knew not whither to retire themſelves; whereas they might be aſſiſted with the flower and ſelect men of their Nation. Having thus diſcuſſed and debated the matter to his Soldiers, his opinion was approved, and they were perſwaded; and ſo *Mithridates* was ſent back again.

Anilaus diſmiſſes *Mithridates*.

But he no ſooner returned home unto his houſe, but his Wife hit him in the teeth, that he lived but by the mercy of his Enemies, notwithſtanding he were the King's Son-in-law; that he had made no reckoning to puniſh thoſe, who had ſo much injured him; that he likewiſe contented himſelf to have his life ſaved, after he had been priſoner to the *Jews*: *For which cauſe* (ſaid ſhe) *recover thou thy former virtue and honour* C *which thou haſt heretofore loſt, or I ſwear by the Gods of the King my Father, that the bond of Marriage which is betwixt me and thee ſhall be diſſolved.*

Mithridates, unable to endure theſe uſual reproaches, and on the other ſide apprehending his Wife's haughty courage, from whom he feared to be ſeparated, he aſſembled the greateſt power of men that he could poſſible, notwithſtanding it were againſt his will, and led them forth; ſuppoſing himſelf to be unworthy of life, if he, who by Nation was a *Parthian*, ſhould be put to the worſt by the *Jews*. When *Anilaus* underſtood that *Mithridates* came forth againſt him with a great force, he thought that it would redound greatly to his indignity, if he ſhould lie lurking amidſt his Marſhes; and hoping that he ſhould have no worſe fortune againſt his D enemies than he had at firſt, and building much upon his Souldiers, who were ever wont to get the upper hand in their encounters, he likewiſe drew forth his Army: to them alſo others adjoyned themſelves, who ſought nothing elſe but pillage, and hoped that with their only preſence they might diſcourage their enemy.

But after they had marched about ninety ſtades, and paſſed thorow a Country that was ſcant of water, and were about the heat of the mid day, burned up with thirſt; *Mithridates*'s Army came in ſight, and charged them even at that time, when they fainted for want of drink, and through the extremity of heat, ſo as they could ſcarcely handle their weapons. At that time *Anilaus*'s Souldiers encountring with *Mithridates*'s freſh men, were ſhamefully put to flight: whereby it came to paſs that a great number E of them were killed. But *Anilaus* himſelf, and all thoſe of his Company, retired themſelves in great haſt into a Foreſt, leaving *Mithridates* Lord and Maſter of the Field, whereof he was very joyful. Notwithſtanding this diſaſter, an infinite number of lawleſs men reſorted to *Anilaus*, who ſet little by their lives, provided there might no limit be propoſed to their unbridled licentiouſneſs; ſo that he gathered a greater number of men than thoſe he had loſt; yet they were far different in valour from the former, for they were wholly ignorant of warlike diſcipline. Notwithſtanding, he being accompanied with theſe men, went and ſet upon divers Boroughs of the *Babylonians*, which were totally deſtroyed by his rapine and violence. For which cauſe the *Babylonians* and his other enemies, ſent unto *Nearda* to the *Jews* that were there, F requiring that *Anilaus* might be delivered into their hands: whereunto condeſcending not (for altho they had a will to perform their requeſt, yet it lay not in their power to deliver him) they required that they might live in peace. And to treat of the conditions of peace, the *Babylonians* ſent certain Men to confer with *Anilaus*. They having ſurveyed the place wherein *Anilaus* kept, aſſailed both himſelf and his followers by night, and ſlew all thoſe they encountred with, without reſiſtance, and amongſt the reſt *Anilaus*. When the *Babylonians* ſaw they were delivered from the opreſſion of *Anilaus*, who till that time had been as it were a bridle unto them, to reſtrain and curb the hatred they conceived againſt the *Jews*, with whom they had oftentimes been at odds, by reaſon of the contrariety of their Religions, G whereby it happened that they oftentimes fell at debate upon every opportunity when they met.

Many diſſolute perſons flock to *Anilaus*, with whom he ſpoils certain Boroughs.

The *Babylonians* require *Anilaus*, to puniſh him: they aſſail and ſlay him.

Now when *Anilaus*'s men were defeated, the *Babylonians* ſet upon the *Jews* on all ſides;

The year of the World, 4003. *after Chriſt's Nativity*, 41.

The *Jews* afflicted by the *Babylonians*, repair to *Seleucia*.

ſides; who ſeeing themſelves in danger by reaſon of the inſolence of the *Babylonians*, H
againſt whom they were too weak to make reſiſtance, and on the other ſide, unable to
live amongſt them, they went and dwelt at *Seleucia*, a City famous in regard of *Seleucus*
the Son of *Nicanor*, who built it. In that City dwelt divers *Macedonians*, divers *Greeks*,
and a great number of *Syrians*. The *Jews* fled thither, and continued there about five
years, without any moleſtation: But in the ſixth year, when the plague encreaſed in
Babylon, the *Jews* that remained there, were enforced to ſeek them ſome new habitation;
and that removing of theirs into the City of *Seleucia*, was the cauſe likewiſe of
their further miſchief, as I will make manifeſt. The *Greeks* who dwelt in *Seleucia*, are
ordinarily at debate with the *Syrians*, and have always the upper hand; but after
that the *Jews* came to inhabit that place, in a certain Sedition that aroſe among I
them, the *Syrians* had the under hand, by the means of the *Jews*, who joyned their
Forces with theirs, who of themſelves were valiant and good Souldiers.

Fifty thouſand *Jews* ſlain in *Seleucia*.

The *Jews* that were ſaved, repair to *Cteſiphon*.

The *Jews* retire into *Nearda* and *Niſibis*.

The *Greeks* being repulſed in this Tumult, and having no other means left them
to maintain their former honour, but to break that League of Friendſhip, which
was between the *Syrians* and the *Jews*; deviſed in private, each one with thoſe *Syrians*
with whom they were acquainted, promiſing to live in peace and amity with
them; whereunto they condeſcended willingly. For the chiefeſt of theſe two Nations
concluded the Peace, which preſently after followed, to the end that on both parts
they ſhould joyn in hatred againſt the *Jews*: So that altogether charging them at
unawares, they killed more than fifty thouſand of them; they were all put to the K
Sword, except ſome few, who through the mercy of their Friends, and aſſiſtance
of their Neighbours, were ſuffered to eſcape. Theſe retired themſelves to *Cteſiphon* a
City of *Greece*, that was not far from *Seleucia*, where the King reſideth every year, and
keepeth the greateſt part of his Moveables; hoping in that place, through the reverence
of the King, they might remain in more ſafety and ſecurity. All the Nation
of the *Jews* that were in theſe Quarters, ſtood in great fear: For the *Babylonians*
and the *Seleucians*, with all the *Aſſyrians* of that Country, agreed amongſt themſelves to
make a general War againſt the *Jews*; whereby it came to paſs, that they aſſembled
themſelves at *Nearda* and *Niſibis*, truſting themſelves to the ſtrength of theſe Fortreſſes,
which were inhabited alſo by men who were expert in Arms. See here what the L
condition of the *Jews* was, who remained in *Babylon*.

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A

THE NINETEENTH BOOK OF THE ANTIQUITIES of the JEWS.

Written by FLAVIUS JOSEPHUS.

B

The Contents of the Chapters of the Nineteenth Book.

1. *The Cruelties and Follies of the Emperor* Caius Caligula: *Several Conſpiracies againſt him.* Chæreas, *being aſſiſted by ſeveral others, killeth him: Some Germans of his Guard kill ſome of the Senators afterward. The Senate condemns the thoughts of his memory.*
2. *The Soldiers reſolve to promote* Claudius, Caius's *Uncle, to the Imperial Dignity.* Saturninus's *Speech in the Senate, for Liberty.* Chæreas *ſends to kill the Empreſs* Ceſonia, Caius's *Wife, and her Daughter.* Caius's *good and evil Qualities. The Soldiers carry* Claudius *into the Camp, to make him Emperor: The Senate ſends to* C *him, to pray him to forbear.*
3. *King* Agrippa *encourageth* Claudius *to accept of the Empire. The Soldiers, who had been for the Senate, forſake it, whether* Chæreas *would or not; and joyn with thoſe that had ſworn to* Claudius. *So* Claudius *becometh Maſter, and condemns* Chæreas *to die: He ſuffers with a wonderful Conſtancy. And* Sabinus, *who had been one of the chiefeſt of the Conſpiracy, killeth himſelf.*
4. Claudius *the Emperor confirmeth* Agrippa *in the Kingdom, adding* Judæa *and* Samaria *thereunto: He giveth the Kingdom of* Chalcis *to* Herod, Agrippa's *Brother; and maketh Edicts in favour of the Jews.*
5. D *King* Agrippa *goeth to his Kingdom, and putteth his Chain, being a token of his Impriſonment, into the Sacred Treaſury of the Temple of* Jeruſalem. *He provideth for the Dignity of the High Prieſthood: He is highly diſpleaſed at the* Dorites *inſolence, who had cauſed* Cæſar's *Statue to be erected in the Jews Synagogue.*
6. Petronius, *Governor of* Syria, *his Letters to the* Dorites, *concerning the Emperor's Statue, which they cauſed to be erected in the Jews Synagogue. King* Agrippa *beſtoweth the High Prieſthood on* Matthias. Marſius *is made Governor of* Syria.
7. Silas (*General of* Agrippa's *Forces*) *his great Imprudence obligeth this Prince to put him in Priſon.* Agrippa *fortifieth* Jeruſalem, *but the Emperor* Claudius *commands him to forbear: His excellent Qualities; his ſtately Buildings: The cauſe* E *of his falling out with* Marſius, *Governor of* Syria: *He beſtoweth the Great Prieſthood on* Ælioneus; *dieth after a terrible manner: Leaveth for his Succeſſor his Son* Agrippa, *and three Daughters. The Inhabitants of* Cæſarea *and* Sebaſtes *prove extream ungrateful to his Memory.* Claudius *the Emperor ſends* Fadus *to be Governor of* Judæa, *becauſe of* Agrippa's *Minority.*

CHAP. I.

The year of the World, 4004. after Christ's Nativity 42.

The Cruelties and Follies of the Emperor Caius Caligula: *Several Conſpiracies againſt* F *him.* Chæreas, *being aſſiſted by ſeveral others, killeth him: Some Germans of his Guard, kill ſome of the Senators afterward. The Senate condemns the thoughts of his Memory.*

Hedio & Ruffinus, chap. 1.

Caius's Tyranny towards the *Jews.*

Towards the Senators and Patricians.

CAius did not only expreſs and manifeſt his fury towards thoſe *Jews* that dwelt in *Jeruſalem*, and in other neighbouring places; but alſo thorow all the Countrys both by Land and Sea, which were ſubject to the Roman Empire, filling the whole World with an infinite number of miſchiefs; yea, ſuch, and ſo odious, that the like hitherto have never been heard of. But *Rome* eſpecially felt the force of his fury; but eſ- G pecially the Senators, Patricians and Noblemen were plagued. They alſo that were called Roman Knights, who, in Wealth and Dignity, were next unto the Senators;

for

The year of the World, 4004. *after Christ's Nativity*, 42.

Caius calls himſelf *Jupiters* Brother.

Spoiled all the Temples of *Greece.*

Commands *Memmius Regulus* to transfer *Jupiter Olympus* to *Rome.*

for that out of their number ſuch men were choſen, who were to ſupply the Senate, H
were moſt perſecuted. For with ignominies they were abuſed, with baniſhments and
confiſcations weakned, and by ſlaughters wholly exterminated. He likewiſe uſurped the
Name of God, commanding his Subjects to dignifie him with more than humane honours;
and aſcending the Capitol, which amongſt all the Temples in *Rome* is moſt religiouſly
honoured, he was ſo bold as to ſalute *Jupiter*, and to call him Brother. Many
ſuch impieties were committed by him, which ſhews that his unbridled and extravagant
madneſs did never forſake him. Amongſt other his mad pranks that he played, this
is worthy of memory: for on a time, thinking it to be too much trouble for him to
croſs the Sea between *Puteol* a City in *Campania*, and *Miſenum* another Town ſeated by
the Sea-ſhore, in a Gally; and otherwiſe eſteeming it a thing correſpondent to his I
greatneſs, who was Emperor, to exact that Superiority on the Sea, which was anſwerable
to his Sovereignty on the Land, betwixt one Cape of the Sea unto another, for the
ſpace of thirty furlongs or ſtades, betwixt which the Gulf had its courſe, he cauſed a
Bridg to be built, on which he commanded himſelf to be drawn in a Chariot, as if that
way were anſwerable to the dignity of his Deity. He left not one Temple in *Greece*
whatſoever, that he ſpoiled not of thoſe excellent pictures that were in them; giving a
Commiſſion that all Statues, and whatſoever ornaments or gifts, and preſents that were
dedicated in any Temple, ſhould be brought unto him; ſaying, that ſuch things as were
admirable, ſhould be reſerved for a place of admiration, ſuch as was the City of *Rome*:
with theſe ſpoils of the Temples he adorned his Palace and Gardens, and generally K
all his Houſes and Palaces that he had in *Italy*. He was ſo impudent alſo, as to give direction,
that *Jupiter Olympius*'s Statue, which the *Greeks* had in great eſtimation, and which
Phidias the Athenian Statuarian had made, ſhould be tranſported to *Rome*. But *Memmius
Regulus*, to whom he directed this Commiſſion, executed it not, becauſe the
Maſons informed him, that without ſpoiling it they could not remove it from the place.
It is reported alſo, that he was hindred from this execution by ſuch prodigies as are
almoſt incredible: which he aſſured *Caius* of, giving him to underſtand what the
occaſion was that had moved him to diſobey him therein: and whilſt he was in danger
of death for his delay, the ſudden and ſucceſsful death of *Caius* warranted him
from the ſame. Yea, ſo far ſtretched his unbridled fury, that having a Daughter newly L
born, he cauſed her to be carried into the Capitol, and laid at the Feet of the Image
of *Jupiter*; ſaying, that the Child was common betwixt him and *Jupiter*, leaving the
judgment to all men, which of the two Parents was the greateſt. And notwithſtanding
all theſe his miſdemeanours, yet did men tolerate him.

Gave ſlaves liberty to accuſe their Maſters, and countenanced *Pollux* to accuſe *Claudius.*

Many conſpiracies againſt *Caius.*

Æmilius Regulus.

Caſſius Chareas.

Annius Minucianus.

He gave liberty to ſlaves alſo to accuſe their Maſters of whatſoever crimes they
would; which was ſo much the more hateful, becauſe all things were done by *Cæſars*
authority, and to his good liking: ſo that *Pollux*, who was *Claudius*'s bondman, durſt
accuſe him, and *Caius* the Emperor was contented among the Judges to hear his
Uncle brought in queſtion for his life, hoping (altho it fell out otherwiſe) to pick
out an occaſion to put him to death. For having filled all the Countries of his Empire M
with falſe accuſations, and all ſorts of miſchiefs, and giving ſlaves a prerogative above
their Maſters; their Lords deviſed many conſpiracies againſt him, ſome for ſpite, and
with an intent to be revenged of thoſe injuries they had received; others pretending
by his death to prevent thoſe inconveniences that threatned them. In a word, his
death concerned the ſecurity of the Laws, and the ſafety of all Men; and had he not
been ſpeedily cut off, our Nation had almoſt been utterly exterminated. For which
cauſe I thought good to make an exact and ample declaration of every occurrent;
namely, for that the knowledg thereof maketh very much towards the manifeſtation
of God's power and will, which brings conſolation unto thoſe who are in adverſity, and
keeps them within the bounds of modeſty, who ſuppoſe that their proſperity ſhould N
continue always firm, and altho they neglect virtue, think that no evil may befal
them. Three ſeveral Conſpiracies were intended againſt him, to eaſe the World of this
burdenſom Tyrant; all of them were attempted by men of great account. For,
Æmilius Regulus, who was born in *Corduba* in *Spain*, was fully reſolved to kill him
himſelf, or to make him away by the means of his Confederates. *Chareas Caſſius*, Colonel
over a thouſand men, was the conductor of another Band; and *Annius Minucianus*
was in no leſs readineſs to do his uttermoſt herein. The cauſe that moved them to
combine thus altogether in hatred againſt *Caius*, was, that in reſpect of *Regulus*, he was
by nature a deteſter of all iniquity: for he was a very generous man, and ſo free, that he O
diſſembled not any of his deſigns, but communicated them with many, who were either
his friends, or valiant men fit for execution. And as touching *Minucianus*, he was induced
to ſeek his revenge, thro the deſire he had to do juſtice to *Lepidus*, who had
been

A been one of his eſpecial friends, and one of the rareſt men that were ever found among
the Roman Citizens (whom *Caius* had put to death through the fear he had conceived
of him) knowing well that all they, againſt whom *Caius* was incenſed, could not eſcape
with leſs puniſhment than loſs of life. As for the third man *Chæreas*, he could
not endure the ſhame and reproach of cowardice that *Caius* had objected againſt him,
but feared beſides, that his friendſhip and inward familiarity with *Caius* would draw
him into manifeſt dangers: For which cauſe, and his own ſecurity and honour's ſake,
he reſolved to diſpatch him. Generally all of them were reſolved to rid the World of
Caius, and bring an end to his pride and tyrannical power; for their hope was, that
their attempt having good ſucceſs, their Countrey and Common-weal ſhould reap the
B fruits thereof, for whoſe ſecurity and ſafety, it became them to hazard themſelves,
though it were with loſs of their lives. But above all the reſt, *Chæreas* was egged on
with a deſire he had to grow famous, and through the facility and convenient means
he had to do it, becauſe his Colonel's room gave him moſt ſecure acceſs unto him. About
that time the Circenſian Games were ſolemnized, which is a kind of Paſtime
which the *Romans* very willingly behold, and to this intent they reſort to the place of
theſe exerciſes, and the common people is wont to demand ſomewhat from the Emperor,
which they deſire to obtain; and after having examined their requeſts, do
never refuſe them. Now they required with inſtant and importunate ſupplications,
that *Caius* would diſcharge them of their taxations, and moderate the exceſſive tributes
C which they payed: But he would give no ear unto them, and cauſed thoſe to be
apprehended, who called upon the matter moſt earneſtly; ſending his Guard, ſome
of them one way, ſome of them another, to put them to the ſword. After he had given
this order, and they who received it had fully executed it, a great number of
men were killed. The people ſeeing this, ceaſed to exclaim any more, preferring
their lives to their goods. This horrid ſight incited *Chæreas* the more to execute
his enterprize, to the end he might finiſh his furious and tyrannical life, whoſe
pleaſure was all mens deſtruction. He had often reſolved to kill him at Table,
yet he deferred to do it, not that he fainted in his reſolution, but becauſe he
expected ſome better opportunity. He had been Captain of *Caius* Guard a long
D time.

The year of the World, 4004. after Chriſt's Nativity, 42.

The Circenſian Games.

Caius cauſeth divers to be murthered, who requeſt mitigation of their exactions.

Chæreas for many cauſes is incited againſt *Caius*.

Caius having appointed him to gather in his Tributes, in the execution whereof he
followed his own nature, rather than *Cæſar*'s command, and ſpared thoſe of whom
he ought to have compaſſion for their poverty ſake. *Caius* was ſo diſpleaſed herewith,
that he objected againſt him, that the cauſe why he delayed the bringing in of
his money, was his cowardice and negligence; and among other injuries that he offered
him, as oft as he gave him the Watch-word, as he uſually went to fetch it once
a day upon his watch day, he gave him the names of women, and others that were ignominious
perſons, notwithſtanding that he himſelf was no leſs remarkable, for his effeminate
daintineſs. In thoſe Ceremonies which he himſelf had eſtabliſhed, he attired
E himſelf like a woman, and was diſguiſed with certain veils, whereby he might the better
counterfeit that ſex, and yet notwithſtanding he could object this diſhonour to *Chæreas*,
whom he vexed conſtantly when he gave him the Watch-word, and ſo much the more
becauſe his companions jeared him with it. For when it was his turn to receive the word
from *Cæſar*'s mouth, he ordinarily fitted him with ſuch an one as might move laughter,
which made him the bolder to conſpire with his Confederates, in that he had juſt occaſion
to be diſpleaſed: Among theſe was a Senator, called *Popedius*, and one that
had paſs'd through all honours and offices, otherwiſe an Epicure and Lover of Delights.
Timidius accuſed him (in thac he was his enemy) that he had uttered certain injurious
ſpeeches againſt *Caius*: And for proof hereof, he alledged *Quintilia* for his witneſs,
F a woman among all Stage-players dearly beloved of many, but in eſpecial, by *Popedius*,
by reaſon of her incomparable beauty: And for that ſhe refuſed to bear witneſs in
a matter falſly objected againſt him, whom ſhe entirely loved, *Timidius* required, that
ſhe might be examined by torture. *Caius* importuned herewith, commanded *Chæreas*
with all expedition and diligence to ſee *Quintilia* tortured: And the rather gave he
Chæreas theſe Commiſſions to kill and torment thoſe whom he pleaſed, for that he had
conceived this opinion, that he would acquit himſelf with more cruelty, to the end he
might exempt himſelf of that reproach of faint-heartedneſs which was wrongfully objected
againſt him.

Popedius is accuſed of a crime by *Timidius* unto *Cæſar*.

Whilſt thus *Quintilia* was led forth to be tortured, ſhe trod upon the foot of one
G of thoſe who were of the Confederacy, giving him to underſtand that he ſhould be
of good courage, for that there was no fear that he would bewray any thing in torture,
but would endure it with conſtancy: Notwithſtanding, *Chæreas* tormented her cruelly,

Caius commandeth *Quintilia* to be tortured, who confeſſeth nothing.

The year of the World, 4004. *after Chriſt's Nativity*, 42.

Popedius is abſolved.

which he rather performed by conſtraint, than of his own free will. And ſeeing he H could enforce nothing out of her, he brought her back to *Caius* in ſo pitiful an eſtate, that all that beheld her, had compaſſion on her. *Caius* likewiſe himſelf was moved, and bethinking him of thoſe pains ſhe endured, he deſiſted from the inqueſt and accuſation which was proſecuted againſt *Popedius* and *Quintilia*, and gave her a certain ſum of money, to comfort her againſt the indiſpoſition that might follow by reaſon of her torments, which ſhe had ſo courageouſly endured.

Chæreas conferreth with *Clement* and *Papinius*.

This diſpleaſed *Chæreas* very much, as if he had been the cauſe of all thoſe evils that had hapned to thoſe two perſons, whom the crueleſt of men did bemoan. He conſulted therefore with *Clement*, who was Captain of the Foot, and *Papinius*, who had the Command of the Guard, and ſpake unto them to this effect. "We have, I "(*ſaid he*,) O *Clement*, employed our ſelves to the uttermoſt for the Emperor's ſafety: "For by our diligence and care we have done ſo much, that of all thoſe, who have "conſpired againſt him, ſome of them have been killed: The reſt in ſuch ſort tor"mented and martyred, that *Caius* himſelf had compaſſion on them. But what re"ward or honour receive we for all theſe ſervices? *Clement* hearing theſe words, held his peace, giving manifeſt teſtimony by his looks, and the change of his colour, that he was greatly aſhamed he had ſo long time obeyed the Emperor's commands: And whilſt he thought with himſelf that it was no policy for him to open his mouth againſt *Caius* cruelty, *Chæreas* emboldned himſelf to diſcover the calamities and dangers wherein both the City and the whole Empire were plunged, telling him, that the K common Report was, that *Caius* was the cauſe of them:

But (ſaid he) *thoſe that will narrowly examine the truth, will judge that I and* Papinius *that ſtandeth by me, and you,* Clement, *more than we, have cauſed the Romans torment, and the World's miſery, for that of our own will we have been Miniſters of* Caius's *Commands; and although the means lyeth in us to make an end of thoſe Violences that are committed againſt the Citizens, and injuries to the whole World; yet we ſerve him for his Guard and Hang-men, inſtead of Soldiers. And we bear Arms, not to maintain our Liberty, and the Roman Empire, but to preſerve him who keep their bodies and minds in ſlavery: And every day are we ſoiled in their blood who are killed and tortured, until ſuch time as ſome one ſerve us with the ſame ſauce, to ſatisfie* Caius's *Cruelty. For it is not for* L *the good will he beareth us, that he maketh uſe of us; but that which is more, we are ſuſpected by him, and he will cauſe us to be put to death, as he hath done others. For his diſpleaſure is not limited by Juſtice, but by his Will: We alſo ſhall ſerve him for a mark to aim at. For which cauſe it behoveth us to provide for the ſecurity and liberty of all men; and eſpecially, to warrant our ſelves againſt all thoſe dangers that threaten us.*

Clement declared by apparent ſigns, that he thought well of *Chæreas* reſolution, but he counſelled him to make no words of it, for fear the Rumour thereof ſhould be ſpread among the people, and the ſecrets ſhould be diſcovered before the execution: And leſt that *Caius* getting an inkling thereof, they ſhould all of them be drawn into danger of death; and in the mean while, it behoved them to hope that ſome good M fortune will fall out to their furtherance: And that for himſelf, his age had taken from him the neceſſary courage that belonged to ſuch enterprizes. "It may be (*ſaid* "*he*) that I may furniſh you with ſome advice more ſecure than yours is, *Chæreas*; for "a more honeſter than it is, who is he that can propoſe? This ſaid, *Clement* returned to his Houſe, ruminating with himſelf upon thoſe words which he had both heard and ſpoken. But *Chæreas* grew fearful, and conferred with the Colonel *Cornelius Sabinus*, whom he knew to be a man of reputation, a lover of liberty, and greatly diſcontented with the eſtate for the miſeries of the Common-weal; and ſeeing it was neceſſary to attempt that with all expedition which he had intended, he thought good to impart the matter to him; fearing leſt *Clement* ſhould diſcover all the Conſpiracy, N conſidering that delay and procraſtination would be but an occaſion to hinder the action. When therefore he perceiv'd him to give an ear to all that which he intended, and that already he was confirmed with no leſs reſolution than himſelf was; but in that he knew not with whom he might familiarly communicate the ſame, he ſaid nothing: Whereas otherwiſe he was ready, not only to conceal that which he had heard, but alſo declared that which he had in his heart, he was ſo much the more encouraged. For which cauſe, without further delay, they went to *Minucianus*, who was conformable unto them in virtue, good affection, and great courage; and who beſides that, was ſuſpected by *Caius* by reaſon of *Lepidus* death. For *Minucianus* and *Lepidus* were very great friends, and had been aſſociates in the ſame dangers. For *Caius* was feared O by all thoſe who had any publick Office, ſparing none of them in particular or general, but made them all groan under the burthen of his fury.

Cornelius Sabinus.

Annius Minucianus.

A Now they knew well one another, that all of them were diſpleaſed to ſee the Common-weal in that eſtate: But the apprehenſion of the danger ſuffered them not to manifeſt the hatred that each of them bear to *Caius*, although their ſecret conceit ingendred among them a certain Amity. For, before that time, as often as they met together, they were accuſtomed to eſteem *Minucianus* for the moſt honourable man of the Company, as in truth, among all the Citizens of *Rome* he was the moſt famous, valiant and beſt eſteemed among them: Being therefore aſſembled at that time, he was firſt of all requeſted to ſpeak his opinion. For which cauſe he asked *Chæreas* what the watch word was he had received that day (for all the City knew very well what mockery *Caius* uſually uſed in giving *Chæreas* the Watch word:) *Chæreas* not- B withſtanding this diſgrace, failed not to anſwer him, relying on the wiſdom of *Minucianus*, and ſaid unto him;

The year of the World, 4004. after Christ's Nativity, 42.

But give you me for the Watch word, Liberty; mean while I give you thanks for that you have awaked me more ſpeedily, than of my ſelf I have accuſtomed to be. You need not now any further enforce your ſelf to incite me by your words, ſith both you and I have undertaken the ſame Reſolution. Before we were aſſembled in this place our thoughts were united. Behold here my ſword that is girt unto my ſide; this ſhall ſuffice for us both. And if you pleaſe you ſhall be my Captain, and I will march under your Command, and will follow you under aſſurance of your aſſiſtance and wiſdom. They, who have valiant hearts, never want Arms: For it is a confident courage that makes the weapon do execution. That C *which kindleth me thus to this action, is not the conſideration of my particular intereſt: For I have not the leiſure to think on thoſe dangers that threaten me, through the grief that I conceive, to ſee the Liberty of my Country changed into Slavery, and the force of the Laws wholly aboliſhed, and all ſorts of men condemned to death by* Caius *cruelty. It is I that deſerve to be truſted in this execution, and I make you my Judge, ſince you have the like intention that I have.*

Minucianus perceiving with what affection *Chæreas* ſpake, embraced him with all love; and after he had praiſed him, he exhorted him to continue his conſtancy: Then departed they one from the other, with prayers and wiſhes; and at that time there hapned a preſage that confirmed them the more. For as *Chæreas* entered into D the Senate, ſome one among the people caſt out a word, that redoubled his courage; Diſpatch (ſaid he) that which thou haſt to do; for God will aſſiſt thee. *Chæreas* was ſomewhat afraid, leſt ſome one of his Aſſociates had betrayed him. But at laſt he thought it was ſome one of thoſe, who, being privy to his reſolution, gave him a Watch word to animate him the more; or that it was God, who, governing and obſerving humane affairs, puſhed him forward. After he had imparted this his deliberation to divers; ſundry Senators, Knights, and Soldiers being advertiſed hereof were in Arms. For there was not any one that ſuppoſed not that *Caius* death was the greateſt good-hap the Common-wealth could expect. For which cauſe, all of them enforced themſelves as much as they could, to aſſiſt the execution with couragious and virtuous E reſolution: And as forward were they in affection as in power; in words as in effect, deſiring each of them to be partakers in the diſpatch of a Tyrant. For *Caliſthus* alſo, who was *Caius* free-man, and raiſed by him to great Authority, yea, ſuch as almoſt equall'd him, adjoyned himſelf to them for the fear he apprehended of all men, and for thoſe great riches which he had gathered together; for that he was a man of a corrupt conſcience, and eaſily won by bribes and preſents, doing wrong to all men, and abuſing the power he had, againſt whomſoever he pleas'd, contrary to all right and reaſon. Beſides, for that he knew the unbridled nature of *Caius*, who having once conceived an ill opinion of any man, could never afterwards be diſſwaded or reconciled. Amongſt divers other dangers that he had to apprehend, the greatneſs of the danger F of his riches was not the leaſt, which was the cauſe that made him ſerve *Claudius*, and ſecretly to follow him, under hope, that after *Caius* death, he ſhould be his Succeſſor in the Empire, and that at that time he ſhould by him be maintained in the ſame eſtate which he enjoyed: And by this means he thought to obtain his amity and good liking, by giving him to underſtand how *Caius* had commanded him to poyſon him, and how he had invented infinite delays to defer this execution. As for mine own part, I think that *Caliſthus* forged this matter. For if *Caius* had pretended to kill *Claudius*, he had not been diſſwaded by *Caliſthus*'s allegations, who had preſently received his reward, if he had deferred to execute his Maſter's command with all expedition in a matter ſo acceptable to him. So it is, that the Providence of God G would not permit *Caius* to execute that rage againſt *Claudius*; and *Caliſthus* was thereby thanked for the benefit which he no ways deſerved.

Chæreas with certain others intend to kill *Caius*.

Caliſthus, *Caius* free-man, certifies *Claudius* that *Caius* commanded him to poyſon him.

Thoſe that were about *Chæreas* day by day, followed the action very ſlowly, notwith-

The year of the World, 4005. after Chriſt's Nativity, 43.

Chæreas expecteth the occaſion to aſſail *Caius.*

ſtanding that he willingly delayed not, but thought on all occaſions fit to finiſh his H
purpoſe in, for that he might aſſail him at ſuch time as he aſcended up into the Capitol,
or even then when he ſolemnized thoſe Ceremonies, which he had inſtituted in honour
of his Daughter, or at ſuch time as he ſtood in the Palace to ſcatter Gold and Silver
among the people, by caſting him from the top of the Palace into the Market-place,
or at ſuch time as he celebrated thoſe Myſteries, that were introduced by him. For
no man ſuſpected *Chæreas*, ſo diſcreetly had he behaved himſelf in all things: And he
perſwaded himſelf that no man would have thought that he ſhould lay violent hands
on *Caius*. And although he had done nothing to any effect; yet ſo it is, that the power
of the Gods was ſufficient to give him force, and to kill him without drawing
weapon. *Chæreas* was ſore diſpleaſed againſt his Companions, in reſpect that he I
feared that they would let ſlip their occaſion; and although they perfectly
knew that he intended it for the maintenance of the Laws, and for the good of them
all: Yet did they requeſt him to delay a little, for fear leſt in the execution he
ſhould in ſome ſort miſcarry, and for that cauſe the City might be brought in trouble,
by the informations that would be made of that act; and that at length when *Caius*
ſhould be ſo much the better provided againſt them, they ſhould not know how to
ſhew their virtue, when the time required that they ſhould aſſault and ſet upon him.
They therefore thought it good that the opportunity to ſet forward this buſineſs,
ſhould be the time in which the Games of the Palace were celebrated, which were
ſolemnized in honour of *Cæſar*, who firſt of all diſannulled the Peoples Authority, and K
appropriated it to himſelf. This Solemnity is celebrated in a Tent before the Palace,
where the noble Citizens, with their Wives and Children, remained to behold the
ſport, and *Cæſar* himſelf likewiſe. At that time they concluded that it would be an
eaſie matter for them, when ſo many thouſands of People ſhould be ſhut up in ſo
narrow a place; ſo that he, who would ſtep foremoſt to give the ſtroke, might very
eaſily be ſuccoured, for that he could have no aſſiſtance, although his Guard ſhould
have the courage and deſire to defend him. *Chæreas* reſolved upon this, and it was
concluded that the firſt day of thoſe ſports that were next at hand, the deed ſhould
be done: But their adventure was greater than their concluſion. For the delay was
ſuch, as the third day was almoſt paſt, and hardly could they be drawn to attempt L
the matter on the third day. At which time *Chæreas* aſſembled all the Confederates,
and told them that the opportunity of time had overſlipt them, accuſed and reproached
them of ſlackneſs in that execution, which had been ſo virtuouſly reſolved among
them: And that it was to be feared, leſt if any ſhould be diſcovered, the whole
matter ſhould be fruſtrate: By which means *Caius* might grow more cruel than
he was before. *See we not* (ſaid he) *that by how much liberty we take from our ſelves,*
by ſo much we augment Caius *tyranny? Whereas we ought firſt of all to obtain ſecurity*
for our ſelves, and afterwards purchaſe perpetual felicity to others, the greateſt
glory whereof ſhall redound unto our ſelves. Now they having nothing to reply againſt
ſo honorable a reſolution, and yet notwithſtanding no ways enforcing themſelves M
towards the action, but remaining altogether amazed without one word ſpeaking,
Chæreas ſpake thus:

The final concluſion of the Confederates as touching *Caius* death.

Moſt noble and generous Gentlemen, what is the cauſe that we linger and delay in
this manner? See you not that this day is the laſt day of the Games, and that Caius *is*
ready to go to Sea? For he hath determined to ſail into Alexandria, *and to ſee* Egypt;
truly it will be a ſmall honour for us, if we ſuffer him to eſcape out of our hands, to the
end that both by Land and Sea, *he may triumph over the Romans negligence. How*
can we chooſe but condemn our ſelves juſtly, and challenge nothing but diſhonour, if ſome
Egyptian, ſuppoſing that men of free condition could not any longer endure his inſolence,
ſhould put the matter in execution? For mine own part, I will dream no longer N
upon your conſultations, but this very day will I hazard my ſelf; and betide me what
can, I will ſuſtain all fortunes with pleaſure and courage. For I am a man of that
mind, that no danger can be ſo great or grievous to daunt me, or draw me from ſo
worthy an enterprize which ſome other will put in execution if I delay, depriving
me of the greateſt honour and glory that the World can afford for its deliverance. This
ſaid, he departed with an intent to attempt and end the matter, and encouraged the
reſt to do the like; ſo that all of them were deſirous to ſet hand to the exterprize,
without any further delay. The cuſtom was, that the Captains of the Guard entered
the Palace with their ſwords by their ſides, and in ſuch equipage they asked the Emperor
the Watch-word. At that time it fortuned that it was *Chæreas* turn to fetch the O
Watch-word, a great number of people had flocked to the Palace, to take up
their places to behold the Games with great preſs and noiſe; wherein *Caius* was
greatly

The year of the World, 4005. after Chriſt's Nativity, 43.

Caius ſacrificeth to Auguſtus Cæſar. Aſprenas.

A greatly delighted, for there was no diſtinction of place either for Senators or Knights, but each one ſate together confuſedly, Men and Women, Slaves and Freemen. *Caius* arriving there firſt, had offered ſacrifice in honour of *Cæſar Auguſtus*, in whoſe honour likewiſe thoſe ſports were ſolemnized. It came to paſs that whilſt thoſe Beaſts were embowelled, that were appointed for ſacrifice, *Aſprenas* Gown, who at that time was Senator, was beſprinkled with blood: Whereat *Caius* began to laugh; yet notwithſtanding, this was a preſage for *Aſprenas*; for he was ſlain that very day that *Caius* was. It is reported that *Caius* at that time, contrary to his own nature, behaved himſelf moſt affably towards all men, ſo that all the aſſiſtants were aſtoniſhed to behold the courteſie that he uſed. After the ſacrifice was done, he ſate him B down to behold the Paſtimes, and had about him the moſt noble of his friends and familiars. Now was there every year a Theatre builded, according to this form and faſhion that enſueth: It had two gates, the one towards the open yard; the other opening upon the porch, by which the actors had their egreſs and regreſs, without diſturbance of thoſe who ſate to behold the paſtime. There was within the ſame a certain room, ſeparated from the reſt, where the Players and Muſicians kept, when the people were ſeated, and *Chæreas*, with the Captains, were near about *Cæſar*, who ſate on the right ſide of the Theatre: *Batibius* one of the Senators, a man very expert in feats of Arms, asked *Cluvitus* privily in his ear, who ſate by him, and had in like ſort been Conſul, whether he heard any news? Who anſwering him, that he had heard C nothing. *On this day (ſaid* Batibius*) ſhall the Tragedy be play'd of a Tyrant's death. Cluvitus* made him this reply in *Homer*'s words.

The Theatre.

Batibius. Cluvitus.

Whiſt: Leſt ſome Greek ſhould liſten to our talk.

Now whilſt ſome one darted certain Apples and rare and precious Birds at the People, *Caius* took great pleaſure to behold how they ſtrove one with another roundabout him, buffeting one another to ſee who ſhould get the ſame: But at that preſent there chanced two preſages: For the ſport that was repreſented, was of a Judge, who was apprehended and crucified, and in the Dance they repreſented *Cynera*, who D was killed with *Myrrha* her Daughter: And there was a great quantity of blood gathered to counterfeit both the murther of the Judge that was crucified, as alſo of *Cynera*. It is affirmed likewiſe, that the day was the very ſame, whereon *Philip* the Son of *Amyntas* King of *Macedon* had been killed by *Pauſanias* one of his familiars, at ſuch time as he entered the Theatre. Whilſt *Caius* was incertain with himſelf, whether he ſhould remain until the ſports were finiſhed, that it was the laſt day of them, or rather ſhould reſort to the Bath, and after he had refreſhed himſelf, return back again thither as he had done before; *Minucianus* ſitting next unto him, fearing leſt the occaſion ſhould be overſlipt, becauſe he had ſeen *Chæreas* go out of doors, with an intent to go and encourage him. But *Caius* catcht him by the E Gown, ſaying, Whither go you, my friend? At which time, for the reverence ſake that he bare unto *Cæſar*, he ſate him down again: But the fear that he had grew ſo forcible, that he aroſe again; ſo that *Caius* could not detain him, ſuppoſing that he had gone thence to diſpatch ſome important buſineſs. At that time did *Aſprenas* counſel *Cæſar* to repair to the Bath, telling him, that after his refreſhment he might return thither again; all which he did, being deſirous that the reſolution might take effect. They that were with *Chæreas* were ready diſpoſed to take advantage of the Time, and were agreed each of them to ſtand prepared and in a readineſs, in a place appointed, to the Intent to act the Tragedy: And the delay ſeemed very tedious to them, for it was already three a clock afternoon. So that *Chæreas* ſeeing that *Caius* F lingred ſo long, intended to go in unto him and aſſail him in his ſeat; but he conceived that he could not bring that to paſs without great loſs and murther of the Senators, and Knights that were preſent. Now although he had this apprehenſion, yet addreſſed he himſelf to the execution thereof, ſuppoſing that the loſs that might happen by the death of ſome one, would be well recompenſed by the ſecurity and liberty, that would redound unto all men. When as therefore they were in a readineſs to enter the Theatre, news was brought them, that *Caius* was riſen to come forth; by means whereof there aroſe ſome noiſe. For which cauſe the Confederates turned back into the Theatre, and appeaſed the people, telling them that they diſpleaſed and annoyed the Emperor: But the effect was, to draw him aſide from all thoſe G who might yield him any aſſiſtance, and ſo to ſet upon him. Before *Caius* marched *Claudius* his Uncle, and *M. Minucianus* his Siſter's Husband, and *Valerius*, who at that time was Proconſul, who might not by any means be drawn from their place, although

The year of the World, 4005. *after Chriſt's Nativity*, 43.

Caius ſlain.

Aquilla gave *Caius* his deaths wound; but *Chæreas* was the author and chief actor of the tragedy.

though they had the will, by reaſon of the Place and Dignity which they held. *Caius* H followed after them, accompanied with *Paulus Auruntius*. Now when he was entred into the Palace, he left the ready way where his Officers were, and *Claudius* and his Aſſociates held; and turned aſide by an unfrequented way to the Baths, on purpoſe to ſee certain young Boys, who were come out of *Aſia*, and were ſent him out of that Country, partly to ſing in thoſe Ceremonies that were inſtituted by him, and partly to dance in Arms about the Theatre; and in that place *Chæreas* came and encountred him, asking him the Watch-word: Which *Caius* gave him very reproachfully according to his cuſtom. For which cauſe, without any further delay, *Chæreas* aſſailing him both in word and act, drew his ſword and gave him a great wound, which notwithſtanding was not mortal: Some ſay that *Chæreas* purpoſely wounded I him after that manner, becauſe he would not kill him at once, but to his greater torment increaſe the number of his wounds: But I cannot believe it, for that in ſuch executions a man hath no leiſure to determine how to ſtrike. And if *Chereas* had ſuch an intention, I account him the verieſt fool that might be, for he rather took pleaſure to content his deſpite, than readily to deliver both himſelf and others, who, by his delay, in being of his Confederacy, might be drawn into hazard. For, if *Caius* had not been ſuddenly killed, he could not have wanted reſcue, and it ſhould ſeem that *Chæreas* had not pretended to do ſo much miſchief to *Caius*, as to himſelf and his Fellow-confederates. And being in this uncertainty, whether his enterprize ſhould have fallen out happily or no, he had without reaſon, both undone himſelf, and loſt the occaſion, K whereas having happily hit home, he might without a word ſpeaking ſecure himſelf againſt thoſe who would offend him. But let every man think what beſt pleaſeth him. *Caius* feeling the grief of the wound (for he was ſtricken between the ſhoulder and the neck, and his ſword could not pierce further, by reaſon that it hit upon the firſt bone of the breaſt) he cried not at all, neither called for any of his friends, whether it were that he diſtruſted them all, or that he had ſome other thoughts; and in lamenting himſelf he paſſed forward. But he was met by *Cornelius Sabinus* who was already prepared to encounter him, who thruſt him down upon his knees: whereupon all of them environed him round about, and with mutual exhortations encouraged one another to do their outmoſt in murthering him. At length in all L mens opinion they agreed on this, that it was *Aquilla* that gave him the deadly wound, that ſevered his ſoul from his body. But this act ought to be attributed to *Chæreas*: For though divers ſet to their hands in the action, yet was he the firſt who had bethought him of the action, having a long time before any of them premeditated the ſame, after what ſort it ſhould be attempted: And he alſo was the firſt that durſt boldly impart it unto others, and who after they had allowed of his reſolution, aſſembled them: And when every one was to ſpeak his opinion, he concluded the ſame very diſcreetly, and had always done far more than the reſt; ſo that by his earneſt and honourable perſwaſions, he encouraged thoſe that were fainthearted, ſince at ſuch time as the opportunity preſented it ſelf, to ſet hand to the execution, M he was the firſt that attempted it, and who valiantly ſtruck and made an eaſie way to the reſt, who found *Caius* calm enough, for he was almoſt dead. For which cauſe, it is neceſſary that all which others have done, ſhould be aſcribed to *Chæreas* advice, vertue and diligence.

Chæreas with his Confederates retireth into *Germanicus*'s houſe.

The Germans *Cæſar*'s Guard.

Thus died *Caius*, being ſtruck with many mortal wounds. Now when *Chæreas* and his Companions had diſpatched him, they perceived well that it would be impoſſible for them to ſave themſelves, if ſo be they ſhould return by the way that they came; ſo much were they raviſhed with that which they had done: For they drew themſelves into no ſmall danger by murthering an Emperor, who was cheriſhed and beloved through the folly of the common people, and whoſe death the Soldiers would not N leave unpuniſhed. Now in that the ways were narrow where the murther was done, and they themſelves alſo were hindred by reaſon of the great number of people, and Officers and Soldiers that gave their attendance that day, in guarding the Emperor, they took another way, and retired themſelves into *Germanicus*'s lodging, who was *Caius*'s Father, whom they had lately killed. This houſe adjoyned unto the Palace. For although the Palace was but one, yet conſiſted it of divers lodgings which were builded by ſeveral Emperors; whoſe names, whether they had begun or finiſhed the works, were impoſed upon the ſame buildings. When therefore they had eſcaped from the preſs, they were in ſafety as long as the inconvenience that had befallen the Emperor was yet hidden. The firſt report of his death came to the *Germans* O who were of his Guard, being a Company choſen out of that Nation named the Celtique Band, for the preſervation of the Emperor's Perſon. Theſe men are

A are very prone unto wrath, and amongſt all other *Barbarians*, it is a rare thing in them to examine the cauſes of their execution: Otherwiſe they are men ſtrong in body, and who in the Wars always give the firſt onſet, yeilding great advantage to thoſe on whoſe ſide they fight. They having notice of *Caius* murther, were vehemently grieved thereat, for that it is their manner to cenſure all things not according to right, but as they were anſwerable to their own profits: *Caius* eſpecially was dearly beloved by them, for he had obtained their favour by beſtowing much money upon them. Their Captain was one called *Sabinus*, who was not advanced to that dignity, either for his Virtue or for the Nobility of his Anceſtors (for he was but a Fencer) but for his mighty ſtrength and huge body. They therefore ran about with B their naked ſwords ſearching for *Cæſar*'s murtherers from houſe to houſe: And meeting with *Aſprenas* at firſt, whoſe Gown (as we have ſaid) was bebloodied with the blood of the Sacrifice, which was a preſage that boded him but little good fortune, they hewed him in pieces. The ſecond was *Norbanus* (who for his Nobility and Anceſtors might derive his Titles from the nobleſt Citizens, amongſt whom were divers Generals of Armies) who ſeeing they made no reckoning of his Dignity, and being of himſelf endowed with great force and ſtrength, he took a Sword from one of them which firſt aſſailed him, with whom he grappled, and made them know that he intended they ſhould buy his blood very dearly; and indeed ſo had he done, but that, being environed by divers, who aſſailed him at once, he was beaten down, and ſtruck C with many deadly wounds. The third was *Anteius*, one of the number of the Senators, who with ſome others met not with theſe men by chance, as the two other had done; but to ſhew the hatred that he bare unto *Caius*, and the pleaſure that he took to ſee him lye dead, was come out of his Houſe, being egged on with envy to feed his eyes with that ſpectacle. For *Caius* had baniſhed *Anteius* Father, whoſe name likewiſe was *Anteius*, and not content therewith, he had ſent his Soldiers to kill him. He therefore with great pleaſure beheld the Carcaſe of this Tyrant; but hearing the uproar that was raiſed in every part of the Houſe, he thought good to hide himſelf: Yet could he not avoid the narrow ſearch of the *Germans*, who were D ſo diſpleaſed, that they killed all they met, whether they were guilty or guiltleſs of the Fact: Thus were theſe three made away.

The year of the World, 4005. *after Christ's Nativity*, 43.

Sabinus with his German Soldiers ſeeketh for thoſe that ſlew *Caius*. *Aſprenas* cut in pieces.

Norbanus.

Anteius.

But after the rumour of *Caius* death was heard in the Theatre, every one was amazed, and could ſcarcely believe it. For although divers of them were very glad that he was taken out of the World, perſwading themſelves that it would highly profit them; yet did their fear hinder their belief. On the other ſide, there were ſome, who deſiring not that any ſuch miſhap ſhould befal *Cæſar*, and conceiving in their thoughts that it was impoſſible to be done, for that there was no men ſo bold as to attempt it, they ſuppoſed the Report to be altogether falſe. Of this mind were certain Women and Children, Slaves and Soldiers. Theſe by reaſon they received E wages at his hand, tyrannized with him, being his miniſters in all thoſe abuſes that he offered to many good Citizens, in partaking the booty, and other advantages that *Caius* drew unto him. As for the Women and Children, they were of that opinion, by reaſon that ſuch kind of people take delight in Plays, Jeſts, Donations of fleſh, and other ſuch Paſtimes, which *Caius* in word pretendeth to do to gratifie the common people, but in effect it was to have means to ſatisfie his rage and cruelty. He was alſo gracious among the Servants and Slaves, for that by him they had liberty to accuſe and contemn their Maſters, and were therein countenanced by *Caius*. For when they falſly accuſed their Maſters, they were eaſily believed; and when they diſcovered their Maſters treaſures, in recompence of their diſcovery they were not only made F free by him, but alſo ſent home with rich and ample rewards. For the reward that was aſſigned them, was the eighth part of thoſe Goods that were confiſcated. As for certain of the Nobility, although the matter ſeemed true to ſome of them, for that before they were privy to that which the reſt intended, and notwithſtanding they deſired that the enterprize ſhould be effected; yet kept they all things cloſe, and gave no ſign of joy, nor made any ſhew that they heard that which was reported. For ſome of them feared leſt if they ſhould be fruſtrated of their hope, they ſhould bring themſelves in danger of puniſhment, for having diſcovered their intent ſooner than they ſhould have done. They likewiſe who knew the enterprize and were Confederates with the Actors; yet did they more cloſely conceal G it the one from the other, fearing leſt if they ſhould diſcover the matter to any one of thoſe, who drew any commodity from *Caius* tyranny, they might bewray them: Whereby if *Caius* ſhould be yet alive, they might incurr the danger of puniſhment. For the Report was, that he had been wounded in certain places; yet that he was not killed;

What ſort of people they were that lamented *Caius* death.

Divers rumours of *Cæſar*'s death.

The year of the World, 4005. after Chriſt's Nativity, 43.

killed; but as yet alive, and among his Phyſicians hands, who dreſſed his wounds. H
No man therefore durſt freely diſcover the ſecrets of his heart to his Neighbour; for
they that ſpread thoſe Reports, were either friends (and for that cauſe were ſuſpected as
favourers of his Tyranny) or enemies, and by that means, in that they were but finiſterly
affected towards *Caius*, there was no certainty to be gathered of that which they
ſaid. There aroſe alſo another Report, which daunted and beat down the hearts and
hopes of the Nobility; namely, that *Caius* ſetting light by the danger wherein he was,
and as little alſo by the wounds he had received, was come into the Market-place all
bloody as he was, and after this manner declaimed before the people: *See here, how
they that ſpread theſe rumours, preferred their conjectures, which were void of all reaſon:*
Which diſtracted thoſe that heard it, according as they were affected. Notwithſtanding I
all this, no man removed from his place, for fear leſt they ſhould be ſuddenly accuſed;
knowing well that they ſhould be accuſed, not according to their thoughts and
affections, but according to the diſpoſition of their Judges and Accuſers.

The German Soldiers reſort to the Theatre.

But after that the Germans had environed the Theatre with their naked Swords, all
that were preſent expected nothing but death; and as ſoon as any man entered, they
were ſeized with ſuch an amazement, as if they had already felt the ſtrokes; ſo that
they knew not what to do, having no heart to depart from thence; and otherwiſe
perſwading themſelves, that if they ſtayed there any longer, it would breed them further
danger. At length, when the Soldiers were entered into the Theatre by force, all
the Aſſembly cried out, proteſting that whatſoever was done, it was beſides their K
knowledge, whether it were either attempted by Conſpiracy, or any other means. They
therefore moſt humbly entreated them, that they would ſpare them, and not inflict
the penalty of the guilty on thoſe that are innocent: For their own parts, they prayed
them to ſearch out thoſe who had committed the act, if any ſuch thing were committed.
And thus ſpake they with tears, beating their breaſts, and calling the Gods to
witneſs; alledging that which the preſent danger ſuggeſted them with, and as much as
ſuch as pleaded for their lives could ſay. By theſe perſwaſions of theirs the Soldiers fury
was abated, ſo that they began to repent for what they had executed in the Theatre;
for this alſo was a cruelty, as they themſelves (notwithſtanding the barbarous
incivility) ſuppoſed it to be, which was, that the heads of *Aſprenas* and others that were L
killed, were carried and ſet upon an Altar. Whereat all the Aſſiſtants were moſt grievouſly
diſcontented, remembring themſelves of the dignity of the men, and having compaſſion
of that which had befallen them; conſidering alſo, that they themſelves were
not far off from dangers, being uncertain whether they ſhould ſave themſelves; whereby
it came to paſs, that ſome of thoſe who had cauſe to hate *Caius*, durſt not freely rejoice
at his death, becauſe they were upon the point to loſe their own lives, having as
yet no appearance of any ſafety.

Auruntius entreth the Theatre, and ſignifieth the Emperor's death.

At length *Auruntius*, a man who was gracious among the people, and was one of the
common Criers, who had a ſtrong voice; and by crying ſuch goods as were to be ſold,
had gathered ſo great ſubſtance, as that he was accounted one of the richeſt men in M
Rome, and in great eſteem amongſt all men in that behalf, entered the Theatre in a
mourning Habit, and after a lamentable manner: And although he inwardly hated *Caius*,
yet for the fear he conceived leſt he ſhould loſe his goods, and in conſideration of
the preſent danger, he diſſembled his joy; wearing all thoſe Garments of mourning,
and uſing no leſs lamentation, than if he had bemoaned the death of his deareſt friend.

The Germans fury, awakened by the death of *Caius*, is pacified.

After this manner he came into the Theatre, publiſhing *Caius* death, to the intent that
the people might not be ignorant of that which had hapned: After this, he began to
repreſs the rage of the Germans, and commanded their Captains and Tribunes to put
up their Swords, aſſuring them of the Emperor's death; which act of his did manifeſtly
ſave the lives of all thoſe who were aſſembled in the Theatre, and all them likewiſe N
whom they could have met with. For if they had but the leaſt ſurmiſe, that *Caius*
had as yet been alive, there was not any ſort of cruelty which they had not committed:
For they bare him ſo great love and affection, that to ſecure him from that miſfortune,
they would have redeemed him with the loſs of their own lives. But as ſoon
as they underſtood he was dead, they repreſſed their furious rage, which egged them
forward to revenge; knowing that it availeth them nothing to diſcover their affections
towards him, in that he could yeild them no requital. Beſides, the fear they had
left, that in purſuit of their Tyrannous Murthers, the Senate ſhould be incenſed againſt
them, if ſo be the Government of the Eſtate ſhould be returned into their hands,
made them contain themſelves. Thus was the fury of thoſe Germans appeaſed for O
the death of *Caius*.

Mean while *Chæreas* (who feared very much, leſt *Minucianus* ſhould fall into the

Germans

The year of the World, 4005. after Chriſt's Nativity, 43.

Chæreas, Minucianus and *Clement*, conſult about *Cæſar's* death.

A Germans hands, and in their fury be murthered by them) ſought for him among the Soldiers; enquiring of every one, whether they knew if he were killed or no. Whereupon *Minucianus* and *Clement* were brought unto him, who in his preſence commended *Chæreas's* exploit, and gave him thanks in the name of the whole Senate; who witneſſed that it was to the general benefit; and good of the Common-weal and that the greateſt perſons were beholden to him, for that he had neither wanted good advice in his deliberation, nor courage to execute his reſolution; alledging that the nature of Tyranny was ſuch, that being puffed up with a ſhort pleaſure of unjuſt and intollerable rule, it finally (as being hated by all good men) determined and ended in miſery, as manifeſtly appeared in that which had befallen *Caius*; who, before any thing was either B deviſed, practiſed or executed againſt him, was already hateful to all men; and had in ſuch ſort violated all Laws, that his greateſt friends were reſolved to take Arms againſt him, who in appearance had deprived him of life, when both in truth and in effect it was he himſelf who was the Author of his own ruin.

Arcion a certain Phyſician diſmiſſeth ſome.

The Senate and people enquire after thoſe that ſlew Caius, Valerius Aſiaticus wiſheth he had been the Author.

Hereupon all they aroſe who were in the Theatre, and raiſed great noiſe and trouble in ſeeking to ſave themſelves. The occaſion was, that a certain Phyſician called *Arcion*, being called out to go and dreſs certain men that were wounded, making a ſhew as if he went to go and prepare ſuch things as were neceſſary for thoſe that were wounded, made thoſe iſſue out with him, who ſate neareſt unto him; but the truth was, he did it to the end to draw them out of the preſent danger. Mean while the Senate aſſembled C themſelves in the Palace, and the people flocked together to make inquiry after thoſe who had murther'd *Caius*: The people with an intire and ſimple intent, the Senate only to uſe ſome formal proceeding. For *Valerius Aſiaticus*, who had formerly been Conſul, came forth among the people, who were in an uproar; and ſuppoſing it a ſtrange matter that no man knew who had killed the Emperor, whilſt every one enquired who it was that had done the deed; O, ſaid he, *would it had been I that had done it.* But the Conſuls publiſhed an Edict, containing the Accuſations that were preſented againſt *Caius*; commanding the People and Soldiers, who were as yet in the Theatre, to retire themſelves to their Lodgings. And the people were put in great hope, that they would be eaſed of thoſe Taxations, wherewith they had been burthened: And the D Soldiers were promiſed Honours and Dignities, if they would contain themſelves in their accuſtomed order, and ſtir up no further trouble. For it was to be feared, leſt if they had been further fleſhed in Murthers, the City ſhould have fallen into ſome great danger, through Rapines and Spoils both of Houſes and Temples. But by this time all the whole Senate was aſſembled, eſpecially thoſe who were Confederates in *Caius's* murther; who ſeemed to gather courage, and to ſpeak boldly, as if the Government of the Eſtate had been fallen into their hands.

CHAP. II.

E

The Soldiers reſolve to promote Claudius, Caius's *Unkle, to the Imperial Dignity.* Saturninus's *Speech in the Senate, for Liberty.* Chæreas *ſends to kill the Empreſs* Ceſonia, Caius's *Wife, and her Daughter.* Caius's *good and evil Qualities. The Soldiers carry* Claudius *into the Camp, to make him Emperor: The Senate ſends to him, to pray him to forbear.*

Hedio and *Ruffinus, chap.* 2. The Soldiers elect *Claudius* Emperor.

WHilſt the Eſtate of the Empire was thus diſtracted, *Claudius* was ſuddenly fetcht out of his Houſe: For the Soldiers aſſembling themſelves together, and conferring among themſelves what was requiſite to be done, perceived that it was impoſſible F that ſo many and ſo weighty affairs of the Commonweal, ſhould be well managed by a Popular Government; and grant it could be poſſible, that it would yeild them little or no profit: On the other ſide, if it ſhould happen that one of the chiefeſt of the Senate were choſen, that he would prove their enemy, for not having contributed to his Election. Whilſt therefore the Sovereign Authority remained as yet undiſpoſed of, they thought fit to elect *Claudius*, who was *Caius's* Unkle, for their Emperor; who was a man of that reputation, that none of thoſe who were aſſembled in the Senate, was more capable than he was, both in regard of his Birth, and alſo of his good Education; who likewiſe being by them exalted to the Dignity of the Empire, would honour them, and with all anſwerable bounty acknowledge their good deſerts. Wherefore they reſolved to G go to his Lodging and take him out to declare him Emperor; *Cnæus Sentius Saturninus* hearing of it, and conceiving that there was no time to be loſt, to witneſs both his worth and his courage, he got up (as if he had been compelled, but in effect, of his own accord)

cord) and ſpoke after this manner with a confidence ſuitable to thoſe brave men, who H have made all the World admire the Glory of the Roman Generoſity.

The year of the World, 4005. after Chriſt's Nativity, 43.

Cnaius Sentius Saturninus declaimeth in the Senate.

Liberty a precious thing.

Liberty purchaſeth by Virtue.

Tyrannies breed many miſchiefs in Commonweals.

Julius Cæſar.

You Lords of Rome, *although it be incredible, that the Liberty which hath ſo long time been unexpected, ſhould return and viſit us; yet ſo it is, that we ſee the exellency thereof, although it be uncertain how long time the God's will beſtow it on us; which is ſuch, that it may rejoyce us for the preſent, what iſſue ſoever it may have hereafter. For to them that know what Virtue is, it is no ſmall felicity to live one hour in freedom of mind, and in a free Countrey, and governed by ſuch Laws, which in times paſt have made our Commonweal to flouriſh. For mine own part, I cannot remember our ancient Liberty, for that I was born after the ſubverſion thereof: But I infinitely deſire to have the happy fruition of that which we enjoy at this preſent. And I think them alſo very happy, who are born and* I *brought up in virtuous Studies. I likewiſe ſuppoſe that a ſecond honour next to the immortal Gods, is to be aſcribed to them, by whoſe Virtue at laſt, though very late, even in this our Age, we have obtained the felicity to enjoy them; which happineſs would God, with our Inheritances, we might bequeath to our Poſterity. For in regard of our ſelves, this day ſufficeth us both, as well all thoſe that are young, as they alſo who are old. For the Aged ſhall forſake this life with more pleaſure, in that they have had the knowledge of that Bleſſing, which is joyned to their Liberty: And the younger ſhall be furniſhed with a Royal Example, in admiring and knowing their Virtues, by whom we enjoy this benefit of Freedom. For in regard of the preſent time, there is not any thing that we ought more earneſtly to affect, than to live virtuouſly: For only Virtue is the thing that confirmeth men in their Liberty.* K *I cannot ſpeak of the time paſt, but only by hear-ſay; but for what I have ſeen with mine eyes, and perceived by my obſervation, I know how great miſchiefs Tyrannies doth ordinarily breed in a Politick Eſtate: For they utterly extinguiſh all Virtue, and deprive Freemen of all that perfect magnanimity that may be in them; and teach both to flatter, and to fear, for that the Commonweal is abandoned, not to the wiſdom of the Laws, but to the fury of intemperate Governors. For ſince* Julius Cæſar *bent his thoughts to overthrow the Popular Government in* Rome, *and violated the happy courſe of Law, whereby our State flouriſhed, the Commonweal hath been overthrown. For in ſubjecting the Law to his good liking, and himſelf to his particlar deſires, there is not any kind of miſery and miſchief, that hath not overthrown our City; ſo that his Succeſſors have imployed themſelves to the* L *uttermoſt, and with a certain emulation, to aboliſh the Laws of our Countrey: Striving which of them might deprive our Commonweal of her Nobleſt Citizens: For that they have made their account, that their ſecurity conſiſted in communicating their ſecrets with ſuch as were baſe and abject; abaſing not only the great Courages of thoſe men, who were famous for their Nobility and Virtue; but alſo by murthering a great number of them by all ſorts of Puniſhments: And whilſt all of them endeavoured to be abſolute in their Command, they made it their buſineſs to oppreſs the Commonwealth.*

An Exhortation to maintain Liberty.

But amongſt all the reſt, Caius, *who this day hath loſt the benefit of life, hath wrought greater miſchiefs himſelf alone, than any other, by diſcharging his brutiſh and beaſtly wrath, not only againſt the Common Citizens, but alſo againſt his own Parents and Friends; de-* M *meaning himſelf alike towards all men; and manifeſting his injuſtice, in that he purſued them moſt, who were moſt innocent; and by this means grew hateful, not only to men, but alſo to the Immortal Gods. For it is not enough for Tyrants to ſatisfie their Concupiſcence, to uſe all ſorts of Injuries, to raviſh both men's Wealth and their Wives; but alſo, they glory when they may utterly ruin both their Fortunes and Families, who are their enemies. For all Liberty is oppoſed againſt Tyranny, and it is impoſſible (notwithſtanding all the miſeries that may be imagined or offered) that Freemen ſhould agree with Tyrants, how little time ſoever it be that they have exerciſed their Tyranny. They alſo know too well, with how many miſchiefs they have entangled their Subjects (although they have not the ſpirits to revenge themſelves of thoſe wrongs that are done unto them) and being well aſſured into* N *what incumbrances they have drawn them, perſwade themſelves, that they have but one only means left them to ſecure themſelves from ſuſpitions, and to procure their own ſecurity; which is, to put them to death, if they may poſſibly do it. Since therefore at this time you are delivered from ſo many miſchiefs, and are no more ſubject, except to one another, (which is a Pledge of Concord for the preſent, and of Security in time to come, and Glory unto him that hath redreſſed the Eſtate) you ſhall deal very well and wiſely in my opinion, to provide for the Commonweal, foreſeeing very diligently, all that which concerneth the good and profit thereof. It is free for any man to ſpeak his opinion of that which diſpleaſeth him, for that there is no Superior to countermand their ſayings, or that is exempt from reproof, if he offend againſt the Commonweal, or that may threaten with the Authority of* O *an Emperor, for that ſhall be ſaid. For what elſe in theſe latter times hath encreaſed and furthered our over-topping Tyranny, than their ſlothful fear, who durſt in no wiſe oppoſe themſelves*

A *themſelves againſt his Luſt? For being entangled by a certain kind of pleaſure of a quiet life, and accuſtomed to live after the manner of Slaves, and being afraid alſo to die virtuouſly, and deſirous to live with ſhame, we are fallen into theſe ſcarce ſufferable Calamities, and into ſuch miſchiefs as have concerned us too nearly. Firſt of all therefore, you ought to honour thoſe who have killed the Tyrant, by dignifying them with as great honours as may be imagined, and eſpecially* Chæreas. *For he only had been the man, who by the power of the Gods, and through his great wiſdom and valour, hath given you your Liberty. Neither ought you to forget him, but to heap Honours on his head, yea, ſpecial favours, as to the man who firſt of all conſulted, and firſt of all hazarded himſelf againſt a Tyrant for your liberty. It is an* B *honeſt, and well-beſeeming action of men of free hearts, to reſtore and repay ſuitable kindneſs for the benefits they have received: Such is this man in your behalf; not like to* Brutus *and* Caſſius, *who murthered* Cæſar; *for they were the Originals of Seditions and Civil Wars in this City: And this man, by the death of a Tyrant, hath not only at once delivered you of him, but alſo hath cut off thoſe miſchiefs that aroſe by him.*

The year of the World, 4005. after Chriſt's Nativity, 43.

Chæreas to be honoured for his noble Attempt.

Thus ſpake *Sentius*, and his advice was entertained with great applauſe, not only by the Senators, but the Knights alſo that were there preſent. Whereupon, a Senator, called *Trebellius Maximus* aroſe, and ſtepping to him, pulled off the Ring which *Sentius* had on his finger, wherein was inchaſed a Stone with *Caius*'s Picture in it, which *Sentius* had forgot to pull off; ſo intent was he about that which he both ſaid and did; C and by this means the engraved Image was broken. Now, in regard it was late, *Chæreas* demanded the Watch-word from the Conſul; who gave him the word, *Liberty*. They were all aſtoniſhed at his charge, and could ſcarcely believe that which happened. For ſince the Popular Government had been aboliſhed, the Conſuls had never given the Watch-word, until that preſent time: For before the City was oppreſſed by Tyranny, the Conſuls commanded the Soldiers. After that *Chæreas* had received the Word, he gave it his Soldiers, who ſubſcribed to the Senates Authority: Of theſe there were about four Companies, which preferred the Lawful Government before a Tyranny; who alſo retired themſelves to their Officers. As for the People, they returned to their reſpective homes, full of joy, hope and courage, for that they had D regained the Government of the State, which belonged unto them, and not to any particular Government. In a word, *Chæreas* was their only hope: He foreſeeing that there would ſome miſchief follow, if *Caius*'s Wife and Daughter ſhould remain alive; and that if all his Friends and Family ſhould not be utterly extinguiſhed, all thoſe who ſhould be ſpared, would ſerve to no other end, but to the Ruin of the Common-weal, and the Laws: And on the other ſide, deſiring to ſee an end of that which he had begun, and to ſatisfie that hatred he had conceived againſt *Caius*; he ſent *Julius Lupus*, one of the Captains of the Guard, to kill both his Wife and Daughter; which he did. And the cauſe why he gave this charge chiefly to *Lupus*, was, for that *Lupus* was *Clement*'s Kinſman, who was a Confederate in the Execution of *Caius*, to the end, that E partaking after this manner in the death of the Tyrant, he might be known to have dealt as forwardly for the Common-weal, as if, from the beginning, he had been a Counſeller and Agent in the Conſpiracy. Notwithſtanding there were ſome of his Companions of that opinion, that it ſhould be but a cruelty to deal with a Woman in that ſort, for that *Caius* had offended through the corruption of his own Nature, and not by the counſel of his Wife; and that all thoſe evils which he committed in the Common-weal, by deſolating the Flower thereof, was his own offence, not hers.

Chæreas requireth a Watch-word at the Conſuls hands.

Chæreas ſendeth *Julius Lupus* to kill *Caius*'s Wife and Daughter.

There were others that accuſed her to be the cauſe of all that which *Caius* had committed; alledging that ſhe had given him an Amorous Drink, by which he was tied and entangled in ſuch ſort unto her, and ſo led and tranſported by her love, that F ſhe governed all that which concerned the Eſtate of *Rome*, and the World ſubject to *Rome*: But her Defenders prevailed nothing. For at length it was reſolved ſhe ſhould loſe her life.

To finiſh this Tragedy *Lupus* was diſpatcht, who loſt no time in the accompliſhment of their intent who had ſent him, for fear he might have been blamed, and accounted but coldly affectionate towards the good of the Common-weal. Therefore, as ſoon as he came into the Palace, he found *Cæſania*, *Caius*'s Widow, lying by the body of her murthered Husband, deſtitute of all that which the Law gratifieth thoſe that are dead with; altogether bloody, and greatly afflicted; having her Daughter lying by her: Being in this condition, ſhe was heard to utter no other words, but that ſhe blamed G *Caius*, for that he had not given credit to that Counſel which ſhe had given him ſo often; which words of hers, were by ſome interpreted two ways; for ſome thought that ſhe meant, that ſhe had counſelled her Husband to give over his Cruelty, and

Cæſonia accuſeth *Caius*, for that he would not give credit to her Counſels.

Murthers

The year of the World, 4005. after Chriſt's Nativity, 43.

Murthers which he exerciſed againſt his Citizens; and that in his Government, he ſhould uſe a tempered meaſure with virtue, for fear, leſt his Subjects miſliking of his manners, ſhould ſeek his deſtruction. Others took it, as if ſhe had encouraged *Caius* to ſet upon the Conſpirators, and kill them without any delay; yea, before they had committed any offence, and by that means provide for his ſecurity. They therefore ſaid, that *Cæſonia* blamed *Caius*, for that he had behaved himſelf too careleſly, in that wherein ſhe had counſelled him. Such were the words which *Cæſonia* ſpake, and ſuch was the expoſition, as divers men interpreted them.

Caius a wicked man.

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She ſeeing *Lupus* coming, ſhewed him *Caius* body, and prayed him with tears and complaints to come nearer: But perceiving that he made no anſwer, then ſhe knew the cauſe of his arrival, and offered her naked throat unto him with a great courage, uſing ſuch expreſſions as they ordinarily do, who deſpair of their lives; ſhe deſiring him to deferr no longer to finiſh that Tragedy which his Companions had begun; and ſo died courageouſly by the hand of *Lupus:* And after her, was her Daughter killed, which was very young. This did *Lupus* aſſure *Chæreas* of with all expedition. This was *Caius*'s end, after he had reigned four years wanting four months. Before ſuch time as he obtained the Empire, he was an intemperate and wicked man, and addicted to his pleaſure, a favourer of Tale bearers, exceeding fearful; and for that cauſe, when he got the upper hand of any man, he was ready to kill him. He eſteemed this the only fruit of his power, to abuſe it againſt Innocents; and to gather and heap up great Spoils and Booties, by wicked and unjuſt Murthers, Rapines and Oppreſſions; lifting himſelf above all Humane Authority, and affecting to be eſteemed as a God, ſuffering himſelf to be tranſported by the peoples Praiſes; All that which the Law condemned and puniſhed as a thing moſt deteſtable, that made he uſe of to puniſh Virtue with. He never remembered any friendſhip that had been done him, how great ſoever it either was or had been, when he was in his paſſion; and was apt to inflict puniſhments in his rage, on juſt and upright men. All that which was anſwerable to Virtue, was odious in his eyes. In all things that pleaſed him, he had ſo violent appetites, that it was impoſſible to contradict him; ſo that he was not aſhamed to uſe the unlawful company of his own Siſter: Whereby it came to paſs, that the Citizens of *Rome* began to hate him extreamly, for that the like had not been ſeen or heard of: Of a long time men could not believe it, notwithſtanding they ſufficiently expreſſed the hatred they bare againſt the fact he had committed. It cannot be ſaid of him, that he builded any work beſeeming his Royal Magnificence, worthy the mentioning, or profitable either to the preſent or future World; except ſome Ports that he made near to *Rhegium* and *Sicilia*, for Harbour of ſuch Ships as came and went into *Egypt* for Corn; which doubtleſs is a ſtately work, and very profitable for ſuch as travel by Sea. True it is, that it was not brought to perfection, but only half finiſhed, becauſe the Work-men wrought ſlowly. But the chief cauſe thereof was, that he ſpent his ſtudy in unprofitable matters, and loved rather to conſume his Subſtance, to feed his own private Luſts, wherein he took great delight, than to erect and build any goodly and famous Work, which might have redounded to the profit of the Common-weal. Otherwiſe, he was an eloquent man, and very expert in the *Greek* and Vulgar *Roman* Tongues, Apprehending preſently that which others ſaid; and although they had been tedious in their expreſſions, yet he anſwered them in an inſtant; and in Affairs of Conſequence, had ſuch a moving perſwaſion and power, that no man could exceed him, both in regard of his quick Wit, and eaſie apprehenſion, becauſe he had taken pains, and had exerciſed himſelf in Learning. For being *Tiberius*'s Brother's Son, whoſe Succeſſor he alſo was, he was enforced to be ſtudious; ſeeing that *Tiberius*, who was of the ſame years, was in like manner excellently learned. *Caius* therefore enforced himſelf to imitate the Emperor *Tiberius*, whoſe near Kinſman he was; and ſurpaſſed all thoſe that were in *Rome* at that time: Yet, notwithſtanding all theſe great advantages, which his good inſtruction had bred in him, could not hinder the misfortune that befel him, by the abuſe of his Authority. So rare a thing it is to ſee them who have liberty, to do what they liſt without puniſhment, to govern themſelves with modeſty. In the beginning he took delight in the friendſhip of very honeſt men, to get credit and reputation, thinking to outſtrip the moſt excellent: But after he was given over to licentiouſneſs, the affection that he bare them was changed; and inſtead thereof, he grew more averſe from them daily; whereby they were enforced to conſpire againſt him, and ſeek his ruin.

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Upon theſe ſpeeches, divers of the Soldiers of the Guard aſſembled about *Gratus*, and perceiving that it was *Claudius*, whom they ſuppoſed to be dragged to his death, they had compaſſion of him as on an innocent, for that they knew him to be a man of a mild nature, who all the time of his life intermeddled with nothing, and who in like ſort had been often in great danger during *Caius* life. There were others of them that ſaid, that the judgment of this matter belonged to the Conſuls: Whereupon, E although a great number of Soldiers flocked about him, and the ſimple people that were unarmed fled from them, yet could not *Claudius* go on his way; ſo weak and feeble felt he himſelf in his whole body. It fortuned likewiſe, that they who carried his litter, perceiving his plight, fled away for fear, and left him; ſo little hope had they that their Maſter ſhould eſcape with his life, whom they ſaw to be thus drawn by the Soldiers. Now when *Gratus* and his aſſociates were arrived in the Court of the Palace, which (as it is reported) is the place which was firſt of all inhabited in *Rome*, they began to think upon that which was to be done: Thither alſo there flocked a great number of other Soldiers unto them, who took pleaſure to behold *Claudius*, enforcing themſelves to place him in the Imperial Dignity, in regard of F that good affection which they bare to *Germanicus* his Brother, whoſe memory was much honoured among all thoſe who had converſed with him. Moreover, they ripped up how many avaricious acts the Senate had committed, and how great errors the chiefeſt Senators had been guilty of, before the Publick Government was changed. Moreover, they conſidered the danger and difficulty of their actions then in hand, for that the Government being adminiſtred by one only man, would be dangerous for them, if he ſhould obtain the ſame by any other means; whereas if *Claudius* ſhould enjoy the ſame by their permiſſion and good will, he would have them in remembrance who had favoured him, and would recompence them according to their merits. This was the effect of their diſcourſe, which they held among themſelves, or when they met G with one another. All of them at length concluded upon this advice, and environed *Claudius*, and lifting him up upon their ſhoulders, they carried him into the Army, to the intent that no man might hinder them to finiſh that which they intended.

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Difference betwixt the Citizens and Senators.

There fell a debate alſo betwixt the Senators and Citizens: For, the Senate deſirous to recover their former Dignity, and enforcing themſelves to avoid the ſlavery that had befallen them by the wickedneſs of Tyrants, intending the maintenance of their preſent good fortune. Contrariwiſe, the people envied them that Dignity. And knowing that their Emperors ſhould be as it were bridles to reſtrain the avarice of the Senate, and the refuge of the People, they were very glad to ſee that *Claudius* was advanced, making their account that if he were created Emperor, they ſhould avoid a Civil War, like unto that which happened in *Pompeius* time.

The Senate perſwade *Claudius* to reſign the Dignity offered him.

“The Senate knowing that *Claudius* was carried into the Army by the Soldiers, choſe out ſome of their order, and ſent them as Embaſſadors in their behalfs, to ſignifie unto him, that he ought to uſe no violence in obtaining the Empire, but rather to remit the charge of the Commonweal to the Senate. That he both was and ſhould be one of the Senators, and have the conduct of the Commonweal, and diſpoſe it according to Law, perſuading him to call unto his remembrance thoſe grievous miſchiefs which the former Tyrants had wrought in the Commonweal, and what dangers he himſelf had alſo ſuffered with them, during the reign of *Caius* their late Emperor. That it ſhould ill become him, who had deteſted the fury of others Tyranny, now willingly to be drawn to oppoſe himſelf againſt his Countrey. That if he would obey them, and continue to expreſs the virtue and conſtancy of his Life, which in times paſt he led with commendation, he ſhould obtain thoſe Honours which free Citizens could afford him, and in ſuffering himſelf to be governed by Laws, to the end he might have part in the command, and to be commanded in his turn, he ſhould obtain the praiſe of virtue. That if he would not be diſſwaded by the death of *Caius*, which was freſh in memory, for their own parts they would hinder his proceedings as much as in them lay. They alſo alledged, that they were provided with Soldiers, and ſtore of Armour, and a great number of domeſtick ſervants, all which they would employ againſt him: But over and above theſe things, they had far greater helps, namely, their hope, and good fortune, and the gods, who were wont to fight for thoſe who maintain virtue and goodneſs. They ſolemnly proteſted alſo for their own parts, that they were of that mind, that they was nothing more honeſt and juſt, than to fight for their Liberty and Countrey. The Embaſſadors that brought this meſſage were *Veranius* and *Broccus*, who both of them were Tribunes of the People. They proſtrating themſelves on their knees before him, humbly beſought him, that he would not engage the Commonweal in a Civil War. And ſeeing that *Claudius* was incloſed with a great number of Soldiers, in reſpect of whom the Conſuls were of no force, they beſought him, that it would pleaſe him to demand the Government at the Senates hands, and receive it from them if he were reſolved to be Emperor; for that it would be an act more holy, and juſt, if he ſhould obtain the ſame with their good will, and not in deſpight of thoſe, who would vouchſafe it him willingly.

CHAP V.

King Agrippa *encourageth* Claudius *to accept of the Empire. The Soldiers, who had been for the Senate, forſake it, whether* Chæreas *would or not, and joyn with thoſe that had ſworn to* Claudius. *So* Claudius *becometh Maſter, and condemns* Chæreas *to die: He ſuffers with a wonderful Conſtancy. And* Sabinus, *who had been one of the chiefeſt of the Conſpiracy, killeth himſelf.*

Claudius denieth to give over the Dignity that was offered him. *Hedio* and *Ruffinus*, chap. 4. al. 3.

Although *Claudius* knew with what preſumption the Senate had ſent this Embaſſage, yet he modeſtly entertains the ſame for the preſent. But ſuppoſing that it ſtood very little with his ſecurity to commit himſelf to their truſt, and being encouraged by the exhortation of the Soldiers, who promiſed him their utmoſt endeavour, and by the incitation of King *Agrippa*, he determined by no means to let the Sovereignty ſlip out of his hands, in that it was ſo willingly and freely beſtowed on him when he thought leaſt on it. After that *Agrippa* had performed all thoſe duties unto *Caius* which were requiſite for ſuch an one as had been by him advanced to Honour, and having taken his body and laid it in a litter, he brought him out before the Soldiers of his Guard, and aſſured them that *Caius* was yet alive, and for that he found himſelf ſick of thoſe wounds that he had received, he ſent to ſeek for Phyſicians. But afterwards underſtanding that *Claudius* was taken by the Soldiers, thruſt ſo much, that he got himſelf paſſage unto him, whom he found altogether daunted,

and

The year of the World, 4005. after Chriſt's Nativity, 43.

Claudius confirmed in his reſolutions by *Agrippa.*

Agrippa telleth the Senate his opinion.

A and ready to ſurrender all things into the Senate's hands; and encouraged him to
take upon him the Government of the Empire, which the Soldiers had offered him.
Which done he departed, and was ſuddenly ſent for by the Senate, whether he reſorted
altogether perfumed, as if he were returned from ſome Banquet, and had known
nothing of that which had happened: He therefore asked the Senators, what was become
of *Claudius*, who told him of the truth; and beſides that, required him to give
them his opinion and counſel, touching the preſent Affairs. *His anſwer was, That he
was ready to adventure his life in the behalf of the Senate: Yet, by the way he told
them, that they ought to have an eſpecial regard of the Common-weal, rather than
all the pleaſure they could pretend; and that they who would be Lords of an Empire,*
B *had need of Arms and Men to maintain themſelves, leſt being weak and unprovided,
they ſhould be deceived in their expectations. The Senate replied, That
they had great ſtore of Furniture, and that they would contribute money; that
they had good ſtore of Soldiers, to whom they would add their Slaves, aad give
them liberty. But* Agrippa *replied, Would God, Grave Fathers, that you were able
to perform the matters you intend; yet will I not fear to diſcover that unto
you, which concerneth you nearly. You know well, that the Army that is with*
Claudius, *conſiſteth of ſuch men, who have been long time trained up in Feats of
Arms, and that thoſe that are to fight on your ſide, are but men gathered together;
and ſuch as you joyn with, are the very ſcum of your Slaves, who are both*
C *untractable and untrained. We ſhall therefore enter fight againſt expert Soldiers, and
commit our Fortunes to ſuch men as ſcarcely know how to draw their Swords: I rather
think it fit that we ſend unto* Claudius *ſuch men, as may perſwade him to give
over the Empire. And to perform this Meſſage, behold my ſelf in a readineſs to be
commanded by you.*

Agrippa with ſome others, is ſent to *Claudius.*

Claudius's anſwer to the Ambaſſadors.

The Soldiers Oath taken.

The Soldiers require a Monarch at the Senate's hands.

Some affect the Empire.

To this effect ſpake *Agrippa*, and hereunto the Senators agreed, and ſent him to
Claudius, appointing him others to accompany him. As ſoon as he came to *Claudius*,
he ſecretly diſcovered unto him in what perplexity the Senate was, and gave him inſtructions
to anſwer and carry himſelf like an Emperor, and to ſhew his Dignity and
Power. Whereupon *Claudius* gave the Ambaſſadors this anſwer. *That he wondred*
D *not that the Senate were ſo unwilling to be commanded by a Sovereign, in
regard of that cruelty which the fore-paſſed Emperors had uſed to their deſtruction.
But for the preſent they ſhould taſte of his mercy, and feel his moderate
Rule; and they ſhould live under the Government of ſuch an one, who although in
name he had the Imperial Authority, yet that in effect he would govern all things
by their diſpoſition. For which cauſe, he wiſhed them in no ſort to diſtruſt him,
whom, as they themſelves could witneſs, they had ſeen and known to have dealt
virtuouſly and juſtly in many Affairs, although the ſtate of times had been far
different.* Thoſe that were ſent from the Senate hearing theſe words, returned back
again. But *Claudius* inſtantly aſſembled his Army, and exacted an Oath of Fidelity
E from them; beſtowing on every one of them who were of his Guard in way of Largeſs,
five thouſand Drachma's, amounting to ſome twenty-five Pound a man, of our ſterling
money. He preſented their Captains alſo with Preſents anſwerable to their Qualities,
promiſing to perform no leſs bounty to all the reſt, in what place ſoever they were.
Hereupon the Conſuls aſſembled the Senate in the Temple of *Jupiter* the Victorious,
before day, and ſome of them hid themſelves through the fear they had of that which
ſhould be ſpoken: Others departed out of the City, and reſorted to their Countrey
Farms, foreſeeing with themſelves the iſſue of all theſe things; and perceiving that
their hope of Liberty was loſt, they thought it far better for them to be exempt from
danger, and to paſs their life in quietneſs, though it were with Subjection, than to be
F altogether uncertain of their ſecurity and ſafety, by maintaining the Dignity of the Senators:
Yet, about a hundred of them drew themſelves together, and no more. Now
whilſt they were conſulting upon that which they were to do, they ſuddenly heard a
ſhout of Soldiers that were aſſembled round about them, requiring the Senate to chuſe
them an Emperor, and not to ſuffer their State to be loſt through a multitude of Governours;
and to this effect ſpake they, leſt the Government ſhould be given to divers,
and not to one. This Courſe of theirs gave little content to the Senators, both in regard
of the loſs of that liberty which they expected, as through the good-liking they
had of *Claudius*; notwithſtanding, there were ſome that pretended ſome hope to be
advanced, both in reſpect of the Nobility of their Race, as in regard of their Alliance
G that they had by Marriage with the *Cæſars*. For, *Marcus Minucianus*, a man of himſelf
of Noble deſcent, and who had married *Julia*, *Caius*'s Siſter, ſtood up to demand the
Sovereign Government; but the Conſuls reſtrained him, alledging excuſe upon excuſe.

The year of the World, 4005. *after Chriſt's Nativity*, 43.

Another, *Minutianus* alſo, one of *Caius*'s Tutors, withdrew *Valerius Aſiaticus* from thinking on thoſe things: And there had happened as great a ſlaughter as had ever been heard of, had any of theſe had the liberty to deſire the Empire, or oppoſe themſelves againſt *Claudius*. For amongſt others, the Fencers, who were of no ſmall number, they of the Watch, and the Sailors, joyned themſelves together with the Army. They therefore, that pretended to demand the Empire, gave over their Suit, partly in the Cities behalf, partly from their own private ſecurity.

The Soldiers with diſplayed Enſigns repair to *Claudius*.

Sabinus rather chuſeth death than to allow of *Claudius*.

Q. Pompeius, the Conſul, with others, reſort to *Claudius*.

Claudius is perſwaded by *Agrippa* to uſe the Senators more mildly.

Thoſe that murthered *Caius* are executed.

About break of day *Chæreas* and his Companions went forth to debate the matter with the Soldiers, and made ſigns to them that he would ſpeak with them, but they made a great noiſe to cut them off from proceeding any farther, for all of them were earneſtly bent to have an Emperor and Sovereign Lord; and required with all expedition, that they might have one proclaimed and known. So the Senate underſtood, by the Soldiers diſdaining its Authority, that it was impoſſible to re-eſtabliſh the Republick; and on the other ſide, the Soldiers miſregarding ſo worthy an Aſſembly, was unſufferable to *Chæreas* and his Confederates againſt *Caius*. At length, *Chæreas* being unable to conceal his Paſſion, and hearing that they asked for a Monarch, promiſed that he would give them one, if they would bring him a Token from *Eutychus*, who was the Wagoner to the Green Band, whom *Caius* had loved extreamly; inſomuch as he employed his Soldiers in ſervile Labours, as to build him Stables for his Horſes, beſides ſeveral other reproaches, threatning them that he would bring them *Claudius*'s head; and told them that it was a ſhame, after having taken the Empire from a Fool and a Mad-man, to give it to a Block-head. Yet none of theſe words could divert them from their purpoſe; but all of them drew their Swords, and with diſplayed Colours marched towards *Claudius*, to unite themſelves with thoſe who had already bound themſelves by an Oath to ſerve him faithfully. So that the Senate was abandoned, and deſtitute of all defence; and there was no difference betwixt private men and Conſuls. All of them were aſtoniſhed and confuſed, not knowing what to do, becauſe they had thus provoked *Claudius*'s diſpleaſure againſt them. And now fell they to reviling one another, in teſtimony of the repentance they conceived for their proceedings. Whereupon *Sabinus*, one of thoſe who had murthered *Caius*, aroſe, and proteſted, that he would ſooner cut his own throat, than conſent to the eſtabliſhment of *Claudius*, or behold with his eyes the miſery and thraldom of his Countrey: He likewiſe encouraged *Chæreas*; telling him, that he deſerved very little by cutting off *Caius*, if he thought to live without the liberty of his Countrey. To which he anſwered, That he made no account of his life; yet that he intended to ſound *Claudius*'s mind, and with this reſolution they concluded. Mean while ſome of the Senators thought on every ſide to break through the midſt and thickeſt of the Soldiers, to go and do reverence and homage to *Claudius*: Amongſt whom was *Q. Pompeius* one of the Conſuls, whom the Soldiers accuſed to be one of the principal Actors to incite the Senate to recover their Liberty; and they drew their Swords againſt him; and if *Claudius* had not reſtrained them, they had ſurely diſpatched him: But he made him ſit down by him, and by that means delivered him from the danger. The other Senators, who accompanied him, were not entertained thus honourably; but ſome of them were wounded, even then when they preſſed forth to ſalute *Claudius*: *Apomus* retired himſelf ſore wounded, and the reſt were in great danger to loſe their lives. But King *Agrippa* drawing near unto *Claudius*, deſired him to uſe as much lenity as was poſſible in him towards the Senators; for that if any miſchief ſhould betide them, he ſhould have no other perſons to command. To the which Counſel of his *Claudius* gave place, and aſſembled the Senate in the Palace, cauſing himſelf to be carried thorough the City in the company of his Soldiers, who marched before him, keeping back the common people. But amongſt thoſe that killed *Caius*, *Chæreas* and *Sabinus* were come out into the ſtreets, notwithſtanding they were forbidden by *Pollio*, whom not long before *Claudius* had made Captain of his Guard. And as ſoon as *Claudius* came into the Palace, whither he aſſembled his friends, he pronounced ſentence againſt *Chæreas*. For although his action was accounted both generous and noble, yet he was condemned for this, becauſe he was perfidious; whereupon he was adjudged to die, to give example to others, to the end that Princes and Emperors may hereafter live in ſafety. He was therefore led to his death with *Lupus*, and divers other Romans. It is ſaid of *Chæreas*, that he endured this accident with a great courage, which he expreſſed, not only in that he changed not his countenance, but alſo by the reproaches which he gave *Lupus*, who wept. For when *Lupus* was putting off his Cloaths, and complained of the cold that he felt, he taunted him thus, alluding to his name, which was *Lupus*; That never any cold

The year of the World, 4005. *after Chriſt's Nativity*, 43.

A did harm to a Wolf. Furthermore, when he came to the place of Execution; where a great number of People were gathered together to behold the ſpectacle, he asked the Soldier that was appointed to behead him, if he were a cunning headſman, and whether he had a new Sword; wiſhing him to uſe that wherewith he murthered *Caius*. His death was happy, for he received but one ſtroke; whereas *Lupus* was faint-hearted, and received divers, becauſe he ſtretched not out his neck freely. Some few days after, at ſuch time as the Romans ſolemnized their Expiations, and that every one honoured the memory of his dear Friend, they gave *Chæreas* a part of that honour, and caſt his portion into the fire; ſaying, That was to deface and purge their ingratitude whereof they were guilty towards him. Thus ended *Chæreas* his Life. But for *Sabinus*, B although *Claudius* had not only abſolved him, but alſo ſuffered him to exerciſe his Office, as he had done before; yet he thought that he ſhould do amiſs, and againſt Juſtice, if he falſified his Faith to his Aſſociates and Confederates; for which cauſe he ſhortned his own days, thruſting his Sword through his own body, to the very hilts.

Sabinus killeth himſelf.

CHAP. IV.

C Claudius *the Emperor confirmeth* Agrippa *in his Kingdom, adding* Judæa *and* Samaria *thereunto: He giveth the Kingdom of* Chalcis *to* Herod, Agrippa*'s Brother; and maketh Edicts in favour of the Jews.*

Hedio and *Ruffinus*, *chap.* 5. *Alias*, 4.

ONE of the firſt things that *Claudius* did after his eſtabliſhment in the Empire, was to disband thoſe Soldiers whom he ſuſpected; and publiſhed an Edict, by which he confirmed the Kingdom to *Agrippa*, that *Caius* had given him, accompanying his bounty with many Praiſes; adding moreover unto his Government all that which his Grandfather had poſſeſſed; to wit, *Judæa* and *Samaria*, which in that they were as one Lawful Inheritance, appertaining unto him. He gave him alſo out of his own Dominions, *Abela*, and all the Country about *Libanus*, that in times paſt appertained to *Lyſanias*. And D he cauſed the Alliance that was paſs'd betwixt them, to be engraven and regiſtred in an open place of the City of *Rome*. He took from *Antiochus* the Kingdom that he had, and gave him in exchange a portion of *Celicia* and *Comagena*. He ſet *Alexander Lyſimachus Alebarcha* at liberty, who had been his old Friend, and ſometimes Governour in *Arabia*, and once his Mother *Antonias*'s Steward; who had been committed Priſoner through *Caius*'s diſpleaſure, and eſpouſed *Bernice*, *Agrippa*'s Daughter, to his Son *Marcus*; which after the death of *Marcus*, who died before he was married, was afterwards married with her Father *Agrippa*'s allowance, to *Herod* his Brother, for whom *Agrippa* begg'd of *Claudius* the Kingdom of *Chalcis*. At that very time, the Jews that were in the City of *Alexandria*, mutinied againſt the Greeks: For after *Caius*'s death, E the Nation of the Jews which had been oppreſſed during his Reign, and injuriouſly dealt withal by the Alexandrines, recovered their former courage. For which cauſe *Claudius* gave Commiſſion to the Governour of *Ægypt*, to pacifie and appeaſe that Uproar. He ſent alſo his Letters Patents into *Alexandria* and *Syria*, at the requeſt of the two Kings, *Agrippa* and *Herod*, to this effect:

Claudius giveth *Agrippa*, *Judæa*, *Samaria*, and *Lyſanias*'s Countrey.

Antiochus King of *Comagena*.

Alexander Lyſimachus Alebarcha.

Herod, *Agrippa*'s Brother, created King of *Chalcis*.

Sedition in *Alexandria* betwixt the Greeks and Jews.

Tiberius Claudius Cæſar Auguſtus Germanicus, *Father of the people, ſignifieth this that followeth: Underſtanding that the Jews, Inhabitants in* Alexandria, *and for that cauſe called Alexandrines, have at all times enjoyed the ſelf-ſame Priviledges of the City, which the ancient and firſt Alexandrines have had: Which Favours they have obtained by the Leave of thoſe Princes that were our Predeceſſors, as it hath been plainly made known* F *unto us, as well by Letters which have been written unto us, as by confirmed Decrees: And that ſince* Alexandria *hath been united to our Empire by* Cæſar Auguſtus, *their Priviledges have continued in force during the ſeveral ſucceſſions of many of our Governours; which Rights of theirs have never been called in queſtion, no, not in that time when* Aquila *was Governour in* Alexandria: *Since in like ſort* Cæſar Auguſtus *hath not letted them, but when the Governour of their Nation was dead, they might eſtabliſh other Subſtitutes and Governours in his place; commanding that all of them ſhould yield him obedience in obſervation of their Laws and Cuſtoms, without conſtraint or impulſion to do any thing contrary to their Religion. Yet notwithſtanding, the Alexandrines have mutinied againſt the Jews, being in the City of* Alexandria, *in the time of the Emperor* Caius, *by reaſon of the* G *folly and frenzy of* Caius, *who diſgraced and oppreſſed the Nation of the Jews, becauſe they would not violate their Religion, nor acknowledge the ſaid* Caius *for a God. Our Will and Pleaſure is, That no one of the Priviledges of the Nation of the Jews be aboliſhed by reaſon*

Claudius's Edict in favour of the Jews in *Alexandria*.

The year of the World, 4005. *after Christ's Nativity,* 43.

reaſon of Caius's *frenzy; but my mind is to maintain thoſe which heretofore have been given them, to the end they may continue and live according to their antient Laws and Cuſtoms: Commanding you, and every one of you, very carefully to provide, that after the publication of this our Ordinance, they be no ways troubled.* This was the Tenour of that Ordinance which was made in favour of the Jews in *Alexandria.*

Claudius's Edict in the behalf of the Jews ſcattered thorough the whole Empire.

But that which was generally made in favour of thoſe, who were diſperſed thorough the whole World, was to this effect: Tiberius Claudius Cæſar Auguſtus Germanicus, *High Prieſt, Father of the people, elected Conſul the ſecond time, ſignifieth that which enſueth, Our well-beloved Friends, the Kings,* Agrippa *and* Herod, *have required us, that we will permit all thoſe Jews that live under the Roman Empire, to uſe the ſame Laws and Priviledges which they have uſed heretofore, as we have granted to the Jews that dwell in* Alexandria. *Which ſuit of theirs we have willingly granted, not only in favour of thoſe that require the ſame, but alſo for that I think them worthy of ſuch a favour; for whom I have been intreated, in regard of the fidelity and friendſhip they have always expreſſed towards the Romans. My pleaſure therefore is, that no City, either Grecian or otherwiſe, ſhall deny any priviledge, from whence they ſhall be excluded; for that ſince the Emperor* Auguſtus, *they have never been exempted from them. It ſtandeth with reaſon therefore, that henceforth the Jews that live under our Empire, of what place ſoever they be, may obſerve their ancient Cuſtoms without any contradiction: Giving them to underſtand, that hereafter they uſe our Clemency ſo much the more moderately, without neglecting the Religion of other Nations, in retaining their own. And our will is, That this preſent Ordinance be publiſhed by the Magiſtrates of Cities, Colonies and Countreys of* Italy, *and be ſent unto Kings and Foreign Princes, by fit Ambaſſadors, within thirty days at the leaſt, to the end that they ſhould be in ſuch ſort ſet up, that they may be ſeen and read by all thoſe that paſs by.*

CHAP V.

King Agrippa *goeth to his Kingdom, and putteth his Chain, being a token of his Impriſonment, into the Sacred Treaſury of the Temple of* Jeruſalem. *He provideth for the Dignity of the High Prieſthood: He is highly diſpleaſed at the* Dorites *inſolence, who had cauſed* Cæſar's *Statue to be erected in the Jews Synagogue.*

Claudius ſendeth *Agrippa* into his Kingdom.

BY theſe Edicts of *Claudius Cæſar*, which he ſent both to *Alexandria*, and other parts of the World, it plainly appeareth how well affected he was towards the Nation of the Jews. And preſently after this, after he had dignified *Agrippa* with all kinds of Honour, he ſent him back into his Kingdom, to govern the ſame; commanding all his Preſidents and Lieutenants in his Provinces, through which he was to paſs, to give him a friendly and honourable Convoy. But he, having wiſely and happily diſpatched his Affairs, returned in all haſte. As ſoon as he came to *Jeruſalem*, he offered his Sacrifices of thankſgiving which he had vowed, without omitting any thing that was commanded by the Law. He cauſed alſo divers Nazarites to cut off their hair, and offered in Gift that Chain of Gold that *Caius* had given him; which was of the ſame weight the Iron Chain was of, wherewith his Royal hands were manacled, in memory of the Adverſity he had paſt, and the Teſtimony of the exchange thereof into better Fortune; commanding that it ſhould be hanged up in the Temple, and over the Chamber of the Treaſury, to teſtifie unto thoſe that ſhould behold it, that the higheſt Eſtates are ſubject to alterations; and that God can raiſe men again, from Obſcurity, to happy Fortune. For this Chain that hanged in the Temple, being conſecrated to God, manifeſtly expreſſed unto all men, that King *Agrippa* was upon a very ſmall occaſion deprived of his former Dignity, and made Priſoner, and then a little while after that, he being delivered from his Bonds, was raiſed and exalted to a famous Kingdom; to ſignifie thereby, that Humane Affairs are of that nature, that that which is the greateſt, may be eaſily overthrown; and that which is declining, may recover again its ancient Honour and Dignity. When therefore *Agrippa* had duly and devoutly acknowledged God's mercies, he depoſed the High Prieſt *Theophilus* the Son of *Ananus*; and beſtowed that Honour on *Simon* ſurnamed *Canthara*, the Son of *Boethus*. This *Simon* had two Brothers, and *Boethus* was their Father, whoſe Daughter had been married to King *Herod*, as heretofore it hath been mentioned. *Simon* held the Prieſthood with his Brethren and his Father, as the three Sons of *Simon*, High Prieſt, Son of *Onias* had done, during the Empire of the Macedonians, as we have declared in our former Books. After the King had given order for the Prieſthood, he

Agrippa hangeth up his Golden Chain over the Treaſury Chamber in the Temple.

Simon the Son of *Boethus* placed in *Theophilus*'s room. *Hedio* and *Ruffinus, chap.* 6.

A he thought good to recompence the good affection that they of *Jeruſalem* had born unto him; for which cauſe, he acquitted them of thoſe Tributes that every Family paid, knowing that it became him to ſhew kindneſs unto them, who had been faithful and well affected towards him. He created *Silas*, who had been his Companion in many dangers, General of all his Army. Not long after, certain young men that were Dorites, under the colour of conſtancy in caſe of Religion, who alſo had daily expreſſed the ſame in their actions and unbridled raſhneſs, brought the Image of *Cæſar* into the Temple of the Jews, and erected it in that place: Which inſolence of theirs highly offended *Agrippa*, who conſtrued it as an Act that tended to the abolition of the Religion of their Countrey: For which cauſe, with all expedition he repaired to *Petronius*, who was
B Governour of *Syria*, and complained againſt thoſe Dorites, who was no leſs diſpleaſed with the Action than he himſelf. For he ſuppoſed that ſuch breach of Religion, was the means to further Impiety, and for that cauſe he wrote to thoſe which had attempted this Innovation, ſomewhat ſharply, to this effect following.

The year of the World, 4005. *after Chriſt's Nativity,* 43.

Agrippa releaſeth the Tributes to thoſe of *Jeruſalem*. *Silas*.

The Dorites place *Cæſar's* Statue in the Synagogue of the Jews, and thereby vehemently offend both *Agrippa* and *Petronius*.

CHAP. VI.

Petronius, *Governour of* Syria's *Letter to the Dorites, concerning the Emperor's Statue, which they cauſed to be erected in the Jews Synagogue. King* Agrippa *beſtoweth the high Prieſthood on* Matthias. Marſius *is made Governour of* Syria.

Alias, chap. 5. *P. Petronius* writeth to the Dorites to ſend them to him, who have broken *Cæſar's* Edict.

PUblius Petronius, *Lieutenant to* Tiberius Claudius Cæſar Auguſtus Germanicus, *to the Magiſtrates of the Countrey of* Doria, *health: Whereas* Cæſar *hath publiſhed an Edict, by which he permitteth the Jews to live according to their Laws and Cuſtoms, ſome one amongſt you have been ſo preſumptuous as to contradict the ſame in effect (although in words you proteſt that you obey him) and do all which you can to hinder the Jews from enjoying their Synagogue, inſomuch as in the ſame you have ſet up* Cæſar's *Image; not only thereby oppoſing your ſelves againſt the Jews, but alſo againſt the Emperor himſelf; whoſe*
D *Image might have been better placed in his own* Temple, *than in a* Foreign Temple: *And you have placed it in their Synagogue, whereas by right every one ought to be maſter of his place, according to* Cæſar's *Judgment: For it ſhould be very ridiculous in me to alledge mine own judgment after that of* Cæſar's, *who hath granted the Jews the liberty to live according to their own* Laws *and Cuſtoms, and hath commanded that they ſhould converſe in equal freedom among the Greeks. For theſe cauſes I command you, That they who have been ſo bold as to contemn* Auguſtus's *Decree (againſt whom their own Magiſtrates have been diſpleaſed; excuſing themſelves that this accident happened not by their motion, but by the fury of the common people) be brought before me by the Captain* Proculus Vitellius, *to yeild a reaſon of that which they have done; exhorting the Magiſtrates, that if they*
E *will not be accounted* Parties *in this* Contempt, *they endeavour to diſcover thoſe that are guilty to* Proculus, *and give order that no Sedition or Violence be offered thereupon. Which notwithſtanding it ſeemeth that they effect, although we and the moſt honoured King* Agrippa, *whom I take for my good and ſpecial* Friend, *endeavour nothing more, than that the Nation of the Jews ſhould not aſſemble, and take Arms, under colour of their defence. And to the end, that whatſoever* Auguſtus *hath ordained concerning this matter, may be the better known unto all men, I have added this Edict which he publiſhed in* Alexandria: *And although they are ſufficiently known unto all men, yet hath the moſt honoured King* Agrippa *read them unto me, when I ſate in my* Tribunal Seat; *concluding, according to right, that the Jews ought not to be excluded nor hindred from enjoying thoſe benefits,*
F *which are granted unto them by* Cæſar: *I therefore charge all men, that henceforward they take heed leſt they ſeek any occaſion of Mutiny or Sedition, and that every one live according to his religion.* See here how *Petronius* proceeded in this matter, both to amend that which was paſt, and alſo to prevent that which was to come, that none ſhould be ſo bold to attempt the like. After this, *Agrippa* took the Prieſthood from *Simon Canthara*, and gave it again to *Jonathan* the Son of *Ananus*, whom he eſteemed to be more worthy than the other. But *Jonathan* declared that he was not deſirous of this Dignity, for in effect he refuſed it; ſaying, *O King, I moſt willingly acknowledge the honour which it pleaſeth you to beſtow upon me; and know well, that it is a Dignity, which of your own free will you beſtow upon me; notwithſtanding that, God judgeth me unworthy. It*
G *ſufficeth me, that I have once been inveſted with the Sacred Habit: For at that time I wore it with more holineſs, than I can now receive it at this preſent; yet notwithſtanding, if it pleaſe you to know one that is more worthy of this honour than my ſelf,* I *will*

Jonathan the Son of *Ananus* is reſtored to the Prieſthood, and refuſeth it, and prayeth that his Brother *Matthias* may miniſter therein.

The year of the World, 4005: *after Chriſt's Nativity*, 43.

Marſus Prefect of *Syria*.

will inform you of one. My Liege, I have a Brother, who towards God and you, is H
pure and innocent, whom I dare commend unto you for a moſt fit man for that Dignity.
The King took great pleaſure in theſe his words, and leaving *Jonathan*, he beſtowed
the Prieſthood on *Matthias* his Brother, according as *Jonathan* adviſed him: And not
long after this, *Marſus* ſucceeded in *Petronius*'s room, and took upon him the Govern-
ment of *Syria*.

CHAP. VII.

Silas (*General of* Agrippa'*s Forces*) *his great Imprudence, obligeth this Prime to put* I
him in Priſon. Agrippa *fortifieth Jeruſalem, but the Emperor* Claudius *com-*
mands him to forbear: His excellent Qualities; his ſtately Buildings: The cauſe
of his falling out with Marſus, *Governour of* Syria: *He beſtoweth the Great Prieſt-*
hood on Ælioneus: *Dieth after a terrible manner: Leaveth for his Succeſſor his*
Son, Agrippa, *and three Daughters: The Inhabitants of* Cæſarea *and* Sebaſte
prove extream ungrateful to his Memory. Claudius *the Emperor ſends* Fadus *to*
be Governour of Judea, *becauſe of* Agrippa'*s Minority.*

Hedio and *Ruffinus*, *chap.* 7. *Silas*, by too much reviving the King's miſeries and miſfortunes, and ripping up his own deſerts, groweth into the King's hatred, and is ſent Priſoner into his Countrey.

S*ilas* being made General over the King's Army, and for that he had always been
faithful unto him, and had never forſaken him in any danger that was offered, K
without partaking the utmoſt extremity; but had always adventured on the greateſt
dangers, in reſpect of his entire and conſtant reſolution; he made this account, that
being ſo firm a friend to the King, he ſhould alſo be partaker and Companion with him
in the Honour: Therefore he ſubmitted not himſelf to the King, but challenged to
himſelf a liberty to ſpeak what he pleaſed. For this cauſe he grew hateful in the King's
ſight, for that in particular he boaſted of himſelf beyond meaſure, and oftentimes re-
freſhed the memory of thoſe Adverſities the King had paſs'd, the rather to expreſs how
affectionate he had been towards him; and his continual talk was nothing elſe, but of
the hardſhips he had endured. Now, for that he obſerved no meaſure in this his diſ-
courſe, the King took it as an injury done to his Honour, and was offended with the L
unbridled Licenſe of this man's prattle: For nothing ſoundeth more harſh in a man's
ear, than the memory of his fore-paſſed miſery; and it is but the part of a fool to rip
up the Courteſies he hath employed on another man. At length *Silas* grievouſly pro-
voked the King's diſpleaſure againſt himſelf, that rather ſubſcribing to his wrath, than
his wit, he not only diſpoſſeſſed *Silas* of his Generals Place, but alſo ſent him bound
into his Countrey, there to be held Priſoner. Yet notwithſtanding, time aſſwaged
this diſpleaſure; and the King taking it into better conſideration, and remembering
what *Silas* had endured in his behalf, he revoked the Sentence that he pronounced.
And as he was ready to celebrate the Feſtival day of his Birth, and all his Subjects were
to take their pleaſure, he ſpeedily ſent for *Silas*, to the end he might be partaker there- M
of, and feaſt with them. But *Silas*, who was of a free nature, ſuppoſing that he had
juſt cauſe to be diſpleaſed, concealed it not from thoſe who were ſent unto him, but
ſpake unto them after this manner: "To what honour doth the King invite me at this
"preſent, purpoſely to deprive me of it again? For he hath not only deprived me of
"thoſe Honours which he beſtowed upon me, in acknowledgment of the affection I
"have always ſhewed unto him; but he hath altogether abuſed me; if he thinks that
"he can reſtrain me from ſpeaking freely, he deceiveth himſelf. For my Conſcience
"knoweth how many hazards I have delivered him from; and as long as I breathe, I
"will ring in all mens ears, how much I have endured for his Conſervation and Ho-
"nour, in recompence whereof I am this day in Bonds, and ſhut up in an obſcure Pri- N
"ſon, which I will never forget. Yea, and when my Soul ſhall depart out of this Bo-
"dy, ſhe ſhall bear with her the remembrance of thoſe benefits I have employed on
"him. Theſe words ſpake he with a loud voice, deſiring them to relate the ſame un-
to King *Agrippa*; who ſeeing that he was grounded in an incurable folly, left him in
Priſon.

Agrippa ſendeth for *Silas* out of Priſon; who, diſſembling not his diſpleaſure, is left ſtill in Priſon.

Agrippa fortifieth the Walls of *Jeruſalem*. *Claudius* commandeth *Agrippa* to deſiſt from building the Walls.

After this, the King began to fortifie the Walls of *Jeruſalem*, on the ſide of the new
Town, upon the common charge, encreaſing them both in length and breadth: Which
if he might have thoroughly finiſhed, it had been an invincible Fort. But *Marſus* the
Governour of *Syria*, acquainted *Cæſar* what the work was, and *Claudius* ſuſpecting ſome
Commotion, wrote expreſly to *Agrippa*, commanding him thenceforward to deſiſt from O
further building of the Walls, according to that form wherein he began; whereunto he
would not diſobey. This King *Agrippa* was of nature ſo ready to exerciſe Liberality,
and

A and took ſo great pleaſure to uſe his magnificence towards all ſorts of Nations, that the great expences he was at, obtained him great reputation. So that his whole pleaſure and delight was, to ſhew courteſie unto all men, and to purchaſe good eſteem, being every way different in nature and diſpoſition from King *Herod* his Predeceſſor. For *Herod* was naturally malicious, extream in puniſhing, and irreconcileable to thoſe with whom he was diſpleaſed, manifeſtly expreſſing that he loved the Grecians better than the Jews. For he beautified thoſe Cities that belonged to ſtrangers, and gave them money, and erected them Baths, and ſumptuous Theatres, and Temples, and in ſome of them Galleries: But as for the Cities of the Jews, he beſtowed not this bounty on any of them, no, not the leaſt reparation or gift that was worthy the ſpeaking of. Contrariwiſe King *Agrippa* was very courteous and affable, and equally imparted B his bounty unto all men. He was courteous unto ſtrangers, and teſtified no leſs by the bounty he beſtowed on them. To his Countrey-men he behaved himſelf affably, and eſpecially he was merciful to all thoſe that were in miſery. For which cauſe his ordinary Court, and the place he took moſt pleaſure in, was *Jeruſalem*. He was a diligent obſerver of the Laws of his Countrey, and lived religiouſly, and with as great piety as was poſſible: Neither paſſed there one day wherein he offered not Sacrifice. It happened at one time, that a certain cunning Lawyer, who was called *Simon*, and dwelt in *Jeruſalem*, had aſſembled the people by reaſon of the King's abſence, who for the preſent was in *Cæſarea:* In which Aſſembly he alledged many things againſt C him, that he was a prophane man, and that upon juſt cauſe he was forbidden to enter the Temple, in that it was not lawful nor decent for thoſe that were unclean to enter thereinto. Theſe words of *Simon*'s, thus wrongfully ſpoke againſt him, were ſignified to the King by Letters ſent by the Governour of the City; When therefore he ſate him down in the Theatre, he commanded that very *Simon* to ſit next him; and in peaceable and kind manner he ſpake thus unto him: *Tell me, I pray thee, what ſeeſt thou worthy of reprehenſion, or done contrary to Law, in that which is done here? Simon* not having any thing to reply, beſought him to pardon him. The King grew friends with him far ſooner than it could be imagined; reſolving with himſelf, that mercy doth far better become a King than wrath, and that moderation is more requiſite D than cruelty; ſo that after he had beſtowed certain Preſents on *Simon*, he diſmiſſed him. Now, although he had many reparations in divers places, yet he honoured thoſe of *Berith* above all the reſt, and builded them a Theatre ſurpaſſing all other in ſumptuouſneſs and beauty: And beſides that, he made them a ſumptuous Amphitheatre, and Baths, and Porches no way inferiour. The Dedication alſo of theſe things were celebrated with great pomp and magnificence; he alſo made great Shows and Plays in the Theatre, in which there were all ſorts of Muſick and Recreations; expreſſing in all things the greatneſs of his Magnificence; and being deſirous to delight the people with a Combat, he gathered all the Malefactors he could get, and made two ſeveral Companies of ſeven hundred a piece, and brought them together to fight, to the end E that in ſkirmiſhing they might receive their puniſhment; and beſides, that by this Warlike Exerciſe, he might preſent the people with a Paſs-time, concluded with the puniſhment of wicked men; for they fought ſo deſperately, that not one of them came off alive.

The year of the World, 4005. *after Chriſt's Nativity,* 43.

Agrippa favoured the Jews more than *Herod.*

Simon the Lawyer backbiteth the King; who craveth pardon, is reconciled unto him.

Alias, chap. 20. *Agrippa* honoureth *Berith* with good Ornaments.

After that he had finiſhed theſe above-named Buildings in *Berith*, he reſorted to *Tiberias*, a City of *Galilee*, and was admired of all the other Kings, ſo that *Antiochus* King of *Comagena* came to viſit him: The like did *Samſigeran*, King of the *Emeſenians*, *Cotys* King of *Armenia* the leſs, and *Polemon* Lord of *Pontus:* And beſides all theſe, *Herod* Prince of *Chalcis*, and his Brother: All whom he received and entertained moſt magnificently and amiably, to ſhew his greatneſs; to the end, that all men might perceive F that he was deſervedly honoured with the preſence of ſo many Kings. And whilſt theſe Princes were with him, *Marſus* the Governour of *Syria* viſited him likewiſe, whom, to the end he might expreſs the reverence he bare to the Romans, he met with, ſeven furlongs off from the City. This interview of ſo many Kings, was the original of that diſcontent that grew betwixt him and *Marſus*; who ſeeing all thoſe Kings that came to ſee *Agrippa*, ſitting in the ſame Chariot with him, ſuſpected ſuch Concord, and ſo great Amity; ſuppoſing that this agreement of ſo many Kings, would be no ways profitable or beneficial to the Romans. For which cauſe he preſently ſent unto them, charging them with all expedition to return each of them into their own Countreys: Which ſtrict Commiſſion *Agrippa* took ſo ill, that he never had any kindneſs for *Marſus* afterwards. G He took the Prieſthood from *Matthias*, and gave it to *Ælionæus* the Son of *Cithæus*. After he had reigned three whole years over *Judæa*, he came to *Cæſarea*, which in times paſt was called the Tower of *Straton*, and there he made Sports in honour

Hedio and *Ruffinus*, chap. 8.

Agrippa is diſpleaſed with *Marſus*, for ſending away the Kings.

Alias, chap. 7. *Ælionæus* the Son of *Cithæus* made High-Prieſt.

The year of the World, 4005. *after Chriſt's Nativity*, 43.

Agrippa is ſaluted in the Theatre for a God, and ſpieth the Owl which the German foretold him of that five days after he ſhould die.

nour of *Cæſar*, where all the Nobility of the Countrey was preſent. On the ſecond day H of this Solemnity, he being apparelled in a Robe of *Silver*, made with admirable Workmanſhip, came into the Theatre in the morning: Where at the firſt reflex of the riſing Sun beating upon his Robe, he ſhined ſo bright, that all thoſe that beheld him were ſeized with reverence and fear. Whereupon, a company of baſe Sycophants, (whoſe flatteries do uſually poyſon the hearts of Princes) cried out thus, *Be merciful unto us; hitherto we have feared thee as a man, but henceforward we will confeſs and acknowledge thee to be of a Nature more excellent than mortal Frailty can attain unto.* *Agrippa* reproved them not for uſing theſe words; neither rejected he their palpable and deteſtable Flattery as he ought to have done. But not long after, he looking upwards, perceived an Owl over his head, pearched upon a cord, and knew preſently, that he was but I a meſſenger of his misfortune; whereas formerly he had denounced unto him his felicity, and conceived thereupon a moſt hearty and inward grief: And ſuddenly he was ſeized with a terrible griping in his belly, which began with very great vehemency: For which cauſe, turning his eyes towards his friends, he ſpake unto them after this manner: *Behold him* (ſaid he) *whom you eſteem for a God, condemned to die; and deſtiny ſhall apparently convince you of thoſe flattering and falſe ſpeeches, which you have lately uſed in my behalf: For I, who by you have been adored as one immortal, am under the hands of death. But I muſt willingly entertain that which God pleaſeth to ſend me: For I have not lived in obſcurity, but in ſo great and wonderful felicity, that each one have held me happy.* K

Whilſt he ſpake thus, his griefs augmented in ſuch ſort, that he was brought almoſt to his laſt; for which cauſe, he was with all expedition conveyed into his Royal Palace, and the rumour was ſpread in every place, that very ſhortly he would be dead. For which cauſe the people, with their Wives and Children, put on Sackcloth, according to the cuſtom of the Countrey, to the end they might ſolicite God's Mercy on the King's behalf; and all the City was filled with tears and lamentations. The King that lay in an upper Chamber, and looking down into the Court, ſaw them lying thus on the earth, could not refrain from tears. And after he had, for the ſpace of five days without ceaſing, been tormented with griping in his belly, he gave up the Ghoſt, in the fifty-fourth year of his Age, and the ſeventh year of his Reign: For he had reigned L four years under the Empire of *Caius Cæſar*, (having firſt of all govern'd *Philip*'s Tetarchy three years, to which was added the Seigniory of *Herod* in the fourth year) and three years under the Empire of *Claudius Cæſar*; during which time he governed over the above-named Countreys; and moreover, over *Judea*, *Samaria* and *Cæſarea*. His Revenue amounted to twelve hundred Myriades; beſides which, he made many Loans. For in regard he was very liberal in giving, he ſpent far more than his Revenue; and ſpared not any thing to ſhew himſelf magnificent. Before the people knew of his death, *Herod* his Brother Prince of *Chalcis*, and *Chelcias* the King's Lieutenant and Friend, agreed between themſelves to ſend *Ariſto*, one of their truſtieſt Servants, to kill *Silas*, M who was their enemy, as if they had been commanded by the King.

The year of the World, 4009. *after Chriſt's Nativity*, 47.

1200 Myriades amount to 15 Tuns of Gold.

Herod the Prince of *Chalcis*, and *Chelcias*, kill *Silas*.

Hedio and *Ruffinus*, chap. 8. *alias*, chap. 9.

Agrippa's Children alive.

The Cæſareans and Sebaſtians revile *Agrippa* being dead.

Thus died King *Agrippa*, leaving behind him a Son called *Agrippa*, ſeventeen years old; and three Daughters, one of which, that was called *Bernice*, was married to *Herod*, his Father's Brother, when ſhe was ſixteen years old: The two other was *Mariamne* and *Druſilla*; this *Mariamne* being of the age of ten years, was promiſed in marriage by her Father, to *Julius Archelaus*, *Chelcias*'s Son; and *Druſilla*, which was ſix years old, was promiſed alſo to *Epiphanes*, Son to the King of *Comagena*.

After *Agrippa*'s death, they of *Cæſarea* and *Sebaſte* forgot thoſe benefits they had received from him, and uſed him no leſs deſpitefully, than as if he had been their utter enemy: For they reproachfully abuſed him after his death, and reviled him in ſuch ſort, that it is unſeemly to report the ſame. Moreover, all the Soldiers, who were at N that time many in number, went into the King's Lodging, and with one accord ſeized the Statues of the King's Daughters, and carried them to the Brothel-houſe; where, after they had placed them, they uttered all the indignities they could poſſibly; practiſing ſuch ſhameful matters, as they may not be expreſſed. Beſides this, reſting themſelves in the publick places, they banquetted in the open Street, wearing Chaplets of Flowers on their heads, and perfuming themſelves with Odours, to ſacrifice to *Charon*, drinking to one another for joy that the King was dead. Thus they expreſſed their ingratitude, not only towards their King *Agrippa*, who had beſtowed ſo many Liberalities on them; but alſo towards *Herod*, his Grandfather, who had builded their Cities, and to his extream charge, erected their Ports and Temples. At that time *Agrippa*, the O deceaſed *Agrippa*'s Son, was at *Rome*, and was brought up under the Emperor *Claudius*. When *Cæſar* underſtood how thoſe of *Cæſarea* and *Sebaſte* had injuriouſly dealt with

Agrippa, *Agrippa*'s Son.

A *Agrippa*, he was highly diſpleaſed, and moved with their ingratitude: And his purpoſe was, to ſend the younger *Agrippa* with all expedition, to take poſſeſſion of the Kingdom of his Father, and therewithal to diſcharge him of his Oath; but divers of his Freemen and Friends, who were in great credit with him, diſſwaded him from it; alledging that it would be a dangerous thing to commit the greatneſs of ſuch a Kingdom to a young man, who ſcarcely had as yet attained to the age of eighteen years; and for whom it was impoſſible to ſupport the care of ſo great a Kingdom, conſidering that if he were at man's eſtate, he ſhould find himſelf over-burthened with the charge of a Kingdom. This advice of theirs was approved by *Cæſar*, and for this cauſe he ſent *Cuſpius Fadus* to govern *Judæa*, and the whole Realm; honouring his dead Friend in B this, in that if he would not ſuffer *Marſus*, who has been his Enemy, to enter into his Kingdom. He gave eſpecial Commiſſion alſo, that *Fadus* ſhould ſharply puniſh thoſe of *Cæſarea* and *Sebaſte*, for the injuries they offered to his deceaſed Friend, and the exceſs that was committed againſt his Daughters who were yet living; commanding him to tranſport the Companies of the Cæſareans and Sebaſtens, and the five Roman Legions, into the Countrey of *Pontus* to ſerve in that place, and to take thoſe Roman Soldiers that bare Arms in *Syria*, to ſerve there: Yet, notwithſtanding this Command, they were not diſpleaſed; for they ſent Ambaſſadors to *Claudius* to appeaſe him, and by this means they obtained the favour to remain in *Judæa*. After this, they gave beginning to thoſe moſt grievous miſchiefs and calamities that befel the Jews; for they C ſpread the ſeed of the War which was awakened under *Florus*'s Government. And for that cauſe, after that *Veſpatian* had obtained the Victory, as it ſhall be hereafter declared, he cauſed them to depart out of that Province, and made them ſeek their Habitation elſewhere.

The year of the World, 4005. *after Chriſt's Nativity,* 47.

Claudius intendeth to ſend young *Agrippa* into his Father's Kingdom, but is diſſwaded; and ſendeth *Cuſpius Fadus* for Preſident, into *Judæa* and thoſe parts.

The Jews themſelves were the cauſe of thoſe Wars which began under *Florus*.

THE

Twentieth Book

OF THE

ANTIQUITIES of the JEWS:

Written by *Flavius Joſephus.*

The Contents of the Chapters of the Twentieth Book.

1. *The Emperor* Claudius *taketh the Government of* Syria *from* Marſus, *and giveth it to* Longinus. Fadus, *Governor of* Judæa, *puniſheth ſome ſeditious People*, *and Robbers*, *who diſturbed the Province: He commands the Jews to carry back the High-Prieſt's Veſtment to the Fort* Antonia; *but the Emperor giveth them leave to keep them at young* Agrippa's *requeſt: He was King* Agrippa *the Great's Son*, *and was then at* Rome.
2. Izates, *King of* Andiabena, *and Queen* Helena *his Mother*, *embrace the Religion of the Jews: Their ſingular Piety*; *and the great Actions of this Prince*, *whom God protects viſibly.* Fadus, *Governour of* Judea, *puniſheth a man and his followers*, *who deceived the Jews.*
3. Tiberius Alexander *ſucceeds* Fadus *in the Government of* Judæa; *and* Cumanus *ſucceeds* Alexander. Herod *King of* Chalcis's *death*; *his Children:* Claudius *the Emperor giveth his Dominions to* Agrippa.
4. *The horrid Inſolence of a Roman Soldier*, *cauſeth the death of twenty thouſand Jews: Another Soldier's Inſolence.*
5. *A great Quarrel between the Jews of* Galilee, *and the* Samaritans, *who bribe* Cumanus, *Governour of* Judea: Quadratus *Governour of* Syria *ſends him to* Rome *with* Ananias *the High Prieſt*, *and ſeveral others*, *to clear themſelves before the Emperor*; *who put ſome of them to death. The Emperor condemns the Samaritans*, *and baniſheth* Cumanus; *maketh* Fœlix *Governour of* Judæa, *giveth* Agrippa *the Tetarchy that* Philip *had*, viz. Bathanea, Trachonit *and* Abila; *and taketh* Chalcis *from him. The Marriage of* Agrippa's *Siſters. The death of the Emperor* Claudius. Nero *ſucceeds after him: He giveth the Leſſer* Armenia *to* Ariſtobulus, Herod's *Son*, *King of* Chalcis; *and to* Agrippa *ſome part of* Galilee, *viz.* Tiberiades, Tarichee, *and* Juliad.
6. Fœlix, *Governour of* Judæa, *cauſeth* Eleazar *the High-Prieſt to be murthered*; *and his Murtherers commit other Murthers*, *even in the Temple. Robbers and falſe Prophets are puniſhed. A great debate betwixt the Jews*, *and the other Inhabitants of* Cæſarea. *King* Agrippa *eſtabliſheth* Iſhmael *High-Prieſt. Violences committed by the High-Prieſts.*
7. Fœſtus *ſucceeds* Fœlix *in the Government of* Judæa. *The Inhabitants of* Cæſarea *obtain of* Nero *to have the Jews freedom recalled. King* Agrippa *cauſeth an Apartment to be built*, *from whence all that was done about the Temple might be ſeen*; *the people of* Jeruſalem *cauſe a high Wall to be built to hinder it*, *by the Emperor's Authority.*
8. Albinus *ſucceeds* Fœſtus *in the Government of* Judea; *and King* Agrippa *giveth and taketh away often the High-Prieſthood.* Ananus *the High-Prieſt cauſeth Saint* James *to be put to death.* Agrippa *enlargeth the City of* Cæſarea, *and calleth it* Neronias.

A Neronias. *The Favours he granted to the Levites. The Liſt of the High-Prieſts ſince* Aaron.

9. *How* Florus, Albinus's *Succeſſor, offered many injuries to the Jews, which conſtrained them to take Arms againſt the Romans.*

CHAP. I.

B

The Emperor Claudius *taketh the Government of* Syria *from* Marſus, *and giveth it to* Longinus. Fadus, *Governour of* Judæa, *puniſheth ſome ſeditious People, and Robbers, who diſturbed the Province: He commands the Jews to carry back the High-Prieſt's Veſtment, to the Fort* Antonia; *but the Emperor giveth them leave to keep them at young* Agrippa*'s requeſt: He was King* Agrippa *the Great's Son, and was then at* Rome.

AFter King *Agrippa*'s deceaſe, (as we have heretofore declared in our former Book) the Emperor *Claudius* ſent *Caſſius Longinus* to ſucceed *Marſus* in the C Government of *Syria*, whom he deprived of that honour in memory of *Agrippa*; who, during his life-time, had oftentimes required by Letters that he ſhould not ſuffer *Marſus* to govern the State of *Syria*. As ſoon as *Cuſpius Fadus* came into *Jewry*, to take charge of that Countrey, which he was to govern under *Cæſar*, he found the Jews that dwelt on the other ſide of *Jordan* in an uproar, who had taken Arms againſt the Philadelphians, about the limits of a certain Village, called *Mia*, which was ſtored with valiant men. Thoſe who inhabit beyond *Jordan*, had armed themſelves in this manner, without the conſent of their Governours; and had killed a great number of the Philadelphians: Which when *Fadus* underſtood, he was much diſpleaſed, for that they had not reſerved the cauſe to his hearing, and complained to him of the Philadel- D phians; but were ſo bold of their own Authority, and without fear, as to take up Arms. Having therefore apprehended ſome three of them, who had been Authors of the Sedition, he commanded them to Priſon, and executed one of them called *Annibas*, and baniſhed the other two, who names were *Amram* and *Eleazar*.

The year of the World, 4009. *after Chriſt's Nativity,* 47.

Hedio and *Ruffinus*, chap. 1. *Caſſius Longinus* Prefect of *Syria*.

Fadus puniſheth the Jews for their Inſurrection againſt the Philadelphians.

Annibas executed, *Amaramus* and *Eleazar* baniſhed.

Not long after this, *Tholomæus* the Captain of the Thieves was alſo taken, and brought unto him, who commanded him to be executed, for having committed many Robberies in *Idumæa* and *Arabia*; and by this means all the Countrey of *Judæa* was cleared of all Thieves, by the care and providence of *Fadus*. After this he ſent for the High-Prieſts, and the Governours of *Jeruſalem*, commanding them, according to the Emperor's direction, to deliver up into the Caſtle of *Antonia* the Sacred Robe, E which the High-Prieſt only was accuſtomed to wear; to the end, that it might be at the Romans diſpoſal, as in times paſt it had been. They durſt not contradict his Command, yet notwithſtanding, they required *Fadus* and *Longinus* (who at that time was come to *Jeruſalem* with a great power, for fear the Jews, by reaſon of this Injunction, ſhould raiſe a Rebellion) firſt that it might be lawful for them to ſend their Ambaſſadors unto *Cæſar*, to beſeech him that the Sacred Robe might remain in their cuſtody. Secondly, that it might pleaſe them to expect the anſwer which *Cæſar* would return to their requeſt. *Fadus* gave them this anſwer, that he permitted them to ſend their Ambaſſadors to *Rome*, provided, that beforehand they delivered him their Children for Hoſtages: Which when they had readily performed, the Ambaſſadors went ſent a- F way. Now when they came to *Rome*, the younger *Agrippa* (who was his Son that lately died) knowing the cauſe of their coming, and being ordinarily accuſtomed to attend upon *Cæſar* (according as we have heretofore declared) beſought *Cæſar* that he would grant the Jews their requeſt, concerning the Sacred Robe; and that it might pleaſe him to ſignifie no leſs unto *Fadus*. On this his Petition *Claudius* gave the Ambaſſadors Audience, and told them that he favoured their ſuit; deſiring them to be thankful to *Agrippa*, upon whoſe ſuit he reſpected them, and granted their Demands: And beſides this Anſwer, he delivered them a Letter to this effect.

Tholomæus the Arch-thief.

Fadus requireth that the High-Prieſt's Garment ſhould be delivered into the power of the Romans, and kept in the Caſtle of *Antonia*.

Alias, chap. 2.

The Jews deliver Pledges, to the intent they might be permitted to ſend Letters to *Cæſar*.

Claudius Cæſar Germanicus, Conſerver of the People, Conſul created the fifth time, G Emperor the fourth time, Father of rhe Countrey the tenth time; to the Magiſtrates of *Jeruſalem*, the Senate, People, and all the Nation of the Jews.

Being required by our well beloved Agrippa, *whom I both have, and at this preſent do bring*

The year of the World, 4009. after Chriſt's Nativity, 47.

Claudius upon the younger *Agrippa*'s motion, granteth the Jews liberty to have the cuſtody of the High-Prieſts Veſtments.

Alias, chap. 2. *Claudius*'s Epiſtle to the Jews.

up with me; I have heard your Ambaſſadors, who were admitted to my Preſence by his H *means; and have received their thanks for the benefits I have beſtowed on your Nation: I have alſo willingly inclined to that inſtant and expreſs requeſt you have made unto me, and it is my pleaſure, that the Sacred Robe of the High-Prieſt, and the Holy Miter, remain in your cuſtody, in ſuch manner, as our moſt dear and right honoured Friend* Vitellius *heretofore ordained: To which demand of yours, I vouchſafe my allowance: Firſt in regard of mine own Piety, and that I deſire that every one ſhould ſerve God according to his own Religion. Moreover, in ſo doing, I ſhall gratifie King* Herod *and young* Ariſtobulus, *whoſe affection towards me I am privy to, and whoſe good inclination towards you I can witneſs; for whom I have a particular kindneſs, by reaſon of their ſingular Virtue. I have alſo written to this effect to* Cuſpius Fadus *mine Agent: The names of* I *thoſe who have received my Letters, are* Cornelius *the Son of* Ceron, Triphon *the Son of* Theudeon, Dorothæus *the Son of* Nathanael, *and* John *the Son of* John. *Given the eight and twentieth of* June, *in the year wherein* Rufus *and* Pompeius Silvanus *were Conſuls.*

Alias, chap. 9. *Herod* Prince of *Chalcis* hath Authority granted him to create the High-Prieſt.

At the ſame time *Herod*, who was *Agrippa*'s Brother that had lately deceaſed, to whoſe hands in times paſt the Governour of *Chalcis* had been committed, required the Emperor *Claudius* to grant him the power over the Temple, and the Sacred Veſtments, and the Authority of chuſing the High-Prieſt; all which he obtained: And from that time forward, until the end of the War of the Jews, this power remained in all his Succeſſors. According to this Authority, *Herod* depoſed *Canthara* from the Prieſthood, and gave the Succeſſion thereof to *Joſeph* the Son of *Caneus*. K

CHAP. II.

Izates, *King of* Adiabena, *and Queen* Helena *his Mother, embrace the Religion of the Jews: Their ſingular Piety; and the great Actions of this Prince, whom God protects viſibly.* Fadus, *Governour of* Judæa, *puniſheth a man and his followers, who deceived the Jews.*

L

Hedio and *Ruffinus*, chap. 1. *Alias*, 5.

Monobazus the King of *Adiabena* begetteth two Sons on *Helena* his Siſter, *Monobazus* and *Izates*.

Izates ſent to *Abemerigus*, marrieth his Daughter *Samacha*.

AT that time *Helena* Queen of *Adiabena*, and her Son *Izates*, conformed themſelves to the Religion of the Jews, upon this occaſion that enſueth: *Monobazus* King of *Adiabena*, who was alſo called *Bazeos*, having fallen deeply in love with his Siſter *Helena*, married her, and got her with Child. Upon a time it happened, that ſleeping with her, he laid his hand on her belly, whilſt ſhe lay aſleep; and he thought that he heard a voice that commanded him to take away his hand from off her belly, leſt he ſhould cruſh the Fruit that was therein, which by God's Providence ſhould have a happy beginning, and no leſs fortunate ending. *Monobazus* was much troubled at this voice, and as ſoon as he awoke he told it to his Wife; and afterwards, when the Child was born, he called him *Izates*. Beſides, he had another elder Son by the M ſame Wife, who was called *Monobazus*, according to his own name. And he had alſo other Sons by his other Wives; yet notwithſtanding, *Izates* was moſt manifeſtly his beſt beloved, and ſo cheriſhed by him, as if he had been his only begotten Son; for which cauſe his other Brothers envied him. The Father manifeſtly perceived all this, yet he pardoned them; knowing that they did it not for malice, but for the deſire that every one of them had to be beſt eſteemed by his Father. Notwithſtanding, being afraid leſt ſome miſ-hap ſhould betide *Izates*, by reaſon of the hatred his Brethren bare unto him, he gave him many great Gifts, and ſent him to *Abemerigus*, who reigned at that time in a Fort called *Spaſinus*; committing his Son's life into his hands. *Abemerigus* alſo entertained him very kindly; and loved him ſo, that in proceſs of N time he gave him *Samacha* his Daughter to Wife; and for her Dowry, he gave him a Countrey of great revenue.

Cœron very fruitful in *Amamum*, in which the Reliques of *Noahs*'s Ark are to be ſeen.

Monobazus being old, and ſeeing he had not long time to live, deſired before his death that his Son might come and viſit him; he therefore ſent for him, and received him very lovingly, giving him a Countrey which he called *Cœron*, which bringeth forth great abundance of Odoriferous Plants. In this Place was the remainder of the Ark, in which *Noah* was ſaved during the Deluge; which remnants are to be ſeen at this day, if any man have a deſire to behold the ſame. *Izates* remained in that place until his Father's deceaſe. But on the very day of his death, *Helena* ſent for all the Lords and Governours of the Kingdom, and Captains of all the Army, and upon their O aſſembly ſhe ſpake unto them after this manner:

I ſuppoſe (ſaid ſhe) *that you are not ignorant of my Husband's mind, who hath deſir'd that*

Izates

A *Izates might be King in his ſtead, and hath eſteemed him moſt worthy of ſuch an honour; yet I expect your judgment in this point. For he that receiveth the Sovereignty, not from one man's hand, but from many, and hath the ſame confirmed unto him by their conſent, is happy. She uſed this diſcourſe unto them to try what their intent was, who were there aſſembled. They underſtanding her mind, proſtrated themſelves firſt of all upon the earth before the Queen, according to the cuſtom of their Countrey, and afterwards anſwered her, that they approved the King's election, and took pleaſure to obey* Izates, *whom his Father deſervedly, and to all their contents and the deſire of the common people, had preferred above the reſt of his Brethren: Alledging moreover, that they would put his Brethren and Kinſmen to death before his coming, to the end that he might enjoy the* B *Kingdom with all ſecurity: For by their deaths all the fear that might grow by their hatred and envy, might be extinguiſhed. Hereunto the Queen anſwered; That ſhe gave them thanks for the favour they bare unto her and her Son* Izates: *Notwithſtanding ſhe required them to ſuſpend their judgments touching the death of his Brethren, until ſuch time as* Izates *himſelf ſhould give his conſent thereunto.*

The year of the World, 4009. *after Chriſt's* Nativity, 47.

Izates was made King by his Mother *Helena* and the Nobility, and *Monobazus* governeth the Kingdom till his coming.

They ſeeing they might not obtain the liberty to put them to death, were of opinion that they ſhould be kept Priſoners until his coming, to the end that they might do him no harm in his abſence; and that moreover, until his coming, there might one be appointed to govern the State, whom ſhe ſhould eſteem moſt truſty aud faithful unto him. Whereunto *Helena* condeſcended, and made his elder Brother *Monobazus* C King, and ſet the Diadem on his head, and gave him his Father's Seal-ring, with that Robe which they call *Sampſera*; exhorting him to govern the Kingdom until his Brother's arrival. *Izates* having certain notice of his Father's death, reſorted thither ſpeedily, and receiving his Brother *Monobazus*'s willing ſurrender, took upon him the Government of the Kingdom.

Whilſt *Izates* was in the Fortreſs of *Spaſinus*, a certain Merchant who was a Jew, called *Ananias*, having acceſs to the King's wives, taught them the manner how to ſerve God according to the Religion of the Jews: And *Ananias* by their means growing acquainted with *Izates*, taught him the like, and accompanied him into *Adiabena*; being drawn thereunto by his earneſt intreaties, when *Izates* reſorted thither upon his D Father's ſending for. It chanced alſo that *Helena* was in like manner inſtructed by another Jew, and retained the Rites and Religion of the Jews.

Izates and his mother *Helena* learn the true ſervice of God according to the manner of the Jews.

After that *Izates* came into his Kingdom, and knew that his Brethren and Kinsfolk were impriſoned, he was much grieved. Conceiving therefore with himſelf that it would be a great impiety in him to ſuffer them to be put to death, or kept in priſon; and that on the other ſide, it were a dangerous matter for him, if being at liberty, they ſhould remember the evil they had endured: For this cauſe he ſent ſome of them to *Rome* for Hoſtages, with their Children, unto the Emperor *Claudius*, and the reſt unto *Artabanus* King of *Parthia*. Afterwards when he was thoroughly aſſured that his Mother was wholly addicted to the Religion of the Jews, he endeavoured the more to E ſhew himſelf zealous therein: And ſuppoſing that he could not be a perfect Jew, except he were circumciſed, he prepared himſelf to be circumciſed. Which when his Mother underſtood, ſhe endeavoured to her uttermoſt to hinder his reſolution, aſſuring him that in ſo doing he ſhould bring himſelf in great danger; for that in being King, he would draw himſelf into the diſlike of his Subjects, if they ſhould notice that he was addicted to a new Religion, and to ſtrange Ceremonies, and that they would not endure, that being a Jew, he ſhould be their King: So ſhe for a while by her diſſwaſion reſtrained him from his deſire. But the King required of *Ananias*, who, according with *Helena* in the courſe of her diſlike, threatned *Izates*, that if he would not obey his Mother, he would forſake him, and depart from him, for that he feared, F leſt if the matter ſhould be publickly known, he ſhould ſuffer ſome puniſhment, as being the only Author and Inſtructer of the King in undecent matters; that otherwiſe he might ſerve God, although he were not circumciſed, ſince he had reſolved to live according to the Inſtitution and Laws of the Jews, and that God would pardon him: For in this, true Religion conſiſteth more, than in circumciſion of the body, though he were not actually circumciſed, ſince the neceſſity and fear of his Subjects over-ruled him. By which words the King for that time was perſwaded to proceed no further. But a little after (for he was not wholly altered in that affection which he had) another Jew called *Eleazar*, coming from *Galilee*, and accounted a Learned man in the Doctrine of our Religion, perſwaded him to be circumciſed. For coming G one day unto him, to ſalute him, he found him reading of the Books of *Moſes*, and ſaid unto him; *O King, contrary to your knowledge you offend the Law, and God likewiſe; for it ſufficeth you not, that you underſtand the ſame, but the*

Izates ſendeth his Brothers to *Claudius Cæſar* and *Artabanus*.

Izates is diſſwaded by *Helena* his Mother and *Ananias* from circumciſion.

Eleazar perſwadeth *Izates* to be circumciſed.

The year of the World, 4009. *after Chriſt's Nativity,* 47.

H *chiefeſt matter you are tied unto, is to do that which the Law commandeth; how long therefore will you remain uncircumciſed? And if as yet you have not peruſed the Law as touching this point, read it now, to the end you may know what great impiety it is to omit it.*

They that rely on God, and put their confidence in him, do always reap the reward of their Piety.

After the King had heard this, he would no longer defer his Circumciſion: For which cauſe withdrawing himſelf into another chamber, he called a Chirurgeon unto him, who acted that which he required; and afterwards calling his Mother and Maſter *Ananias* unto him, he told them what had paſs'd: Whereupon they grew ſtrangely amazed, fearing the King ſhould be in danger to loſe his Kingdom, if this action of his ſhould come to light; for that his Subjects would not endure, that ſuch a man that followed a contrary Religion, ſhould be their King: They feared alſo, leſt they themſelves ſhould be in danger, foraſmuch as the cauſe of all this matter would be imputed I to them. But God by his Providence prevented, leſt any of thoſe things which they feared ſhould come to paſs: For he delivered *Izates* himſelf and his Children likewiſe out of many dangers, yielding them his aſſiſtance in their doubtful and deſperate conditions; declaring in effect, that thoſe that only put their truſt in him, and depend upon his Providence, are never deprived of the fruit of their Piety. But of theſe things we will ſpeak hereafter.

Helena the Queen of *Adiabena* reſorteth to *Jeruſalem.* *Alias,* chap. 6.

When *Helena* the King's Mother perceived that the ſtate of the Kingdom was in peace, and that by all mens opinion, both home-bred and ſtrangers, her Son was reputed happy by the good will of God, ſhe was ſeized with a deſire to go and viſit the City of *Jeruſalem,* and adore God in the Temple, which was ſo much renowned K through the whole world, and offer Sacrifice of Thankſgiving therein; for which cauſe ſhe beſought her Son, that he would ſuffer her to perform her Vows; who willingly condeſcended to her deſire, and furniſhed her Royally with all things that were neceſſary for ſuch a Voyage; giving her a great Sum of Money with her, and bringing her on her way many days journey: So that at length ſhe arrived in *Jeruſalem,* to the great advantage of the Inhabitants of that City. For at that time the City was oppreſſed with a grievous Famine, ſo that many died for want of food; for which cauſe Queen *Helena* ſent her ſervants, ſome into *Alexandria* to buy a great quantity of Corn, the reſt into *Cyprus* to buy dried Figs, who returned with all expedition they might; whereupon *Helena* diſtributed the Victuals amongſt L the poor, leaving a ſingular memory of her Liberality to the whole Nation. Her Son *Izates* alſo underſtanding of this Famine, ſent a great ſum of Money to the Governor of *Jeruſalem.* But hereafter I will declare what other benefits the King and Queen have beſtowed upon our Nation.

Artabanus retireth himſelf to *Izates,* and requireth his aſſiſtance.

Now *Artabanus* King of *Parthia,* perceiving that the Princes of the Kingdom had conſpired againſt him, reſolved with himſelf to go to *Izates,* for the ſecurity of his perſon, hoping by that means, if it were poſſible, to recover his Kingdom. He therefore retired thither, and brought with him about one thouſand men of his Kinſfolk and domeſtick ſervants. And by the way he met with *Izates,* whom he knew very well by his Royal Train, notwithſtanding he was unknown unto him by countenance. M Drawing therefore near unto him, he firſt of all humbled himſelf on his knees, according to the cuſtom of the Country, and afterwards ſpake unto him after this manner:

Dread King, forſake me not who am thy ſervant, neither reject thou my prayers. For being dejected by means of my misfortunes, and of a King become a private man, I have need of thy ſuccour. Conſider therefore the inconſtancy of fortune, and think with thy ſelf, that by providing for me, thou ſhalt provide for thy ſelf. For if thou makeſt no reckoning of the wrong that is done unto me, divers men will grow audacious to enterprize upon other Kings.

These words he pronounced with tears, and with looks fixed upon the ground: When *Izates* had heard *Artabanus*'s name, and ſaw his humble and ſubmiſſive condition, N he leapt immediately from his Horſe, and ſaid unto him, King, be of good courage, and let not thy preſent and perplexed condition diſhearten thee, as if thy misfortunes were irrecoverable. For this ſorrow of thine ſhall be ſuddenly changed, and thou ſhalt find a better Friend and Ally, than thou hopeſt for at this time: For either I will repoſſeſs thee of thy Kingdom of *Parthia,* or I will loſe my own. This ſaid, he cauſed *Artabanus* to get on Horſeback, and walked by him on foot, yielding him this honour, as to a greater King than himſelf. Which when *Artabanus* ſaw, he was diſcontented, and ſware by his Honour and Fortune to come, that he would ſet foot on ground, if he would not get up on Horſeback and ride before him; whereunto he obeyed, and mounting upon his Horſe again, he conducted him to his Palace; yielding him all the O honour that was poſſible, both in his Banquets and in his Aſſemblies, not regarding his preſent condition, but his former Dignity: Conſidering with himſelf, that ſuch caſual

Izates comforteth *Artabanus,* and promiſeth him his aſſiſtance.

The year of the World, 4009. after Chriſt's Nativity, 47.

A misfortunes and changes are incident to all men. Moreover he wrote unto the
Parthians, perſwading them to receive their King *Artabanus*, aſſuring them on his
Faith and Oath, that he would obtain a free pardon for all that which was paſt, and
to that intent he offered himſelf to be an Arbitrator between them. The Parthians
gave him this anſwer. That they would not refuſe to entertain him, but that they
could not: For that one who was called *Cinnamus* was advanced in his Place and
Dignity, and that they feared leſt a Sedition ſhould happen amongſt them. *Cinnamus*,
who was a noble and honourable minded man, knowing that their intent was
ſuch, wrote himſelf unto *Artabanus*, who had nouriſhed and brought him up, exhorting
him to return upon his Faith, and to receive again his own Kingdom. *Artabanus*
B upon this Motion gave credit to his words, and returned back again. Whereupon
Cinnamus came forth and met him, and proſtrating himſelf before his feet, called
him King; and afterwards taking the Diadem from off his own head, he ſet it upon
Artabanus head: Who by this means was reſtor'd to his former eſtate by *Izates* mediation,
after he had been driven out of his Kingdom by his chiefeſt Nobility. And
he did not forget the favours which he had received at *Izates* hands, but did him
all the honour that poſſibly he could imagine: For he permitted him to wear the ſtrait
Tiara, and to ſleep upon a gilded Bed, which is a Priviledge which belongeth only to
the Kings of *Parthia*. He gave him alſo a plentiful and great Country which he had taken
from the King of *Armenia*. This Country was called *Niſibis*, where in times paſt
C the Macedonians had builded the City of *Antioch*, by them called *Mygdonia*.

Izates writeth to the Parthians, and perſwadeth them to receive their King.

Cinnamus reſtoreth the Kingdom to *Artabanus*.

Izates receiveth great honours and gifts at *Artabanus* hands.

Antiochia and *Mygdonia* builded by the Macedonians.

Preſently after *Izates* was thus honoured, *Artabanus* died, leaving his Kingdom to
his Son *Vardanes*; who repaired to *Izates*, praying him to join with him in that War
which he intended to make againſt the Romans; but he prevailed not with him. For
Izates knowing the Romans force and good fortunes, imagined that he undertook a
matter beyond his power. Beſides, he had ſent five of his young Sons to *Jeruſalem*, to
learn our tongue and diſcipline, and his Mother likewiſe to adore in the Temple, for
which cauſe he the rather held back and diſſwaded *Vardenes* from going againſt the
Romans, whoſe power and conqueſts he ordinarily reckoned up unto him, to the
end he might diſcourage him, and by the aſſertions cauſed him to give over his purpoſed
D intent of War againſt them. But the Parthians was diſpleaſed with his perſwaſion,
and for that cauſe denounced a preſent War againſt *Izates*. But his enterprize had
but a fruitleſs iſſue; for God cut off all his hopes. For the Parthians underſtanding
what *Vardanes* intent was, and how he was reſolved to make a War againſt the Romans,
killed him, and gave the Kingdom to his Brother *Gotarza*, whom not long after
this, his Brother *Vologeſus* killed by treaſon, reſtoring to his two Brothers by the Mother's
ſide theſe Provinces, that is to ſay, the Kingdom of *Media* to *Pacorus* who was
the eldeſt, and *Armenia* to *Tiridates* who was the younger.

Verdanes, after his father's death, laboureth to perſwade *Izates* to make War againſt the Romans, but he prevaileth not.

After *Vardanes* was ſlain, the Kingdom is committed to *Gotarza*.

Vologeſus King of *Parthia*.

When *Monobazus* King *Izates*'s Brother, and the reſt of his Kinsfolk, ſaw how happily
all things ſucceeded to *Izates*, and how in reſpect of his Piety towards God, he was
E honoured and reverenced by all men, they alſo reſolved themſelves to forſake their
Religion, and to ſerve God after the manner of the Jews. But this intent of theirs
was diſcovered. Whereupon the chiefeſt among them grew diſpleaſed; yet they did
not manifeſt their deſpite, but kept it hidden in their hearts, expecting ſome fit occaſion
to revenge themſelves as ſoon as they might. They wrote alſo to *Abias* King
of *Arabia*, and promiſed him great ſums of Money, if he would take Arms againſt
their King, promiſing him upon the firſt charge, they would forſake him, for that they
deſired to be revenged on him for having forſaking their Religion. Having therefore
confirmed their promiſe with an Oath, they incited him to make haſte; the King of *Arabia*
performed that which they required, and marched forth againſt *Izates* with a
F great power. And when the firſt charge was ready to be given, and before they
came to blows, all *Izates* Soldiers forſook him; and turning their backs to their enemies,
fled in great diſorder, as if they had been ſurprized with a panick fear;
yet was *Izates* no way daunted; but having diſcovered that it was treaſon
and conſpiracy of his greateſt Peers, he retired alſo into his Camp, where he enquired
of the Cauſe that they pretended. After he knew that they had plotted with
the Arabian, he cauſed the Conſpirators to be put to death: And the next day after
went out to fight, and killed a great number of his enemies, and conſtrained the reſt
to betake them to flight. He purſued their King alſo into a Fort called *Araſm*, which
he battered and aſſaulted with ſuch vigour and diligence, that he took the ſame with
G a great quantity of booty that was therein, and returned to *Adiabena* with great triumph:
But he took not *Abias* alive, for he himſelf had prevented his captivity with
his death. The Lords of *Adiabena* ſeeing themſelves fruſtrated of their former hopes, in

Monabazus and his Kindred think to receive the Jews Religion.

The Adiabenians conſpire with the King of *Arabia* againſt *Izates*.

The Year of the World, 4009. *after Chriſt's Nativity*, 47.

The Lords of *Adiabena* perſwade *Vologeſus* to kill *Izates*.

that by God's hand they were delivered into the hands of their King, could not contain H their diſpleaſure, but practiſed further miſchief: For they wrote their Letters to *Vologeſus* King of *Parthia*, deſiring him to kill *Izates*, and to beſtow another King upon them, who was a Parthian, for that they hated their King who had aboliſhed their Religion, and had embraced a ſtrange Law. The Parthian underſtanding hereof, prepared himſelf for War; and having no juſt colour or pretext to authorize it, he ſent a meſſenger unto him to redemand thoſe honours which his Father had given him, which if he refuſed, he denounced War againſt him. *Izates* was not a little troubled in his mind, when he underſtood this meſſage: For he thought that if he ſhould reſtore the gifts, he ſhould do himſelf great prejudice, for that it would be imagined that he did it for fear; knowing on the other ſide, that if the Parthian ſhould recover I that which he redemanded, yet he would not be quiet; he therefore commended his cauſe to God, truſting that he would take care of him. And building upon this, that the greateſt good he might have, was to have God to help, he ſhut his Wives and Children into a ſtrong Caſtle, and his Corn in his ſtrongeſt Tower, and afterwards burned all the Hay and Forrage: And having after this manner provided for all things, he expected the approach of his Enemy. The Parthian came forward ſooner than he was expected, with a great power of Horſe and Foot. For he marched forward in all haſte, and encamped near unto the River that ſeparateth *Adiabena* from *Media*. *Izates* likewiſe encamped not far from thence, having with him about ſix thouſand Horſe. To whom the Parthian ſent a Meſſenger to give him to underſtand how great his power K was, which extended from the River *Euphrates* as far as *Bactria*, ſhewing him what Kings he had under his ſubjection, threatning him to puniſh him very ſeverely, in that he behaved himſelf ſo ungratefully towards his Benefactors; yea, that the God whom he adored, could not deliver him out of the King's hands. Hereunto *Ixates* anſwered, that he knew well that the Parthian far exceeded him in power, but that he was far better aſſured that God's power extended beyond all mens contradiction. And having returned them this anſwer, he betook himſelf to his Prayers, and proſtrating himſelf upon the earth, and caſting aſhes on his head, and faſting, himſelf, his Wives and Children, he called upon God, and prayed after this manner: O Lord Almighty, if I have not vainly ſubmitted my ſelf to thy protection, but have intirely choſen thee L for my only and true God, be thou my help and aſſiſtance, and not only deliver me from mine enemies, but alſo abate and controul their pride, who have not been afraid in their blaſphemous Language, to prophane thy holy and ſacred Name, and utter blaſphemous Speeches againſt thy Power. Thus prayed he with ſighs and tears, and God heard him; for the very ſame night *Vologeſus* received Letters by which he was certified that a great number of Dahans and Sacans taking opportunity by his abſence, were entred in the Kingdom of *Parthia*, and ſpoiled the whole Countrey. For which cauſe he returned back into his Countrey, without any further trouble. And thus *Izates* by God's Providence was delivered from the *Parthian* threats.

Izates calleth upon God, who ſendeth the Dahans and Sacans into *Parthia*, upon whoſe arrival *Vologeſus* returneth.

Izates delivereth up the Kingdom to his Brother *Monobazus*, and dieth.

Not long after this, after he had lived fifty five years, and reigned four and twenty, M and left behind him four and twenty Sons, he died, and appointed his Brother *Monobazus* to ſucceed him in the Kingdom, requiting hereby his Faith and Loyalty, in that during the time of his abſence, and after the death of his Father, he had faithfully ruled and governed the Kingdom to his uſe. His Mother *Helena* hearing news of his death, lamented very grievouſly that ſhe being his mother, was deprived of a Son that ſo zealouſly honoured and feared God, yet notwithſtanding ſhe was comforted, when ſhe underſtood that her eldeſt Son was to ſucceed him in the Kingdom, and haſted with all diligence to go and meet him. As ſoon as ſhe arrived in *Adiabena*, ſhe lived not long time after her Son *Izates*. Whereupon *Monobazus* took both her Body and his Brother's Bones, and ſent them to *Jeruſalem*, commanding that they ſhould be N buried in three Pyramids which *Helena* had builded, ſome three ſtades or furlongs from *Jeruſalem*. But hereafter we will recite the acts and geſts of *Monobazus* during his reign.

* *Hedio* and *Ruffinus*, chap. 5. *Alias*, 8.

Theudas perſwadeth the people that with a word he will cauſe *Jordan* to divide it ſelf, and yield them paſſage: He with his followers are ſlain.

But during *Fadus* Government in *Judæa*, a certain Magician called *Theudas* perſwaded a great number of the people to take all their goods and ſubſtance, and to follow him to the River of *Jordan*; for he ſaid he was a Prophet, and told them that the River ſhould divide it ſelf into two parts upon his Commandment, and yield them free paſſage. By theſe words of his he deceived divers of them. But *Fadus* ſent ſome Troops of Horſe, who charged them on the ſudden, and killed a great number of them, and took divers of them Priſoners alive; amongſt whom was *Theudas*, O whoſe head was ſtricken off, and was afterwards carried to *Jeruſalem*. This is that which befel the *Jews* under *Fadus*'s Government.

The year of the World, 4010. *after Chriſt's Nativity,* 48.

A

CHAP. III.

3. Tiberius Alexander *ſucceeds* Fadus *in the Goverment of* Judæa; *and* Cumanus *ſucceeds* Alexander. Herod *King of* Chalcis's *death; his Children:* Claudius *the Emperor giveth his Dominions to* Agrippa.

Hedio and *Ruffinus*, chap. 5. *Alias*, chap. 8.

Tiberius Alexander Governor of *Judæa*.

AFter *Fadus*, ſucceeded *Tiberius Alexander*, the Son of that *Alexander* who had been Governour of *Alexandria*; a man of as great Riches as any one of his time and place, who ſurpaſſed likewiſe his Son *Alexander* in piety, who forſook the Reli- B gion of his Foreſathers. At that time there happened a great Famine in *Jewry*, during which, Queen *Helena* ſent huge Sums of Money into *Ægypt*, and brought Corn, and diſtributed the ſame to thoſe that were in want, according as I have ſaid before. At the ſame time *James* and *Simon*, the Sons of *Judas* of *Galilee*, who had buſied themſelves to incite the people to reſiſt the Government of the Romans, were put to death at ſuch time as *Cyrenus* valued each man's Goods, as we have heretofore declared. Theſe did *Alexander* command to be crucified. *Herod* King of *Chalcis* took away the Sovereign Prieſthood from *Joſeph* the Son of *Camydas*, and transferred it to *Ananias*, the Son of *Nebedæus*. After *Tiberius Alexander*, ſucceeded *Cumanus*. Then died *Herod*, who was Brother to King *Agrippa* the Great, in the eighth year of *Claudius Cæ-* C *ſar*. He left behind him three Sons; *Ariſtobulus*, whom he had by his firſt Wife *Bernicianus*; and *Hircanus* by *Bernice*, his Brother's Daughter. *Claudius Cæſar* gave his Kingdom to *Agrippa* the younger. During the time that *Cumanus* governed, there happened a Sedition in *Judæa*, whereby divers *Jews* miſcarried. The cauſe of all which Accidents I will rip up from the Original.

James and *Simon*, the Sons of *Judas* of *Galilee*, crucified.

The year of the World, 4011. *after Chriſt's Nativity,* 49.

CHAP. IV.

4. *The horrid Inſolence of a Roman Soldier, cauſeth the death of twenty thouſand Jews.* D *Another Soldier's Inſolence.*

Hedio and *Ruffinus*, chap. 9. *Alias*, 10.

AT the time of the Feaſt of *Paſcha* (during which time the *Jews* are accuſtomed to feed on unleavened Bread) a great number of people aſſembled themſelves from all parts, to the City of *Jeruſalem*. Whereupon *Cumanus* fearing leſt by this occaſion there ſhould ariſe ſome Commotion, he gave order that a Company of his Soldiers ſhould be armed, and ſhould keep their Guard in the Porches of the Temple, to the end, if any trouble ſhould happen, they might repreſs it. Thoſe Governors, who had been his Predeceſſors, had done the like in ſuch manner of Aſſemblies. It came to paſs, on the fourth day of the Feaſt, that a certain Soldier diſcovering thoſe Privi- E ties which were undecent to be ſeen, ſhewed them before the people; wherewith they that beheld the ſame were much diſpleaſed and provoked, ſaying, that the diſhonour was not done to them, but to God. And ſome of the boldeſt of them uttered certain Speeches againſt *Cumanus*, ſaying, That the Soldier was ſet on by him; which when *Cumanus* underſtood, he was in like manner grievouſly offended, in regard of thoſe Injuries; yet exhorted thoſe, whom he ſaw too forward, to keep the Peace, for fear leſt a Sedition ſhould ariſe during the time of the Feaſt: And ſeeing they would no ways obey him, but contrariwiſe they ceaſed not to injure and revile him, he commanded that all the Forces he had ſhould be in Arms, and retire themſelves into the Fort of *Antonia*, that was near unto the Temple, as we have heretofore declared. F The people ſeeing the armed Soldiers, were afraid, and began to fly; and becauſe the places thorough which they iſſued, were but narrow, they imagined that they were purſued by their enemies; ſo that they thruſt on one another in their flight, and divers of them were thronged to death. In this mutiny there died twenty thouſand men; and after this, inſtead of a Feaſt, there was nothing but mourning; and without bethinking rhemſelves of their Prayers and Sacrifices, all of them began to weep and lament. So great a miſchief ſprung from the inſolence of one Soldier. This firſt Lamentation was ſcarcely finiſhed, before a ſecond ſucceeded the ſame. For ſome of thoſe who had a part in this Mutiny, being about a hundred ſtades from the City, robbed one *Stephen*, that was *Cæſar*'s Servant, in the High-way, and took from him all that G which he had: Which when *Cumanus* underſtood, he preſently ſent ſome of his Soldiers to ſpoil thoſe Villages, which were neareſt to the place where the Fact was committed, and to bring the chiefeſt Inhabitants thereof in Bonds unto him. In this pillage a cer-

In the Feaſt of *Paſcha*, a certain Soldier ſhewing his Privy Members, moveth a Sedition among the people whereby twenty thouſand *Jews* loſt their lives.

Stephen, Cæſar's Servant, robbed in his Journey; for which cauſe *Cumanus* ſpoileth the Villages near to the place where the Robbery was done.

The year of the World, 4011. *after Chriſt's Nativity*, 49.

A certain Soldier teareth the Books of *Moſes*'s Law, and therefore is beheaded by *Cumanus*'s commandment.

a certain Soldier found a Book of the Law of *Moſes* in one of thoſe Villages, which H he took and brought, and before them all tore it in pieces, with horrid Blaſphemies and vile Speeches againſt the Law and whole Nation. The Jews underſtanding hereof, ſuddenly aſſembled themſelves in great numbers, and ran to *Cæſarea*, where *Cumanus* kept for that preſent, requiring him that he would revenge, not their cauſe, but God's, whoſe Law was on that ſort diſhonoured; ſignifying unto him, that it was impoſſible for them to live, ſo long as their Law was thus contemned. *Cumanus* fearing leſt a ſecond mutiny and uproar ſhould be raiſed among the people, by counſel of his Friends, cut off the Soldier's head, who had committed that Crime againſt the Law, and by this means appeaſed the Sedition that was ready to take head. I

CHAP. V.

5. *A great Quarrel between the Jews of* Galilee, *and the* Samaritans, *who bribe* Cumanus, *Governor of* Judæa: Quadratus *Governor of* Syria *ſends him to* Rome *with* Ananias *the High Prieſt, and ſeveral others, to clear themſelves before the Emperor, who put ſome of them to death. The Emperor condemns the* Samaritans, *and baniſheth* Cumanus; *maketh* Fœlix *Governour of* Judæa, *giveth* Agrippa *the Tetrarch that* Philip *had*, viz. Bathanæa, Trachonit *and* Abila; *and* K *taketh* Chalcis *from him. The Marriage of* Agrippa's *Siſters. The death of the Emperor* Claudius. Nero *ſucceeds after him: He giveth the Leſſer* Armenia *to* Ariſtobulus, Herod's *Son, King of* Chalcis; *and to* Agrippa *ſome part of* Galilee, *viz.* Tiberiades, Tarichee, *and* Juliad.

Hedio and *Ruffinus*, chap. 10. *alias*, 12.

Certain Samaritans kill divers Galileans in their way to *Jeruſalem*.

The year of the World, 4014. *after Chriſt's Nativity*, 52.

The Galileans in revenge of their injuries, burn certain Villages of the Samaritans, and ſpoil the ſame.

THere happened alſo a quarrel betwixt the Samaritans and the Jews, upon this occaſion: They of *Galilee*, who reſorted to the City of *Jeruſalem* at the times of our ſolemn Feaſts, were accuſtomed to paſs thorough the Country of the Samaritans. And at that time it happened, that there way lay thorough a Burrough called *Nais*, ſcituate in a great Champaign Field: Where a Quarrel ariſing betwixt divers Inhabitants L of that place, and ſome Paſſengers, a great number of the Galileans were murthered. Which when the Magiſtrates of *Galilee* underſtood, they reſorted to *Cumanus*, requiring him to execute Juſtice on thoſe that had murthered their Countrey-men; but he being corrupted with money by the Samaritans, made no account of their complaint. The Galileans being provoked by the Contempt of his, perſwaded the common people of the Jews to betake them to their Weapons, and maintain their Liberty; telling them that ſlavery is of it ſelf very harſh; but that when it is accompanied with injuries, it is intollerable. But their Magiſtrates endeavoured to pacifie them, promiſing them to deal ſo effectually with *Cumanus*, that he ſhould puniſh the Murtherers; but they gave them no Audience, but fell to Arms, requiring *Eleazar* the Son of *Dinæus*, to be their Leader. M This *Eleazar* was a Thief, who for many years made his abode in the Mountains; they therefore ſpoiled and burnt certain Villages of the Samaritans. After that the report of all that which had paſſed, came to *Cumanus*'s ears, he took ſome Troops out of *Sebaſte*, with four Companies of Foot, and armed the Samaritans likewiſe to go and fight againſt the Jews; whereof they killed many, and led more of them away Priſoners. When the chiefeſt Magiſtrates of *Jeruſalem* ſaw into what a number of miſeries they were fallen, they cloathed themſelves in Sackcloth, and caſt aſhes on their heads, exhorting thoſe that were mutinous, to conſider, that if they did not lay down Arms, and return peaceably to their own homes, they would be the cauſe of their Countrey's utter ruin; that they ſhould ſee the Temple burnt N before their eyes, and themſelves, their Wives and Children, made Slaves. By which words, in the end, they being perſwaded, returned home, and betook them to their buſineſs. The Thieves alſo retired again into their ſtrong Holds, and from that time all *Judæa* was full of Robberies. The Governours of *Samaria* reſorted to *Numidius Quadratus*, Governour of *Syria*, who dwelt at that time in *Tyre*, to accuſe the Jews, for that they had fired their Villages, and plundered them; telling him, that their loſs did not ſo much trouble them, as for that they ſaw the Romans were contemned by the Jews; who notwithſtanding ought to appear before them as their competent Judges; yet neverthleſs, that they aſſembled themſelves as if the Romans were not their Superiors. O For which cauſe they addreſſed themſelves to him, to the end they might have redreſs of thoſe wrongs which they had received by them. This is that wherewith the Samaritans charged the Jews, who anſwered to the contrary,

Hedio and *Ruffinus*, chap. 8. *alias*, 12.

The Samaritans accuſe the Jews before *Numidius Quadratus*.

The year of the World, 4004. *after Chriſt's Nativity*, 52.

A trary, alledging that the Samaritans themſelves had been the Authors of that mutiny and uproar; and that *Cumanus* being wholly corrupted by their money, had ſmothered the matter, and done no juſtice on the murtherers. When *Quadratus* heard this, he reſerved the judgment till another time, telling them that he would give ſentence in the matter when he came into *Judæa*, and had examined the truth on both ſides; ſo that they returned without doing any thing.

The Jews lay the burthen of the Wars on the Samaritans and *Cumanus*.

Shortly after, *Quadratus* came into *Samaria*, where he heard that the Samaritans had been the Anthors of the trouble; and on the other ſide knowing that ſome Jews likewiſe intended ſome inſurrection, he cauſed them to be crucified, whom *Cumanus* had left in priſon. From thence he tranſported himſelf to *Lydda*, which is a Burrough B of no leſs bigneſs than a City; in which place he ſitting on his tribunal Seat, heard the Samaritans the ſecond time, and diſcovered by the report of a certain Samaritan, that one *Dortus*, one of the chiefeſt among the Jews, and four other his Confederates, induced the people to rebel againſt the Romans. *Quadratus* cauſed them to be executed. As for *Ananias*, who was the High-Prieſt, and the Captain *Ananus*, he ſent them bound to *Rome*, to render an account to the Emperor *Claudius* of that which they had done. Moreover, he commanded the chief Governors both of the Samaritans and Jews, that they ſhould ſpeedily repair to *Rome*; whither *Cumanus* and Captain *Celer* ſhould conduct them, to the end they might be judged by *Cæſar* himſelf, upon the information taken on both ſides. And fearing leſt the common people of the Jews C ſhould break out into ſome Rebellion, he repaired to the City of *Jeruſalem*, to give order that the Jews ſhould attempt to raiſe no new ſtirs; but when he came thither, he found all in peace, and buſied in the celebration of the Feaſt, and offering Sacrifices to God, according to their accuſtomed Ceremonies. Being therefore aſſured that no man would rebel in that place, he left them to their ſolemnities, and repaired to *Antioch*.

Dortus with four others are crucified.

Ananias, *Ananus*, *Cumanus*, *Celer*, and ſome others, are ſent to *Rome*.

Alias chap. 13.

But the Jews that were ſent to *Rome* with *Cumanus* and the principal Samaritans, had a day aſſigned them by the Emperor to decide the differences that were between them. *Cumanus* and the Samaritans endeavoured all that they might by the mediation of *Cæſar*'s friends and freemen, to have the upper hand of the Jews; and indeed D the day had been theirs if young *Agrippa* had not been at *Rome*. For he ſeeing that the matter was handled to the diſadvantage of the Jews, beſought *Agrippina* the Emperor's Wife, that ſhe would prevail ſo with her husband, that he would be pleaſed to take full knowledge of that which was done; and that afterwards he ſhould execute due juſtice on thoſe whom he found guilty of that ſedition. *Claudius* favourably gave ear to this requeſt: And hearing the whole matter, he found that the Samaritans were the firſt Authors of all thoſe miſchiefs, and cauſed them to be put to death who came before him to plead, and baniſhed *Cumanus*: He gave order alſo that Captain *Celer* ſhould be ſent back to *Jeruſalem*, and that there in ſight of all the people he ſhould be dragged about the City, until he died. He ſent *Claudius* E *Fælix*, *Pallus* Brother, to govern *Judæa*.

Agrippa moveth *Agrippina* to intreat *Cæſar* to near the the cauſe of the Jews.

Hedio and *Ruffinus*, chap. 2. *Alias*, 13.

Claudius Fælix Governour of *Judæa*.

Druſilla.

Mariamne.

In the twelfth year of his Reign, he gave *Agrippa*, *Philip*'s Tetrarchy, with *Batanæa*; and beſides that, added thereunto *Trachonitis* and *Abila*, which in time paſt appertained to *Lyſanias* Tetrarchy; taking from this, the Province of *Chalcis*, which he had governed for the ſpace of four years. After that *Agrippa* had obtained this gift at *Ceſar*'s hands, he married his ſiſter *Druſilla* to *Azizus* King of the Emeſſenians, who conſented to be circumciſed, becauſe *Epiphanes*, King of *Antiochus* Son would not give ear unto the marriage, for that he refuſed to entertain the Religion of the Jews, although in times paſt he had promiſed his Father no leſs. He gave *Mariamne* to *Archelaus*, *Chelcias* Son, who by her Father's conſent was formerly promiſed him, on whom he begat a F Daughter called *Bernice*. A little after this, the Marriage of *Azizus* and *Druſilla* was broken off on this occaſion following: When *Fælix* governed *Jewry*, he ſaw *Druſilla*, and fell in love with her, ſhe ſurpaſſing all other women in Beauty. He therefore ſent a certain Magician called *Simon*, who was born in *Cyprus*, and one of his greateſt friends among the Jews, who perſwaded her to forſake her firſt Husband, and to marry *Fælix*, giving her to underſtand that ſhe ſhould be happy, if ſhe refuſed not this match. She unadviſed, and reſolved to rid her ſelf from the hatred which her Siſter *Bernice* bare towards her (who hated her in regard of her beauty, and for this cauſe ceaſed not to injure her,) condeſcended to forſake the Religion of the Jews, and to marry *Fælix*, by whom ſhe had a Son called *Agrippa*; whoſe death hereafter I will G declare, and how in the Emperor *Titus*'s time he died, and was burned in the fire of the Mountain *Veſuvius* with his Wife. *Bernice* remained a Widow very long after *Herod*'s death, who was both her Uncle and her Husband, and the report

Fælix getteth *Druſilla* from her husband.

The year of the World, 4018. *after Chriſt's Nativity*, 56.

Polemon King of *Cilicia* marrieth *Bernice*. *Mariamne* ſcorning *Archelaus*, marrieth *Demetrius*.

was that ſhe had the company of her Brother. At length ſhe wrought ſo much, that H
Polemon King of *Cilicïa* cauſed himſelf to be circumciſed, to the end he might marry
her, purpoſing by that means to make it known how falſly ſhe had been accuſed.
Whereunto *Polemon* gave ear, becauſe ſhe was rich. But this Marriage continued not
any long time: For *Bernice* through her impudency, as it is reported, abandoned
Polemon, who giving over that Marriage, forſook alſo the Religion of the Jews. At
the ſame time *Mariamne* having forſaken *Archelaus* her Husband, married *Demetrius*,
one of the chiefeſt Jews that were in *Alexandria*, both in regard of his deſcent, as al-
ſo his riches; who at that time alſo exerciſed the office of *Alubarcha*, that is to ſay, the
Governor of *Arabia*. She cauſed the Son ſhe had by him to be called *Agrippinus*.
But of all this I will ſpeak more exactly hereafter. I

Hedio and *Ruffinus*, chap. 10. *Alias* 15.

Agrippina, *Meſſalina*, and *Pætina Claudius's* Wives.

Nero Emperor.

The year of the World, 4019. *after Chriſt's Nativity*, 57.

Nero a tyrant. *Nero*'s tyranny.

The Emperor *Claudius* died after he had reigned thirteen years, eight months
and twenty days. Some ſay that he was poyſoned by *Agrippina* his wife, the daughter
of *Germanicus*, *Claudius*'s Brother. She was firſt married to *Domitius Ænobarbus*, one
of the greateſt men of *Rome*; after whoſe death, and long Widowhood, ſhe was at
length married to *Claudius*, into whoſe houſe ſhe brought her Son, called *Domitius*, by
his own Father's name. *Claudius* had put *Meſſalina* his Wife to death, for the jealouſie
he had of her; although he had had children by her, namely *Britannicus* and *Octa-
via*: And for his daughter *Antonia*, who was the eldeſt of all his children, and begot-
ten on *Pætina* one of his former Wives, ſhe was married to *Nero*, whom *Claudius* ſo
named and adopted for his Son. *Agrippina*, feared leſt *Britannicus*, growing to man's K
eſtate, ſhould ſucceed his Father in the Empire, and deſirous to make her own Son
Emperor, as is reported, ſhe left nothing unattempted that might bring her Huſ-
band to his death; and preſently ſent *Burrus*, who was General of the Army, with
ſome other Captains, and thoſe of the greateſt power among other his free-men, to bring
Nero into the field, and proclaim him Emperor. He being thus eſtabliſhed in the
Empire, cauſed *Britannicus* to be ſecretly poyſoned; and not long after this, he open-
ly cauſed his Mother to be put to death, yielding her this recompence, not only for
that ſhe had born him in her womb, but alſo becauſe by her means he had obtained
the Empire. He likewiſe murthered *Octavia* his wife, the Emperor *Claudius*'s daugh-
ter, and divers other Noblemen, under colour of ſome Conſpiracy intended againſt L
him. But I will not proſecute this matter, for that there are divers who have writ *Ne-
ro*'s Hiſtory; of whom ſome have no regard of the truth, but have ſpoken at their
pleaſure, for that he had been their Benefactor: Others tranſported with hatred and
deſpite againſt him, having not been aſhamed to publiſh ſuch impudent lies againſt his
renown, that they deſerve to be condemned. Neither do I wonder that they have
invented ſo many lies againſt *Nero*, conſidering that in thoſe Hiſtories which they
wrote of the former Emperors, they have not ſtudied to ſpeak truth, although they
had not any occaſion to hate them, conſidering that they lived a long time after their
death. For my own part, I am reſolved never to deviate from the truth, contenting
my ſelf to touch only by the way thoſe things that concern my purpoſe; neither will I M
treat in particular, but of what relateth to my Country, without diſſembling our own
faults, any more than the afflictions that they brought upon us. I will therefore return
to the diſcovery of our Affairs. *Azizus* King of *Emeſene* being dead the firſt year of the
Emperor *Nero*'s reign, his Brother obtained the Kingdom: *Ariſtobulus* the Son of *He-
rod* King of *Chalcis*, had the Government of the leſſer *Armenia* from *Nero*, who gave
Agrippa a certain portion of *Galilee*, commanding thoſe of *Tiberias* and *Tarichæa* to live
under him. Beſides this, he gave him *Julias*, ſituate beyond *Jordan*, with fourteen
Burroughs near adjoyning thereunto.

N

CHAP. VI.

Fœlix, *Governour of* Judæa, *cauſeth* Eleazar *the High-Prieſt to be murthered*; *and his Mutherers commit other Murthers, even in the Temple. Robbers and falſe Prophets are puniſhed. A great debate betwixt the Jews, and the other Inhabitants of* Cæſarea. *King* Agrippa *eſtabliſheth* Iſhmael *High-Prieſt. Violences committed by the High-Prieſts.*

Alias chap. 16. *Fœlix* puniſheth the thieves and Magicians, and other ſeducers of the people. *Eleazar* the Son of *Dinæus* ſent to *Rome*.

BUT the affairs of *Judæa* grew daily worſe and worſe: For the Country was ſtored
again with Thieves and Inchanters, who deceived the common People. *Fœlix* ap- O
prehended many of them daily, and cauſed them to be executed. He took *Eleazar*
alſo the Son of *Dinæus*, who was Captain of thoſe Outlaws and Thieves that ranged

in

The year of the World, 4019. *after Christ's Nativity*, 57.

Fœlix conſpireth againſt *Jonathan*.

The deceitful Magician.

A in the Countrey. *Fœlix* had given him his word, that he ſhould no ways be endangered; whereupon he came and ſubmitted himſelf, and was preſently fettered and ſent
to *Rome*. Whereas the Governour hated extreamly *Jonathan* the High-Prieſt, becauſe
he uſed to find fault with him for his miſ-behaviours, leſt he ſhould be blamed for
him, becauſe it was through his means that the Emperor had made him Governour,
he reſolved to make an end of him; there being nothing more unſufferable to the
wicked, than to be rebuked. To compaſs his deſign, he bribed a man called *Dora*,
who was born in *Jeruſalem*, and was one of thoſe in whom *Jonathan* repoſed his
greateſt truſt, to bring in certain Thieves to murther *Jonathan*, who willingly liſtened
to his demand: And deſirous to gratifie the Governour, by this means that enſueth,
B brought that to effect which he had intended. There were certain Thieves that
came up to *Jeruſalem*, under Colour of Devotion, who carrying their Swords cloſe
hidden under their Garments, accoſted *Jonathan*, and killed him. Now, for that this
Murther was let ſlip, and not puniſhed, from that day forward the Thieves reſorted
boldly to ſolemn Feaſts, having their weapons hidden under their garments, and
thronging in among the people, killed ſome of thoſe who were their Adverſaries, and
others, to pleaſure thoſe who had hired them with ready money to rid them of thoſe
they miſ-liked. And they did ſo, not only up and down the City, but in the Temple
likewiſe; where they killed ſome who little ſuſpected that any impiety ſhould be committed
in that place. For my own part, I think that God hath deſtroyed our City in
C deteſtation of that Impiety: And for that he accounted the Temple impure, he hath
ſent us the Romans, who hath ſet it on fire to purge the City, and make us ſlaves, with
our Wives and Children; intending thereby to teach us Wiſdom by our own miſeries.
Thus was the City filled with theſe Thefts and Murthers. And as for the Enchanters
and Deceivers, they perſwaded the common people to follow them into the Deſart,
promiſing them to ſhew them ſigns and miracles done by the power of God; whereunto
divers gave ear, and at laſt ſuffered the penalty of their folly: For *Fœlix* recalling
them back again, puniſhed them.

Hedio and *Ruffinus*, chap. 12. *alias*, chap. 17. A falſe Prophet draweth the Jews to the Mount *Olivet*.

At the ſame time there came a certain man from *Egypt* to *Jeruſalem*, who termed
himſelf a Prophet, who incited the common people to follow him to the Mount called
D *Olivet*, ſituate not far off from *Jeruſalem*, and only diſtant ſome five furlongs from
thence; telling them, that from thence he would make them ſee the Walls of the City
fall unto the ground, by which way he promiſed to give them entry: Which being
reported to *Fœlix*, he cauſed the Soldiers to arm themſelves; and departing out of
Jeruſalem with great ſtore of Horſe and Foot, he ſet upon them, and killed four hundred
of them, and took two hundred alive; as for the Egyptian, he eſcaped out of
the skirmiſh, and no man knew what became of him. The Thieves alſo, incited the
people anew to make War againſt the Romans, telling them that they ought not to
yield them obedience; and they burned and ſpoiled divers of thoſe Boroughs which
oppoſed themſelves againſt them. It chanced alſo, that the Jews that inhabited *Cæſarea*,
E mutined againſt the Syrians that were in the ſame City, in that they ſtrove to
have an equal Authority in the Government of the State as well as they. The Jews
pretended the Title of Superiority, becauſe that *Herod*, who was a Jew, had builded
the City of *Cæſarea*; on the other ſide, the Syrians owned the Jews ſayings to be true;
but they replied alſo, that *Cæſarea* was formerly called the Tower of *Straton*, and that
at that time there was not one Jew that inhabited the ſame. Which when the Governours
of that Countrey heard, they laid hands on the Authors of this Sedition, as well
of the one as of the other party, and gave them the Baſtinado; pacifying by this
means the trouble for a little ſpace. For the Jews once more being puffed up with
their Riches, and contemning the Syrians, injuriouſly reviled and provoked them: On
F the other ſide, the Syrians being weaker in ſubſtance, but as great in heart (by reaſon the
greateſt number of thoſe that bare Arms with the Romans were Cæſareans and Sebaſtens)
at ſome times break out into opprobrious ſpeeches againſt the Jews; and at
length the quarrel grew to that heat, that they caſt ſtones at one another, ſo that on
both ſides divers of them were both killed and hurt; yet the Jews had the upper hand.
Fœlix perceiving that this debate might breed a War, came in between them, requiring
the Jews to deſiſt from further violence, and commanding his Soldiers to beat
down thoſe who would refuſe to obey him; by which means a great number were killed,
and divers taken Priſoners. Moreover, he gave his Soldiers liberty to ſpoil and
rob divers very rich houſes. The other Jews, who, beſides their Authority, were renowned
G for their moderation, fearing leſt the like miſery ſhould befall them, beſought
Fœlix to ſound a retreat, and to call in his Soldiers, and to ſpare that which as yet remained,
being ſore grieved at that which had happened; to which *Fœlix* condeſcended

Hedio and *Ruffinus*, chap. 13. *alias*, 18. A broil in *Cæſarea* between the Syrians and the Jews.

The year of the World, 4020. *after Christ's Nativity*, 58.

The year of the World, 4020. *after Chriſt's Nativity,* 58.

Iſhmael the Son of *Phabeus* High-Prieſt.

The ſtrife between the High-Prieſts and the Prieſts.

ſcended. At the ſame time King *Agrippa* gave the Prieſthood to *Iſhmael*, the Son of H *Phabeus*. There aroſe alſo a diſſention betwixt the High-Prieſt, and the other Prieſts and Governours of *Jeruſalem*; and each Faction walked forth, accompanied with a Troop of proud and mutinous perſons, who decided their debates with bitter words, and flinging of ſtones, ſo that no man might pacifie them: For all things were ſo out of order, as if there had been no Magiſtrates in the City; and the impudency and audaciouſneſs of the High-Prieſt permitted ſo much, that they ſent their Servants to the Barns to ſeize the Tenths that were due unto the Prieſts; whereby it came to paſs, that ſome poor Prieſts died for want: So much did the violence of the Seditious at that time prevail above all right.

I

CHAP. VII.

Fœſtus *ſucceeds* Fœlix *in the Government of* Judæa. *The Inhabitants of* Cæſarea *obtain of* Nero *to have the Jews freedom recalled. King* Agrippa *cauſeth an Apartment to be built, from whence all that was done about the Temple might be ſeen; the people of* Jeruſalem *cauſe a high Wall to be built to hinder it, by the Emperor's Authority.*

Alias, 19. *Fælix* accuſed.

Hedio and *Ruffinus*, chap. 14.

AFter that *Portius Fæſtus* had been ſent by *Nero* to ſucceed *Fælix* in the Government K of *Judæa*, the chiefeſt of thoſe Jews that inhabited *Cæſarea*, repaired to *Rome* to accuſe *Fælix*; and without all doubt he had been puniſhed for the injuries he had committed againſt the Jews, if *Nero* had not pardoned him upon his Brother *Pala's* ſubmiſſion and entreaty, who importuned him, and was at that time in great reputation with him. Furthermore, two of the chiefeſt among the Syrians wrought *Berillus*, who had ſometimes been *Nero*'s Maſter, and at that time was Secretary of Eſtate in the Greek Tongue, by mighty Bribes, to beg of *Nero* the revocation of the Right and Title which the Jews enjoyed in the Government and Adminiſtration of the Commonweal. For which cauſe *Berillus* ſollicited the Emperour, and obtained a Letter from him, which was the cauſe of thoſe miſchiefs that afterwards happened in our Nation; L for the Jews of *Cæſarea*, underſtanding what Commiſſion the Syrians had gotten, were ſo much the more encouraged to make War.

The Cut-throats among the Jews.

Fæſtus diſcomfitteth a great deceiver, with all his followers.

Hedio and *Ruffinus*, chap. 15. *alias*, chap. 10.

The chiefeſt men of *Jeruſalem* ſtop up the Proſpect of *Agrippa's* houſe.

Therefore, as ſoon as *Fæſtus* was arrived in *Judæa*, he found the Countrey grievouſly afflicted with Robberies, and the whole Countrey was ruined with Fire and Sword. The Thieves likewiſe at that time encreaſed mightily; they uſed ſhort Swords after the manner of a Perſian Cymetre, and crooked like the Roman Falchion; with which they killed divers: For, thruſting themſelves into the preſs of the people that came in great multitudes on the Feſtival days to celebrate God's ſervice, they killed thoſe very eaſily whom they pleaſed; and oftentimes repairing to their enemies Villages, they ſpoiled and burnt them. But *Fæſtus* ſent divers Forces, M both of Horſe and Foot, againſt certain Jews that were ſeduced by an Enchanter, who had promiſed them to free them from all their troubles, if they would follow him into the Deſart; they killed both the deceiver and the deceived that followed him. At that time King *Agrippa* erected a ſtately Building within the Palace at *Jeruſalem*, near unto the Porch. This Palace in times paſt appertained to the Aſmoneans, and was ſcituate in a high place, with a fine Proſpect, from whence they might with pleaſure behold the City of *Jeruſalem*, wherein the King took great delight; and beheld from thence that which was done in the Temple. The chiefeſt men of *Jeruſalem*, ſeeing this building, were very much diſpleaſed; for neither doth our Cuſtom or Law permit that any one ſhould look on that which is done in the Temple, and eſpecially N forbiddeth that any man ſhould behold the Sacrifices and Oblations: They therefore builded a high Wall upon the Gallery, which was within the Temple on the Weſt ſide, which did not only hinder the ſight of the Royal Chamber, but alſo that of the Gallery without the Temple on the Weſt ſide, where the Romans kept Guard near unto the Temple, on the Feſtival days. Herewith was King *Agrippa* highly diſpleaſed, and the Governour *Fæſtus* far more than he, who commanded them to pull down the Wall: But they beſought him that he would give them Licenſe to ſend their Ambaſſadors to *Nero*, to this intent; alledging that it was impoſſible for them to live, if any part of their Temple ſhould be beaten down. Which being granted them, they ſent ten of their chiefeſt Nobility, and with them *Iſhmael*, the High-Prieſt, O and *Chelcias*, the Treaſurer of the Temple, unto *Nero*; who no ſooner heard their ſuit, but he pardoned them, not only for that they had done, but he commanded

that

A that the building ſhould remain as it was. All which he did in favour of his Wife *Poppea*, who was entreated by the Jews, ſhe being a devout Princeſs, to ſue for them. She therefore commanded the ten Ambaſſadors to return, and kept *Chelcias* and *Iſhmael* for Pledges with her. The King underſtanding how all things had paſt, gave the High Prieſthood to *Joſeph*, ſurnamed *Cabi*, which was the Son of *Simon*, who in times paſt had been High Prieſt.

The year of the World, 4020. *after Chriſt's Nativity*, 58.

Joſeph Cabi, the Son of *Simon*, made High Prieſt.

CHAP. VIII.

B Albinus *ſucceeds* Feſtus *in the Government of* Judea; *and King* Agrippa *giveth and taketh away often the High Prieſthood.* Ananus *the High Prieſt cauſeth Saint* James *to be put to death.* Agrippa *enlargeth the City of* Cæſarea, *and calleth it* Neronias. *The Favours he granted to the Levites. The Liſt of the High Prieſts ſince* Aaron.

CÆſar being advertiſed of *Feſtus*'s death, ſent *Albinus* to govern *Judea*. But King *Agrippa* commanded *Joſeph* to lead a private life, and advanced in his ſtead a certain man called *Ananus*, the Son of *Ananus*, who was reported to have been moſt happy; for he had five Sons, all which ſupplied the place of the High Prieſt, after himſelf
C had long time before them enjoyed it; the like whereof hath never happened to any of our Prieſts. The younger *Ananus*, who, as we ſaid, was advanced to this place, was a raſh and head-ſtrong man, that followed the Sect of the Sadduces, who (as we have already declared) were amongſt all other the Jews, the moſt ſevere in executing Juſtice: Whereas therefore, *Ananus* was of this diſpoſition, he thought that he had a fit occaſion offered him to do what he pleaſed after *Feſtus*'s death, and whilſt *Albinus* was as yet upon his way. He therefore aſcended and ſate down in the Tribunal, aſſiſted by the Judges; and cauſed *James*, the Brother of *JESUS*, who was called *CHRIST*, to appear before him, with certain others, and accuſed them for tranſgreſſing the Law, and Blaſphemy againſt God, and cauſed him to be ſtoned to death. They
D that were men of upright Conſcience within the City, and diligent obſervers of the Law, were very much diſpleaſed with this Act; and ſent ſecretly to the King, beſeeching him to prohibit *Ananus*, that hereafter he ſhould commit no ſuch like offence: For that his firſt action was not allowable. Some of them alſo went to meet *Albinus*, being on his way to *Alexandria*, to inform him that it was unlawful for *Ananus* to aſſemble the Council without his Licenſe. *Albinus* perſwaded by theſe words, wrote a cholerick Letter to *Ananus*, wherein he threatned to puniſh him. And for the ſame cauſe, King *Agrippa* diſpoſſeſſed him of the Prieſthood, after he had held the ſame for the ſpace of three months; and in his ſtead he eſtabliſh'd *Jeſus* the Son of *Damnæus*. After that *Albinus* was arrived in *Jeruſalem*, he employed all his care and ſtudy to pacifie the
E Country by executing divers of the Thieves.

Albinus Governour of *Judea*.

Ananus, the Son of *Ananus*, High Prieſt.

Hedio and *Ruffinus*, *chap.* 16. *alias* 21.

Ananus had five Sons that ſucceeded him in the Prieſthood.

The year of the World, 4025. *after Chriſt's Nativity*, 63.

James the Brother of our Lord ſtoned.

Ananus accuſed before *Albinus*.

Jeſus the Son of *Damnæus*, poſſeſſeth *Ananus*'s place.

But the High Prieſt *Ananias* daily encreaſed in honour and credit, and purchaſed the good will of the Citizens, by his liberality and great gifts. But he had ſome miſchievous Servants about him, who converſed with thoſe that were moſt intemperate and audacious; who repaired from Barn to Barn, and took up many Tithes that belonged to the Prieſts, and beat thoſe that refuſed to render them. The Prieſts uſed no leſs violence than their ſervants, having no man that might reſtrain them; whereby it came to paſs, that the Prieſts, who were formerly maintained by the Tenth, died at that time for want of Victuals. And the Thieves renewing their entrance into the City by night, during the Feaſt that was celebrated at that time, took the Secretary of Captain *Eleazar*
F alive, who was *Ananias*'s Son, who was the High Prieſt: And having bound him, led him out of the City; ſending *Ananias* word, That they would deliver his Secretary, if he would prevail ſo much with *Albinus*, as to deliver them their ten Companions, then Priſoners, who were taken by him; to the performance whereof, *Ananias* perſwaded *Albinus* by manifeſt reaſons: And by obtaining his demand, encreaſed and begat a number of miſeries. For the Thieves uſed all the cunning means they could deviſe, in apprehending ſome one of *Ananias*'s houſe; and when they had taken any one of them alive, they would not deliver him, except before, they might have one of their own delivered. So that encreaſing both in courage and number, they became more and more inſolent to afflict the Countrey.

Some forcibly gather the Tenths of the Prieſts.

The Thieves apprehend *Ananias*'s Kindred and Servants.

G At that time King *Agrippa* enlarged the City of *Cæſarea*, ſurnamed *Philippi*; and in honour of *Nero*, called it *Neronias*. He builded alſo to his great charge, a Theatre in favour of the Berytians: He diſtributed Oyl and Corn for every one of the people, and

Cæſarea Philippi new builded by *Agrippa*, and called *Neronias*.

The Berithians receive much kindneſs at *Agrippa*'s hands.

The year of the World, 4026. *after Chriſt's Nativity*, 64.

adorned all the City with moſt antick and fine Portraitures upon the Porches. In H ſhort, he tranſported into that City almoſt all the Ornaments of the reſt of the Kingdom: For which cauſe his Subjects began to hate him, ſeeing he deprived them of their rare Ornaments, to adorn one ſtrange City. *Jeſus* the Son of *Gamaliel* ſucceeded in the Prieſthood, which the King had given him, and taken away from *Jeſus* the Son of *Damnæus*; who reſigned his Place againſt his will. Whereupon, there aroſe a diſcord between them; for having aſſembled their reſoluteſt followers, they came from bitter words to blows and ſtones. But amongſt all the reſt, *Ananias* was the richeſt in wealth, and by his bounty reconciled the more unto him. *Coſtobarus* alſo, and *Saul*, gathered each of them a Band of Raſcals, and deſperate men. Theſe two were of the Blood-Royal; and by reaſon of their affinity and alliance with *Agrippa*, they were well be- I loved: For which cauſe they were inſolent and violent, oppreſſing always the weaker ſort. From this time forward the eſtate of our City grew deſperate, encreaſing daily more and more in wickedneſs.

Ananias Coſtobarus, and *Saul*, prepared to ſpoil the weaker.

Hedio and *Ruffinus*, *chap*. 17. *Allas*, *chap*. 22. *Albinus* executeth the heinous Malefactors.

When *Albinus* underſtood that *Geſſius Florus* came to ſucceed him, deſiring that they of *Jeruſalem* ſhould acknowledge ſome of his good deeds, he called before him all thoſe Priſoners that were notoriouſly guilty of Murther, and cauſed them to be executed. As for thoſe that were impriſoned upon any ſmall or ſlight cauſe, upon payment of their Fines, he delivered them; and in ſo doing, the Priſon was cleanſed of Malefactors; and from that time the Country remained full of Thieves and Robbers.

Agrippa giveth them of the Tribe of *Levi* leave to wear the Linnen Garments. *Agrippa* permitteth the Miniſters of the Temple to ſing the Sacred Hymns.

The Levites who were ordained to ſing Hymns to God, ſollicited the King to aſſem- K ble the Council, and thereby to permit them to wear the Linnen Robe, which the Prieſts were accuſtomed to uſe; telling him, that ſuch an Ordinance would dignifie his Eſtate very much, in that he would be always famous in memory of this new Eſtabliſhment. This Suit of theirs was eaſily granted; for the King, after he had conſulted with thoſe who were his Aſſiſtants, ſuffered the Levites that ſung the Hymns, to lay aſide their ordinary Robe, and to apparel themſelves in Linnen, as beſt liked them. He permitted alſo, that another part of the Levites, who intended the ſervice of the Temple, ſhould learn to ſing the Hymns and Pſalms, as they had required: All which he did, contrary to the Ordinances of the Countrey; which being broken, there was nothing elſe to be expected but puniſhment. L

The People of the Jews beſeech the King that it may be lawful for them to repair the Porch.

At that time the building of the Temple was finiſhed. And the people perceiving that more than eighteen thouſand Workmen ſhould be idle, and deprived of Wages, whereupon they were accuſtomed to live by the building of the Temple: On the other ſide, being loath to reſerve their money through the fear they had of the Romans; to provide for thoſe Workmen (in the entertainment of whom they reſolved to employ their Treaſure, for if any one of them wrought but one hour of the day, he was ſuddenly paid his wages) they requeſted the King, that it would pleaſe him to repair the Eaſtern Gate, on the outward part of the Temple, ſcituate in a Deſcent, the Walls whereof were in height four hundred Cubits; made of ſquare ſtones of white Marble, from the top to the bottom; and every ſtone twenty foot long, and ſix M foot thick.

This Work was firſt builded by King *Solomon*, who was the firſt that builded our Temple. But *Agrippa*, to whom *Claudius Cæſar* had given the Commiſſion of building of the Temple, thinking with himſelf, that it was very eaſie to break it down, but very hard to build it up; and that to re-edifie the Porch, it would coſt much time and expence, he denied their requeſt; permitting them nevertheleſs, to pave their City with broad Stone. He took the Prieſthood from *Jeſus*, the Son of *Gamaliel*, and gave it to *Matthias*, the Son of *Theophilus*; in whoſe time, the Wars betwixt the Romans and the Jews began.

Matthias, the Son of *Theophilus*, High Prieſt.

Hedio and *Ruffinus*, *chap*. 18. The Succeſſion and number of the High Prieſts among the Jews. There were eighty three High Prieſts in all.

But I think it not amiſs, but very anſwerable to the courſe of this preſent Hiſtory, N to ſpeak of the High Prieſts, and to ſhew how they had their beginning, and to whom this honour may be lawfully communicated, and how many they were in number until the end of the War. The firſt of them was *Aaron*, *Moſes*'s Brother, after whoſe death his Children ſucceeded him; and from that time forward the honour hath continued with their Succeſſors. For it is a Law obſerved by our Anceſtors, that no man ſhould be admitted to the Prieſthood, except he be of *Aaron*'s Poſterity: For albeit he were a King, if ſo be that he were of another Line, it was impoſſible for him to obtain the Prieſthood. All the Prieſts after *Aaron*, who (as we have ſaid) was the firſt, until *Phanaſus*, whom the Seditious created Prieſt in the time of the War, have been in number eighty three, whereof thirteen have executed the Office from the time that O *Moſes* erected God's Tabernacle in the Deſart, until ſuch time as arriving in *Judea*, King *Solomon* builded a Temple to God. For in the beginning the High Prieſthood continued

The year of the World, 4026. *after Chriſt's Nativity*, 64.

A with the Poſſeſſors for term of life; but afterwards, although the Prieſts were yet alive,
yet were there other Succeſſors put in their rooms. Theſe thirteen were of *Aaron's*
Poſterity, and obtained this degree in ſucceſſion, the one after the other. Their
firſt Government was Ariſtocracy, which is the Government of the Nobility; afterwards
a Monarchy; and at laſt a Royal Government. The number of years wherein
theſe thirteen flouriſhed, were ſix hundred and twelve years, from the day that our
Fathers departed out of *Egypt*, under the conduct of *Moſes*, until the building of the
Temple in *Jeruſalem* by King *Solomon*.

After theſe thirteen High Prieſts, there were eighteen others; who after *Solomon*'s
time ſucceeded one after another, until the time that *Nebuchodonozor* King of *Babylon*,
B having encamped before the City, took it, and burned the Temple, and tranſported
our Nation into *Babylon*, and led away the High Prieſt *Joſedech* Priſoner. The time
of the Prieſthood and continuance of theſe eighteen, was four hundred ſixty years,
ſix months and ten days; ſo long as the Jews have had the Royal Government. After
the ſurpriſal of *Jeruſalem* by the Babylonians, until ſuch time as *Cyrus* King of *Perſia*,
diſmiſſed the Jews, and gave them leave to return from *Babylon*, into their own Countrey,
with permiſſion to re-edifie their Temple, there are ſeventy two years; and at
that time the Captives being returned, *Jeſus* the Son of *Joſedech*, took upon him the
High Prieſthood; who, with thoſe of his Poſterity, to the number of fifteen, have
governed in a Democracy, or popular Government, until the time of *Antiochus*, ſurnamed
C *Eupator*, for the ſpace of four hundred and fourteen years. This *Antiochus* was
the firſt, who, with his General *Lyſias*, diſplaced *Onias*, ſurnamed *Menelaus*, of his
Prieſthood, commanding him to be killed at *Berith*; and after he had driven his Son
out of the ſucceſſion, he eſtabliſhed *Jacim* High Prieſt; who notwithſtanding, was of
Aaron's Race, but not of his Family. For this cauſe *Onias*, the Son of *Onias*, and Nephew
to the deceaſed *Onias*, retired himſelf into *Egypt*; Where growing familiar with
Ptolomy, *Philometor* and *Cleopatra* his Wife, he perſwaded them to build a Temple in
the Confines of *Heliopolis*, not unlike to that of *Jeruſalem*, and to create a High Prieſt
in the ſame; of which Temple in *Egypt*, we have made very oftentimes mention. After
that *Jacim* had held the Prieſthood for the ſpace of three years, he died without
D Succeſſor; ſo the City remained ſeven years without a High Prieſt. Again, the Aſmoneans
recovered the Government of their Nation, and after they had made War against
the Macedonians, they eſtabliſhed *Jonathan* High Prieſt, who exerciſed the Office
ſeven years; but afterwards he was killed in an Ambuſh, and Treaſon conſpired
againſt him by *Tryphon*, as we have declared elſewhere. After him, *Simon* his Brother
undertook the Prieſthood, who was, not long after, killed treacherouſly by his
Son in law at a Banquet. After him ſucceeded his Son *Hircanus*; who enjoying this
Dignity for the ſpace of thirty one years, died when he was very old, leaving behind
him *Judas*, ſurnamed *Ariſtobulus*; who dying, left his Brother *Alexander* his Heir,
both of the Kingdom and High Prieſthood. After that *Ariſtobulus* had obtained the
E Royal Government, he enjoyed both Dignities one whole year For this *Judas*, ſurnamed
Ariſtobulus, was the firſt that ſet the Diadem on his head, cauſing himſelf to be
called a King; the which *Alexander* did continue; for he alſo joyned the Kingdom
with the High Prieſthood, and reigned twenty ſeven years: And feeling himſelf draw
near to his death, he left in *Alexandra* his Wives hands, to diſpoſe of the Prieſthood
as ſhe pleaſed: She therefore beſtowed it on *Hircanus*; and as for the Kingdom, ſhe
kept it in her own hands nine years, and afterwards died. Her Son *Hircanus* was
High Prieſt for ſo long time: For after *Alexander*'s death, his Brother *Ariſtobulus*
made War againſt him; and having overcome him, he took the Kingdom from him;
and not only ſeized on the Crown, but the Prieſthood. After he had reigned three
F years, and as many months, *Pompey* repaired to *Jeruſalem*, and took it perforce; and
laying hold of *Ariſtobulus*, ſent him bound unto *Rome* with his Children. After
which, he reſtored the Prieſthood once more to *Hircanus*; committing the Government
of the Nation unto his hands, forbidding him in the mean ſpace to wear the Diadem.
Beſides the firſt nine years, *Hircanus* governed twenty and four: But *Barzapharnes*
and *Pacoras*, Princes of the Parthians, paſſed *Euphrates*, and made War againſt
Hircanus, and took him alive Priſoner, and made *Antigonus*, *Ariſtobulus*'s Son, King.
But after he had governed three years and three months, *Soſius* and *Herod* took him alive
perforce, and *Antonius* ſent him to *Antioch*, where he was beheaded. After that
Herod was created King by the Romans; there was never any High Prieſt created of
G the Poſterity of the Aſmoneans (for he gave the High Prieſthood to certain men of obſcure
and baſe extraction, who were of the Order of Prieſts) *Ariſtobulus* only excepted.
This *Ariſtobulus* was *Hircanus*'s Nephew, who was a Priſoner among the Parthians;
and

The year of the World, 4026. *after Chriſt's Nativity*, 64.

Ariſtobulus ſlain by *Herod*. *ſupr.al.* 15 *c*.3.

and having given him the Prieſthood, he married *Mariamne*, his Siſter, to the intent H
to continue himſelf in the good liking of the people, in remembrance of *Hircanus*:
But afterwards fearing, leſt all of them ſhould turn to *Ariſtobulus*'s ſide, he cauſed him
to be killed, by finding out a means to cauſe him to be ſtifled, at ſuch time as he bathed
himſelf in a Fiſh-pond near to *Jericho*, as we have declared before this. After him
he beſtowed the Prieſthood no more on any of the Line of the Aſmoneans. *Archelaus*
his Son, followed his Father's ſteps in reſpect of the Prieſthood; and from that time
forward the Romans have enjoyed the Sovereignty over *Jewry*. All they then, that
have exerciſed the Prieſthood from *Herod*'s time, until the day that *Titus* took the City
and the Temple, have been in all twenty and eight: All the continuance of their Government
was one hundred and ſeven years. Some of theſe governed during *Herod*'s I
life, and in the days of *Archelaus* his Son: But after theſe two were dead, the Government
was Ariſtocratical, or of the Nobility, wherein the Prieſts had the Government
over the whole Nation. Thus much have we thought fit to ſpeak at this time
concerning the High Prieſts.

CHAP. IX.

How Florus, Albinus*'s Succeſſor, offered many injuries to the Jews, which conſtrained
them to take Arms againſt the Romans.* K

The year of the World, 4028. *after Chriſt's Nativity*, 66.

Geſſius Florus Governour of *Judæa*.
Geſſius Florus worſe than *Albinus*.

G*Eſſius Florus* being ſent by *Nero* to ſucceed *Albinus*, filled all *Judea* with many
miſchiefs and miſeries. He was a Clazomenian born, and was married to a certain
Woman called *Cleopatra*, no leſs miſchievous than himſelf; who, being beloved
by *Poppea*, *Nero*'s Wife, obtained this Dignity for him. He behaved himſelf ſo inſolently
and violently in all his Government, that through the great injuſtice he committed,
the Jews praiſed *Albinus*, as if he had been their Benefactor. For he concealed
his miſchief, taking care leſt it ſhould be diſcovered: But *Geſſius Florus* behaved
himſelf ſo, as if he had been ſent to make open ſhew and ſail of his Villanies, publiſhed
his injuſtice in the ears of our Nation, without omitting any injuſtice in executing L
and inflicting puniſhment on the innocent. For he was pitileſs and covetous, and
made no difference between Noble and Ignoble, and was not aſhamed to be partaker
with Thieves; of whom there were divers, who made it their profeſſion to ſteal,
without any fear, in that they were aſſured of their ſafety, becauſe he was partaker
with them. And in a word, there was no moderation in him; ſo that the poor Jews
being unable to endure ſuch inſolence, were conſtrained to abandon their own houſes,
and to fly their Countrey, and remain in ſome more commodious place of ſecurity;
yea, though it were among ſtrangers. What need I ſpeak any more? he that conſtrained
us to draw our Swords againſt the Romans, was *Florus*; we made this account,
that it was better for us to die all at once, than to periſh by little and little. M
In ſhort, the War began the ſecond year of *Florus*'s Government in that Province,
which was the twelfth year of *Nero*'s Empire. But they that deſire to know exactly
all that which we have been conſtrained both to do and ſuffer, may peruſe my Books
of the Wars of the Jews. For which cauſe, in this place I will end this ancient Hiſtory.

The year of the World, 4030. *after Chriſt's Nativity*, 68.

Florus the original cauſe of the Wars of the Jews.
The beginning of the Wars.

The Epilogue of the Antiquities of the Jews.

This ancient Hiſtory containeth all that which hath been reported to be done ſince
the firſt Creation of Man, until the twelfth year of *Nero*'s Empire, omitting nothing
that hath befallen the Jews, as well in *Egypt*, as in *Syria* and *Paleſtine*: All that likewiſe,
which we have been enforced to ſuffer under the Aſſyrians and Babylonians; as
alſo our eſtate under the Perſians and Macedonians, and finally under the Romans. N
All this, as I ſuppoſe, I have compiled and gathered together with careful diligence;
and I have enforced my ſelf to recite the number of thoſe, who have been High Prieſts
for the ſpace of two thouſand years. I have alſo collected the Succeſſion of Kings,
their Actions and Government, with the power of their Monarchies, according as it
is amply deſcribed in Holy Scriptures, as alſo I have promiſed in the beginning
of my Hiſtory. Moreover, I dare boldly ſay, that whatſoever I ſet down, is ſo
true, that there is no Man, either Jew, or of what Nation ſoever, yea, although
he ſhould have employed the uttermoſt of his power, could more exactly communicate
the ſame unto the Greeks, than I have done. For in their Confeſſions and Opinions
who are of our Nation, I have ſuch knowledge in that which concerneth our O
Doctrine, as I ſurpaſs them all: And as for the Grecian Diſciplines, I have ſtudied
and learned the Tongue, although I cannot boaſt of the familiar and fit Pronunciation

Joſeph expert in the Greek and Hebrew Tongue.

of

The year of the World, 4030. after Chriſt's Nativity, 61.

A of the ſame, for that I have lived in the Countrey. For amongſt us we make but ſlender reckoning of thoſe who are exerciſed in divers Tongues: for that this ſtudy is accounted prophane by us, and common, not only to free perſons, but alſo unto ſlaves; and they only are eſteemed to have profited in Wiſdom, who fully know the Contents of the Law, and who can expound the Holy Scriptures. For this cauſe, although divers have buſied themſelves in this exerciſe of writing Hiſtories, yet there are ſcarcely two or three of them that have written ſucceſsfully, and have received the Fruits of their Labours. And it may be that it will not be thought amiſs, if I freely ſpeak ſomewhat of my Progeny and Life; conſidering that there are men at this day living, who can approve or reprove me in that I ſet down. And in this place I will make an end B of my Ancient Hiſtory, which I have reduced into twenty Books, containing ſixty thouſand Verſes. And if God grant me life, I will ſhortly treat of our Wars, and the events of the ſame that have happened hitherto, which is the thirteenth year of *Domitianus Cæſar*'s Empire, and the fifty ſixth year of my Age. Moreover, I am reſolved to diſcover in four Books, the divers opinions of the Sects of the Jews, as touching God and his Eſſence, and our Laws; according to which certain things are permitted us, and others are forbidden.

This Volume was written

The year of the World, 4057. after Chriſt's Nativity, 95.

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The end of the Antiquities of the Jews.

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THE
Lamentable and Tragical
HISTORY
OF THE
WARS
AND
UTTER RUINE
OF THE
JEWS.

Comprifed in Seven BOOKS.

BY

FLAVIUS JOSEPHUS, The Son of MATTHIAS.

Formerly Tranſlated into *Engliſh*, By *Tho. Lodge*, D. M. P.
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A

THE

B

PREFACE,

IN WHICH

C The Author taxeth divers Hiſtoriographers of untruth; and declareth his intent, and ſpecifieth the principal points of this Hiſtory.

D *THE War of the Jews againſt the Romans, was of all other the greateſt that ever was attempted in our Age, or heard of in any other, either between City and City, or Nation againſt Nation: Yet there have been ſome perſons, who (rather building their diſcourſe on the vain and falſe reports of others, than their own knowledge) have written the Hiſtory of it by hearſay; and filled their diſcourſe not only with Vanity, but alſo with Contradiction. Others there are, who, though Witneſſes or Actors in the ſame; nevertheleſs, have according to their own fancy, related many falſhoods, either out of flattery to the Romans, or hatred againſt the Jews: Whoſe Writings are full of nothing* E *but Accuſations of the one, and praiſes of the other, without obſervation of Hiſtorical Verity. For this cauſe, I* Joſeph *the Son of* Matthias, *by Birth an Hebrew, a Citizen and Prieſt of* Jeruſalem; *who, in the beginning of thoſe Wars, bore Arms againſt the Romans, and afterwards (being thereunto forced by neceſſity) was preſent at all thoſe things, which were attempted and proſecuted in thoſe Wars; have thought good to write in the Greek Tongue (in favour of all thoſe who acknowledge the Sovereignty of the Roman Empire) all that which heretofore in my own Language I have written, to inform other Nations. When theſe great Wars began, the Romans were at Civil Wars among themſelves: And the younger and more turbulent ſort of Jews, truſting to their Riches and Courage, excited ſo great troubles in the Eaſt, to make uſe of this opportu-* F *nity, that whole Nations were in apprehenſion to be brought into ſubjection to them, becauſe they had confederated with thoſe of their Nation, that inhabited the parts beyond* Euphrates, *to revolt altogether. Moreover, at that time the* Gauls, *who bordered upon the Romans, ſuffered them not to live in peace: And the* Germans *alſo began to take Arms. In a word, after the death of* Nero, *Seditions reigned every where: ſo that by reaſon of the opportunity of theſe times, many went about to make themſelves Kings: And the Souldiers led with the hope of gain, deſired nothing more than trouble and alteration. Now, becauſe theſe matters were important, the trouble I had to ſee the truth diſguiſed, made me take care to inform exactly the Parthians, Babylonians, and the fartheſt diſtant Arabians, and thoſe of our Nation, inhabiting beyond* G Euphrates, *together with the Adiabenites, of the true cauſe of this War, of all that paſſed in it, and how it was ended; leſt thoſe who were not preſent in it, ſhould be ignorant thereof, and deceived by flattering and fabulous Hiſtorians. Yet ſome of theſe there be, who*

The duty of an Hiſtoriographer, and how things that are paſt ſhould be written.

Joſeph himſelf had a hand in the Wars of the Jews.

After *Nero's* time all things full of trouble.

Joſeph had written this Hiſtory in the Hebrew Tongue before.

The Glory of the Romans is diminiſhed, if you derogate from their labours at the Siege of *Jeruſalem.*

Titus his Piety towards the Jews.

who (beſides their falſe informations) ſtick not to write Hiſtories, not only void of all H
truth, but alſo no ways anſwerable to the Subject which they undertake. For whereas
they labour to extol the Romans, and debaſe the Jews; I cannot underſtand how they
can be held great, who triumph in the Conqueſt of Men ſo obſcure and abject. Nay,
whilſt they thus extol the Romans valour in conquering the Jews, they conſider not
the continuance of the War, nor the multitude of the Roman Forces, nor the honour
of their Captains; whoſe Glory is much impaired, if they leſſen that of the reſiſtance,
by which the valour of the Jews render'd the execution of the enterpriſe ſo difficult.
For my own part, I am not reſolved to contradict thoſe, who ſhall enhance the Glory
and noble Actions of the Romans, nor to extol and cry up the deſerts of my own Nation;
but my reſolution is, in all truth and ſincerity to ſet down each Occurrent, without I
reſpect or partiality towards either part. In performance whereof, I will order my
diſcourſe according to the matter I treat of, and as my grief and ſorrow ſhall invite
me to lament the miſeries of my Countrey. For the Civil Diſſention, that diſmember'd
the ſame, was the cauſe that brought it to confuſion: And thoſe Tyrants that
reigned amongſt us were ſuch, who forcibly drew the Romans, with Sword and Fire,
to effect the Deſolation of our Holy Temple. The truth whereof Titus Cæſar *himſelf*
can juſtifie, who deſtroyed the ſame; who during all thoſe Wars, ſtill pitied the people,
for that they (as he well perceived) were kept in awe by the Seditious: And oftentimes,
of his own accord, he deferred the taking of the City, and purpoſely protracted
the Siege, to the intent that in the mean time the Authors of the Sediteons might have K
leiſure to repent and ſubmit themſelves. Now, if any Man think that I write this, as one
that exclaimeth againſt the Tyrants, and their Depredations; or that in bewailing the
miſeries of my loſt Countrey, I accuſe their Villanies too paſſionately, and thereby tranſgreſs
the limits of a Hiſtory; let it be imputed to my grief, and ſo pardoned. For amongſt
all the Cities that ever were conquered by the Romans, our City only attained
to the top of felicity; but now, alas, 'tis brought into extream Miſery, Captivity
and Deſolation. Nay, if all the Misfortunes and Calamities which the World from
the beginning hath ſeen, be compared with the infelicity and fall of the Jews, they are ſlight
and inconſiderable.

All Calamities that hapned ſince the beginning of the world, being compared with thoſe the Jews ſuffered, are of no moment.

The Grecian Hiſtoriographers overpaſs the Wars of the Jews with ſilence.

And to increaſe our ſorrow, 'tis not to Foreigners, but to our own Countreymen, L
that we are to attribute the cauſe of our miſeries. Wherefore, if any man too ſevere
and Stoical, reprehend this my Lamentation, let him conſider only the deeds I recount
in the Hiſtory which I write, and paſs over the Lamentations and Sorrows of me, who am
the Hiſtoriographer. I confeſs I have often blamed, and perhaps with reaſon, the moſt
eloquent Grecians; that (although theſe our moſt miſerable and memorable Wars hapned in
their days, in reſpect whereof, all other former troubles are obſcure and of no reckoning)
they have reſtrained their Tongues and Pens, to the end they might carp at thoſe with
greater liberty, who undertake the publiſhing thereof; whom, though in Learning and Eloquence,
they exceed, yet they have the advantage of having managed publick Affairs. M
Theſe cenſurers of others, write the Hiſtories of the Aſſyrians and Medes, as if the ancient
Writers had ill reported the ſame; though indeed they come as far behind thoſe ancient
Authors in their manner of writing, as they do in the deſign they had in writing. For
ſuch as, in times paſt, publiſhed any worthy Hiſtory, endeavoured to write that which
they themſelves had ſeen; and they were Eye-witneſſes of thoſe Affairs they committed to
writing, they more effectually performed all that they promiſed, becauſe they accounted it
an act of diſhoneſty to report and publiſh Lyes inſtead of Hiſtory. And truly, in my opinion,
that man is worthy commendation, who ſtriveth by his ſtudious endeavours, to Regiſter,
not only the Occurrences of times paſt, but alſo thoſe memorable events that have
happened in his own days: And he only and truly is to be accounted induſtrious, not N
that altereth and pruneth at his pleaſure another man's Works, but he that of himſelf compileth
an Hiſtory whereof no man hath before written. For my own part (being a
ſtranger) I have ſpared no labour and expence, to declare the truth of theſe events
in the ears of the Greeks and Romans. For, as touching their own learned men, their
mouths are always open where their own intereſt, publick or private, is concerned; but if
they come to a Hiſtory, wherein they ſhould both tell truth, and with great labour enquire
of thoſe things that are paſt; here the travel is too tedious, the bit is in their
teeth, ſo that they leave the matter to their performance who are uncapable and unapt
both in Stile and Study to regiſter the Actions of Princes and great Captains; whereby it
appears, that the Grecians make as little account of the truth of Hiſtory, as we eſteem and O
ſeek it.

Who may rightly be called a Hiſtoriographer.

Now,

The Preface.

Now to diſcover unto you the Original of the Jews, what their Eſtate hath been in times paſt, and after what manner they departed out of Egypt*; to ſhew what Countreys they conquered, and what Colonies they planted, were, in my judgment, both impertinent, and to little purpoſe; conſidering that divers of mine own Nation have before my time written an exact Hiſtory of the actions of our Anceſtors: Yea, many Greeks alſo have tranſlated theſe mens Writings into their own Tongue, without much deviating from the truth. I will therefore begin my Hiſtory in that time where theſe Writers, and our own Prophets have ended theirs, and ſet down at large all thoſe Wars that happened in my time. As for thoſe things that precede my particular knowledge, I will only touch them briefly, and in a word or two. Firſt, I will relate how* Antiochus*, ſurnamed* Epiphanes*, took the City of* Jeruſalem*, and poſſeſſed the ſame for the ſpace of three years and ſix months; and how he was driven out of that Countrey at laſt by the Aſmoneans. After this I will ſet down the Diſſentions that happened amongſt* Antiochus*'s Succeſſors for the Kingdom; and how by this means they drew* Pompey *and the Romans into their Affairs. How* Herod*, likewiſe the Son of* Antipater*, being aſſiſted by* Soſius*, put an end to the Rule of the Aſmonean Princes: And how, in* Auguſtus Ceſar*'s time, after the death of* Herod*, and during the Government of* Quintilius Varus*, a Sedition was raiſed among the people: And how in the twelfth year of* Nero*'s Reign the War began. What likewiſe happened in* Ceſtius*'s time; and what Warlike exploits the Jews performed in their firſt Attempts and Revolts; how they ſtrengthened the Cities and Forts about them; and how* Nero*, (hearing of the great Overthrow which his Army received under* Ceſtius*, their General, and fearing leſt he ſhould loſe all) made* Titus Veſpatian *General of his Army; who being attended by his eldeſt Son, came into* Judea*, accompanied with as great a number of Romans as he could poſſibly gather; how great a number of his Allies were defeated in* Galilee*; what Cities they took in that Province, either by Aſſault, or by Compoſition. Beſides all theſe things, I will expreſs what Order and Diſcipline the Romans obſerve in their Wars, and how they are accuſtomed to exerciſe their Soldiers. I will deſcribe alſo the places and nature of the Countrey of* Galilee *and* Judea*, together with the Mountains, Lakes and Fountains thereof, with all the Properties of the ſame; not forgetting thoſe miſeries which the Captive Cities ſuffered; and how they were ſurprized. All which (together with all thoſe evils and miſeries which during thoſe troubles befel my ſelf) I will diſcourſe with all truth and diligence, the rather becauſe I publiſh them to many who are no ways ignorant of them.*

Antiochus Epiphanes, the firſt Author and Fountain of the Wars of the Jews.

The Epitome of the Wars of the Jews.

After this, I will ſet down how (upon the declining and downfal of the Jews) Nero *died; and how at ſuch time as* Veſpatian *had undertaken the expedition to* Jeruſalem*, he was re-called from it to receive the Imperial Dignity; and how when he returned into* Egypt *to eſtabliſh that Province, the Jews began to mutiny among themſelves; how many Tyrants aroſe among them, who hatched much civil diſcord and debate in their Government. Moreover, how* Titus *departing out of* Egypt*, came the ſecond time into* Judea*, and ranged over the Countrey; and how and where he levied and encamped his Armies. How, and how often, the City was vexed by Seditions, eſpecially at ſuch time as he himſelf was preſent. What Onſets he gave, and how many Mounts he raiſed, in begirting the City with a tripple Wall: The Strength and Proviſion of the City: The Scituation and Platform of the Temple and the Altars therein: The Rites and Ceremonies uſed on Feſtival days: The ſeven Purifications, and the Offices of the Prieſts: The Garments alſo of the High Prieſt, and the Holy Sanctuary of the Temple. All which I will recount without any diſſimulation or ſwerving from the truth of Hiſtory. After this, I will relate what cruelty the Tyrants uſed towards their own Country-men, what Humanity the Romans ſhewed to ſtrangers, and how often* Titus *(who deſired to ſave both the City and Temple) exhorted the Seditions to mutual Amity. Furthermore, I will report how the people of the Jews (after the many and grievous Calamities which they ſuffered in the Siege, by War, Sedition, and Hunger) were at length reduced into ſervitude after the taking of that great and potent City. Neither will I omit the ſlaughter of ſuch as deſerted their Nation, neither the puniſhment inflicted on thoſe that were Captive: I will ſet down how the Temple was burnt againſt* Ceſar*'s Will, and what an infinite Maſs of Sacred Treaſure was conſumed by the Fire, and what ſigns and wonders happened before the ſame: The Captivity alſo of the Tyrants themſelves;*

The ſigns and changes after *Nero's* death.

Titus beſiegeth *Jeruſalem*.

The manners and Sacrifices of the Jews.

The Humanity of the Romans towards the Jews.

The burning of the Temple, and the overthrow of the City.

The Romans triumph over the Jews. The cauſe why he wrote this Hiſtory.

and the number of thoſe that were led away into Captivity, and what miſeries they endured: How the Romans continuing their Wars, utterly ruined the Fortreſſes of their Captives: Finally, how Titus *travelling through the whole Country, eſtabliſhed a Form of Government; and afterwards returning into* Italy, *triumphed with much honour. All theſe things I have comprehended in ſeven Books, endeavouring as much as in me lieth, to avoid all occaſion of reproof from thoſe men who know theſe Affairs, and were Actors in the War. Which I have done for their ſakes who love truth. And according to that Order and Form I promiſed, I will begin my Hiſtory.*

A

THE FIRST BOOK OF THE ANTIQUITIES of the JEWS:

B

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Firſt Book.

1. *The Deſtruction of* Jeruſalem *by* Antiochus *King of* Syria. *The overthrow of the Syrians by* Matthias Maccabæus *and his Sons.*

C 2. *The Succeſſion of Princes, from* Jonathan *to* Ariſtobulus.

3. *Of* Ariſtobulus, Antigonus, Judas, Eſſæus, Alexander, Theodore, *and* Demetrius.

4. *Of the War of* Alexander, *King of the Jews, with* Antiochus *and* Aretas; *and of* Ariſtobulus *and* Hircanus.

5. *Of the War between* Hircanus *and the Arabians; and of the taking of* Jeruſalem.

6. *Of the War of* Alexander *with* Hircanus, *and alſo of* Ariſtobulus.

7. *Of the death of* Ariſtobulus, *and the War undertaken by* Antipater *and* Methridates.

8. *How* Antipater *was accuſed before* Cæſar; *of the Prieſthood of* Hircanus, *and how* Herod *made War.*

9. Cæſar's *death.* Caſſius *comes into* Syria; Herod *ingratiates with him.* Malichus *poyſons* Antipater, *who had ſav'd his life: For which* Herod *cauſes him to be ſlain.*

D 10. *How* Herod *was accuſed, and ſet free.*

11. *Of the War of the* Parthians *againſt the* Jews; *and of* Herod's *Flight and Fortune.*

12. *Of* Herod's *War for the recovery of* Jeruſalem, *after his return from* Rome; *and how he warred againſt the Thieves.*

13. *Of the death of* Joſeph. *How* Herod *beſieged* Jeruſalem; *and how* Antigonus *was ſlain.*

14. *Of the treacherous practices of* Cleopatra *againſt* Herod. Herod's *War againſt the* Arabians, *and of a very great Earthquake.*

15. *How* Herod *was confirmed in the peaceable poſſeſſion of the Kingdom of* Judæa, *by* Auguſtus Cæſar.

E 16. *Of the Cities and Monuments repaired and builded by* Herod, *and of his felicity and liberality towards ſtrangers.*

17. *Of the diſagreement between* Herod *and his Sons,* Alexander *and* Ariſtobulus.

18. *Of* Antipater's *Conſpiracy againſt his Father* Herod.

19. *How* Herod *ſhould have been poyſoned, and how the Treaſon was diſcovered.*

20. *How* Antipater's *malicious practices againſt* Herod *were diſcovered and puniſhed.*

21. *Of the Golden Eagle, and of* Antipater's *and* Herod's *death.*

F

CHAP. I.

The Deſtruction of Jeruſalem *by* Antiochus *King of* Syria. *The overthrow of the* Syrians *by* Matthias Maccabæus *and his Sons.*

The year of the World, 3800. before Chriſt's Nativity, 162.

AT ſuch time as *Antiochus*, ſurnamed *Epiphanes*, made War againſt *Ptolomey* the ſixth King of *Egypt*, for the whole Dominion of *Syria*, thoſe of the chiefeſt Authority and Nobility among the *Jews*, were divided into two Parties: And that of *Onias* the High Prieſt being become the ſtrongeſt, expelled the Sons of G *Tobias* out of the City; who fleeing to *Antiochus* for refuge, beſought him in all humility, that he would lead his Forces into *Judæa*; offering themſelves to be his Guides in the Expedition. *An-*

The year of the World, 3800. *before Christ's Nativity*, 162.

Ant. l. 12. *c.* 16. *Antiochus* being ſtirred up by *Tobias*'s Sons, invadeth *Judæa*, and ſurpriſeth *Jeruſalem.*

Ant. l. 15. *c.* 4. The High Prieſt *Onias* flieth to *Ptolomy.*

Ant. l. 12. *c.* 7. *Antiochus* altereth the Cuſtoms of the Jews.

Bacchides's Cruelty towards the Jews.

Ant. l. 1. *c.* 8. *Matthias* confederated with others, maketh War againſt *Antiochus.*

tiochus (who had long deſired ſuch an occaſion) eaſily condeſcended to their requeſt; H and levying a great Army, he entred their Countrey, took *Jeruſalem*, and ſlew moſt part of them who favoured *Ptolomy*. He gave his Soldiers liberty to ſack the City, ſpoiled the Temple of the great Riches which were in it; and for the ſpace of three years and ſix months forbad the Sacrifices, which before time were accuſtomed to be offered every day to God in that place. Whereupon *Onias* the High Prieſt fled to *Ptolomy*; of whom having obtained the grant of a piece of Land, within the Liberties and Precincts of *Heliopolis*, he built a Town and Temple there, reſembling the City and Sanctuary of *Jeruſalem*; of which we ſhall ſpeak in due place.

But *Antiochus* not ſatisfied with the unexpected ſurpriſe of the City, nor with the pillage and ſlaughter of the Citizens, was ſo far tranſported by his paſſions, and incenſed with the remembrance of thoſe toyls which he had ſuſtained during this War, that I he compelled the Jews to renounce their Religion, to forbear the Circumciſion of their Children, and to immolate Swine upon the Altar. The abhorrence which the chiefeſt and honeſteſt amongſt them could not refrain to declare againſt thoſe Abominations, coſt them their lives. For *Bacchides*, who was Governour of all the Gariſons of *Judæa*, by the appointment of *Antiochus*, being naturally very cruel, omitted no occaſion to execute his wicked Orders; inſomuch that he particularly tormented ſuch as were of Noble Birth and Quality; and every day repreſented to them the freſh face and memory of the deſolation of their City. But, at length, a Tyranny ſo inſupportable animated thoſe that ſuffered it, to attempt the means of freeing themſelves from it, and of executing revenge upon the Authors, K *Matthias*, (or *Mathathias Maccabæus*) the Son of *Aſmoneus*, one of the Prieſts, who dwelt in a Village called *Modin*; accompanied with his five Sons and his own Houſhold, armed with Swords, ſlew *Bacchides*; and fearing the power and multitude of the Enemy's Gariſons, preſently retired himſelf into the Mountains. Thither reſorted divers of the people unto him; by which conflux, growing more confident and couragious, he deſcended from the Mountains, and overcoming the Captains of *Antiochus*, drave them out of the Borders of *Judæa*. By many inſtances of ſuch happy ſucceſs, he became ſo renown'd, that he was by common conſent of the people (whom he had delivered from the ſubjection of ſtrangers) made their Ruler: And when he died, he left his eldeſt Son who was call'd L *Judas*, to ſucceed him in the Government. This brave Son of ſo brave a Father, could not doubt of the endeavours which *Antiochus* would uſe, to revenge the loſſes he had received; and therefore he gathered together an Army of his own Countreymen, and was the firſt among the Jews that made a League with the Romans *Antiochus* failed not (as he had foreſeen) to enter into *Judæa* with a powerful Army; and this great Captain repell'd him with a great Overthrow. And whilſt the remembrance of this Victory was yet freſh in mens minds, he aſſaulted the Gariſon of *Jeruſalem*, which as yet was entire; in which Conflict he forced them to forſake the high Town, which is called Holy, and betake themſelves to the lower part: And having recovered the Temple, he purified it, and compaſſed it with a Wall, and made new Veſſels for the M Service of God, and placed them there; (becauſe thoſe that had been formerly conſecrated there, were prophaned) He built likewiſe another Altar, and began to renew the accuſtomed Sacrifice, and obſerve the Rites of Religion.

Antiochus dieth, and leaveth the Kingdom to his Son *Antiochus*; who gathereth a huge power, and invadeth *Jewry.*

Ant. lib. 12. *c.* 14, 15. *Eleazar* dieth, being ſlain by an Elephant.

Eleazar preferreth honor before life.

Scarce was the City brought to its former Eſtate, but *Antiochus* died; leaving behind him *Antiochus* Eupator, his Son and Heir, not only of his Kingdom, but alſo of his hatred againſt the Jews: who having gathered together fifty thouſand Foot, and almoſt five thouſand Horſe, and fourſcore Elephants, entred by the Mountains into *Judæa*, and took a Town called *Bethſara*; near which *Judas* met him, in a place called *Bethzachary*, where the paſſage was ſomething ſtrait: And before they joyned Battel, *Eleazar*, *Judas*'s Brother, ſeeing one Elephant higher than the reſt, bearing a N great Tower on his back, and adorned with golden Furniture, thought *Antiochus* had been there; and ran from his Company, breaking the Ranks of his Enemies, till he came to the Elephant: but he could not reach him whom he deemed to be the King, he was ſo highly mounted; all he could do, was to wound the Elephant in the belly with his Sword, till the beaſt fell upon him, and preſſed him to death: which act of his had no other ſucceſs but this, that by attempting ſo great a matter, he gave teſtimony that he preferred Glory before his Life. For he that rid on this Elephant, was but a private perſon; and although *Antiochus* had been there, *Eleazar* had atchieved nothing more in this valiant attempt; but yet he adventured his life, in hope to perform ſome great Exploit. O This act of his was a preſage unto his Brother *Judas*, of the event of that days Battel; for the Jews fought ſtoutly, and a long time; but yet *Antiochus*'s Army (being both more in number, and more fortunate) obtained the Victory; and

Judas

A *Judas* after the loſs of many of his company, fled to the Gophonites, with thoſe of his ſide who eſcaped. *Antiochus* advanced afterwards to *Jeruſalem*, from whence after ſome ſtay he departed for want of Proviſions, leaving a ſufficient Gariſon there; as for the reſt of his Army, he led them for their Winter-quarters into *Syria*. But notwithſtanding the King's departure, *Judas* reſted not; but encouraged by many of his Nation, who daily came to him, and gathering alſo together thoſe who eſcaped out of the former Battel, he fought with the Forces of *Antiochus* at a Village named *Adaſa*; where after many proofs of his Valour in aſſaulting and ſlaughtering a great number of his Enemies, he himſelf at length was ſlain: and within a few days after, his Brother *John* alſo was betrayed, and ſlain by their Treacheries who favoured B *Antiochus*.

The year of the World, 3800. *before Chriſt's Nativity*, 162.

Antiochus departing from *Jeruſalem*, leaveth a ſufficient Gariſon there.

Ant. l. 12. *c.* 18.

Judas fighteth with *Antiochus* Captains, and is ſlain.

Ant. l. 13. *c.* 1.

CHAP. II.

The Succeſſion of Princes from Jonathan *to* Ariſtobulus.

AFter *Judas* ſucceeded his Brother *Jonathan* in the dignity of Prince of the Jews. He carefully ſtudied the Peace and Security of his People, and fortified himſelf by the friendſhip of the Romans, and was reconciled to *Antiochus* his Son; yet did not C all theſe things procure his ſafety. For *Tryphon* (who was Tutor to the young *Antiochus*) laying wait for him, and ſeeking to ſpoil him of his friends, took *Jonathan* at ſuch a time as he came with a ſmall company to *Antiochus* who was at *Ptolemais*, and binding him, led an Army againſt *Judæa*: From whence being repulſed by *Simon*, *Jonathan*'s Brother, in diſpleaſure and revenge thereof he ſlew *Jonathan*.

The year of the World, 3805. *before Chriſt's Nativity*, 157.

Jonathan taken by *Tryphon*'s ſubtilty, is ſlain.

Ant. l. 15. *c.* 9

But *Simon* valiantly beſtirring himſelf in the Conduct of the affairs of the Commonwealth, took *Zara*, *Joppe* and *Jamnia*, (which were bordering Towns) and overcoming the Gariſon of *Accaron*, he deſtroyed the City, and aſſiſted *Antiochus* againſt *Tryphon*, who beſieged *Dora*, before that expedition which he made againſt the Medes. Yet would not the greedy mind of the King be ſatisfied notwithſtanding *Simon* had thus D faithfully ſerved and aſſiſted him to the ruine and death of *Tryphon*: but in a ſhort time after, he ſent *Cendebeus* (the General of the Army) to haraſs and ſpoil *Judæa*, and to take *Simon* Priſoner. But *Simon*, though very aged, acted both youthfully and valiantly, and ſent his Sons before with the moſt reſolute men he had againſt *Antiochus*, and himſelf, with the reſidue of his Army, aſſaulted another quarter of the Enemies Camp; and having laid many ambuſhes in the Mountains, he obtained a great victory. After which he was made High Prieſt, and delivered the Jews from the ſubjection of the Macedonians, under which they had been two hundred and ſeventy years. Finally, by the treachery of *Ptolomey* his Son-in-law, he was murthered at a Banquet; who impriſoning his Wife and two Sons, ſent certain men to kill E his third Son *John*, otherwiſe called *Hircanus*. But the young man underſtanding the deſign, fled to *Jeruſalem*, accompanied with a great multitude; for he greatly hoped that the people would remember his Father's proweſs, eſpecially becauſe *Ptolomey*'s iniquity was hated of all men. *Ptolomey* alſo haſted to enter the City at another Gate: but he was ſpeedily repulſed by the people, who had already received *Hircanus*. For which cauſe he preſently retired himſelf into a Caſtle named *Dagon*, ſituate beyond *Jericho*.

The year of the World, 3813. *before Chriſt's Nativity*, 149.

Simon encountereth with *Cendebeus*, and overcometh him.

Ant. l. 13. *c.* 14.

Simon by the treachery of his Son-in-law *Ptolomeus*, is taken and ſlain.

John, otherwiſe called *Hircanus*, the Son of *Simon*.

After that *Hircanus* had obtained the office of High Prieſt, which was left him by his Father, and had offered Sacrifices to God; he led forth his forces with all ſpeed to beſiege *Ptolomey*, hoping to deliver his Mother and Brethren that were detained F Priſoners there by him. His tenderneſs of nature was the only obſtacle that hinder'd him from forcing the Caſtle. For when *Ptolomey* perceived himſelf to be in danger, he brought *Hircanus*'s Mother and Brethren upon the walls, and beat them, where he might behold them in their torments, threatning to caſt them down from the wall, except *Hircanus* would preſently depart. How great ſoever the indignation of *Hircanus* was, it was forc'd to give place to the affection he had for perſons ſo dear to him, and to his compaſſion of ſeeing them ſuffer. But his Mother being no ways diſmayed with the ſtripes which ſhe endured, nor with the death wherewith ſhe was threatned, lifted up her hands to her Son, beſeeching him that he would not in regard of her miſeries be moved to ſpare ſo impious a perſon: for ſhe ſhould eſteem her death G happy, if ſo be *Ptolomey* might receive juſt puniſhment for the villany which he had impiouſly committed againſt their houſe. *Hircanus* ſeeing the reſolute mind of his Mother, and hearing her entreaty, was moved to aſſault the Caſtle; but ſtraightway

The year of the World, 3831. *before Chriſt's Nativity*, 131.

Hircanus obtaineth the honour of the High Prieſthood which his father had.

Ptolomæus's his cruelty againſt *Hircanus*'s Mother.

The year of the World, 3831. *before Chriſt's Nativity*, 131.

Ptolomæus murthereth Hircanus's Mother and Brethren.

ſeeing her beaten and torn, he relented with compaſſion, and his mind agitated with different Sentiments, was full of confuſion and trouble. By which means the Siege continued long, and the Jubilee year was come, which falleth out every ſeventh year. *Ptolomey* was no ſooner delivered from the Siege by this occaſion, but he put *Hircanus*'s Mother and his Brethren to death, and afterwards fled to *Zeno*, the Tyrant of *Philadelphia*, who was alſo ſurnamed *Cotylas*.

The year of the World, 3839. *before Chriſt's Nativity*, 123.

Antiochus, upon the payment of three hundred Talents, raiſeth his Siege.
Ant. lib. 13. *cap.* 15.

Ariſtobulus and *Antigonus* beſiege *Sebaſte*.

Sebaſte overthrown and ſpoiled.

In the mean while, *Antiochus*, to be revenged for the Victory which *Simon* had got over his Generals, entred with an Army into *Judæa*; and beſieged *Hircanus* in *Jeruſalem*; who opening the Sepulchre of *David* (who had been one of the richeſt of all the Kings of *Judæa*) took more than three thouſand Talents from thence; of which he gave three hundred to *Antiochus*, and ſo obliged him to depart the Countrey. This *Hircanus* was the firſt Prince that entertained foreign Soldiers. But ſo ſoon as *Antiochus* had bent his Power and Forces againſt the Medes, he took that opportunity to revenge himſelf, and preſently aſſaulted the Towers of *Syria*: aſſuring himſelf, he ſhould find them (as indeed they were) void of Soldiers to defend them. He made himſelf Maſter of *Medaba*, *Samea*, *Sichem* and *Garizim*, and ſubdued the Cutheans, who inhabit the places adjoyning to the Temple, that was built in imitation of that which is at *Jeruſalem*. Moreover he took many Cities of *Idumæa*, and amongſt the reſt, *Doteon* and *Mariſa*; and coming into *Samaria* (which *Herod* afterwards rebuilt, and called *Sabaſte*) he beſieged it on every ſide, And left his two Sons, *Ariſtobulus* and *Antigonus*, to continue the Siege: they omitted nothing to the purpoſe; and there came ſuch a Famine in the City, that the Inhabitants were conſtrained to eat very unaccuſtomed Meats. In this extremity, they deſired aid of *Antiochus*, ſurnamed *Spondius*, who ſpeedily came to relieve them: but he was overcome by *Ariſtobulus* and *Antigonus*, and was purſued by them to *Sychopolis*, whither he retired himſelf. But they, returning again to *Samaria*, ſtraitned the City; and at laſt, taking it by force, deſtroyed the ſame, and led away their Inhabitants Captives. Whilſt thus fortune favoured them, they ceaſed not to purſue their good ſucceſs, but led their Army beyond *Sychopolis*, and ſhared between them all the Land of Mount *Carmel*.

CHAP. III.

Of Ariſtobulus, Antigonus, Judas, Eſſæus, Alexander, Theodorus, *and* Demetrius.

The Seditious overcome in War.

Hircanus, after he had happily governed the Countrey for thirty three years ſpace, dieth.

The year of the World, 3861. *before Chriſt's Nativity*, 101.

Ant. lib. 13. *cap.* 19.

Ariſtobulus famiſheth his Mother.

Ariſtobulus loved *Antigonus* very dearly.

THis Felicity and good hap of *Hircanus* and his Sons, was accompanied with the envy of many of his Countrey-men; and their diſcontent was the cauſe of an open Rebellion: For divers of the Jews riſing up in Arms againſt them, were ſo much over-ruled by their ambitious paſſion, that they could not contain themſelves from the proſecution of an open and bloody War; wherein, notwithſtanding, they were put to the worſt. From that day forward, *Hircanus* paſſed the remainder of his Life in all tranquility and happineſs; and after he had governed the Commonwealth for the ſpace of thirty and three years, he departed this Life, leaving behind him five valiant Sons. He was a man of more than ordinary felicity, being poſſeſſed of three excellent endowments together; For he was the Prince of his Countrey, High Prieſt, and a Prophet, to whom God ſpake, and gave him the knowledge of future Accidents. He foreſaw, and foretold, that his two eldeſt Sons ſhould not continue long in the Government, (whoſe ends are worth rehearſal, being very different from their Father's felicity;) for the eldeſt Son *Ariſtobulus*, after his Father's death, changed the Principality into a Kingdom; and was the firſt that put a Crown on his head; four hundred twenty one years, and three months, after the deliverance of the people from the Captivity of *Babylon*. As for *Antigonus* (who was his ſecond Brother, and whom in appearance he ſeemed to love moſt entirely) he made him partaker of his Dignity, and committed the reſt of them to Priſon: He impriſoned his Mother alſo, for that ſhe had contended with him for the Government of which *Hircanus* had made her Regent. And he was ſo given over to all kind of Cruelty, that he not only kept her Priſoner in Bonds, but alſo put her to death by Famine: To which Impiety he added that of killing his own Brother *Antigonus*, whom he had intirely loved, and made partner with him in the Kingdom. For by reaſon of certain ſcandalous ſlanders, which his envious and malignant Courtiers contrived and invented againſt him, he commanded him to be put to death. Upon their firſt information, *Ariſtobulus* (ſwayed by Brotherly affection) gave them no credit; conceiving thoſe Accuſations to proceed from envy, rather than any good ground. But when *Antigonus* returned from the War, at that Feſtival time, wherein according

A according to the cuſtom of our Countrey, we celebrate the Feaſt of Tabernacles; it happened that *Ariſtobulus* fell ſick; *Antigonus* therefore, about the end of thoſe Feſtival days, attended with a great Equipage and Train of armed men, aſcended up into the Temple to offer Sacrifice, and to pray God for the health of the King his Brother. Hereupon, certain curſed and wicked detractors repaired to the King, and told him, that this great Guard of Soldiers which accompanied *Antigonus*, and his magnificent Pomp, ſhewed that he was not contented with the Honour he had done him, in aſſociating him in the Royalty, but was minded to poſſeſs it wholly to himſelf; in which reſolution they ſaid he was come accompanied with ſo many Souldiers, that it could not be doubted, but that it was to murther him. *Ariſtobulus*, though unwillingly, yet at B laſt being won to believe them, deſirous to hide his ſuſpicion, commanded his Guard to hide themſelves in a certain place under ground (himſelf then lodging in a certain Caſtle, which in times paſt was called *Bari*, and afterwards *Antonia*, by *Herod*, in honour of *Antonius*) with this Commiſſion, that if *Antigonus* came unarmed, they ſhould let him paſs; if otherwiſe, they ſhould kill him. He ſent certain Meſſengers alſo to *Antigonus*, requiring him to repair unto him diſarmed: But the wicked Queen prevented this good intent of his by a ſubtil ſtratagem complotted by thoſe that with her conſpired againſt him; for ſhe perſwaded thoſe that were to carry this meſſage, to diſcover nothing of what the King had commanded them; but to tell *Antigonus*, that his Brother having intelligence that he had brought very goodly Armour, with other fair C Furniture for War, from *Galilee*, deſired him to come to him, arm'd as he was, that he might have the pleaſure to ſee him in his Warlike Ornaments. Which when *Antigonus* underſtood, (who by reaſon of his Brother's affection, ſuſpected no miſchief) he armed himſelf, and reſorted to him, intending to content him with his appearance. But no ſooner arrived he in the ſtrait, which is called the Tower of *Straton*, but the Guard of *Ariſtobulus* ſet upon him, and ſlaughtered him; yielding by this means a demonſtrative teſtimony, that Detraction is able to deſtroy all good nature and friendſhip; and that there is no union of affection ſo great, as it can always reſiſt the attempts of envy, to ruine it.

The year of the World, 3861. before Chriſt's Nativity, 101.

Antigonus in honour of his Brother, aſcended up into the Temple.

Antigonus falſly accuſed to his Brother.

Ariſtobulus commandeth his Guard, that if *Antigonus* came armed, they ſhould kill him.

The Queen's cunning Stratagem againſt *Antigonus*.

Antigonus ſuſpecteth not his Brother.

In this occurrence there happened a thing which cannot be too much admired: One D *Judas*, who was of the Sect of the *Eſſeans*, had ſo certain a knowledge of the Future, that his Predictions were never found falſe. This man beholding *Antigonus* paſs through the Temple, cried out to his familiars, who attended him in no ſmall number (as ordinarily divers of his Diſciples did:) *Ah, how happy were it for me at this preſent, if I were dead, ſince truth is dead before me, and one of my Predictions is found faulty! For behold* Antigonus *yet liveth, who ſhould this day have died in the Tower of* Straton, *which is diſtant from this place ſix hundred furlongs, and 'tis now the fourth hour of the day; now therefore is the time wherein my Divination ſhall be falſified.* Having ſpoken to this effect, the old man ſate down, being altogether diſconſolate and penſive; within a while after, it was told him that *Antigonus* was ſlain in a place under ground, called the E Tower of *Straton*, being of the ſame name of that of *Cæſarea*, which is ſcituate upon the Sea-coaſt; which conformity of names, was the cauſe that *Judas* ſtaggered in his Divination.

Judas the Prophet foretelleth *Antigonus*'s death.

The ſorrow which incontinently ſeized *Ariſtobulus*, for committing this hainous Murther, augmented his ſickneſs in ſuch ſort, that his Soul was continually troubled with the thought of his ſin; and his body through extream heat of paſſion, became dried up; and the grief that he felt was ſo vehement, that his Entrails became exulcerated, ſo that he voided blood in great abundance. And it ſo fell out by God's Providence, that one of his Servants, who was deputed to that Office, bearing out that blood which came from him, miſſed his way, and came to that place where *Antigonus* had F been ſlain, where ſtill there appeared ſome ſigns and ſtains of the blood of *Antigonus*; on which he poured out the blood of the Murtherer, *Ariſtobulus*: Which, when they perceived, who ſtood hard by, imagining that the Servant had purpoſely ſpilled the blood in that place, as it were in Sacrifice to the Ghoſt of that Prince; they cried out ſo loud, that *Ariſtobulus* hearing their cry, demanded the cauſe thereof; and the more that each man feared to diſcover the ſame to him, the more inſtantly he deſired to underſtand the truth; ſo that at length, after he had uſed threats, he was certified of what had paſſed. Whereupon his eyes were ſuddenly filled with tears; and in vehement agony of mind, he cried out, and ſaid, *How could I hope but that the great Eye of the Divine Majeſty ſhould ſee my wicked acts, and the ſudden vengeance of my Brother's blood* G *purſue and overtake me? How long, O thou miſerable Body, wilt thou detain my Soul from being ſacrificed to the vengeance of my Mother and Brother's death? Why do I thus lingeringly languiſh, in offering a part of my blood unto them? Let them take it all at once; and*

Ariſtobulus through the grief he conceived at his Brother's death, falleth ſick.

A ſervant ſpilleth blood in the ſame place where *Antigonus* was ſlain.

The Eye of God diſcovereth every ſin.

Ariſtobulus dieth miſerably.

let not the Divine Vengeance laugh any longer to ſee the effuſion of mine Entrails. This H ſaid, he died, after he had only Reigned one year.

The year of the World, 3862. before Christ's Nativity, 100.

Ant. l. 13. *c.* 9 *Alexander* advanced to the Kingdom, uſeth much cruelty.

Alexander is overthrown by *Theodore.*

The Sedition of the Jews againſt *Alexander* upon a Feſtival day.

Alexander aſſaileth the Caſtle of *Amath*, and razeth it

His Wife after his death delivered his Brother *Alexander* from Priſon, and eſtabliſh'd him King, who was both the eldeſt, and ſeemed to be the moſt moderate among the reſt of his Brethren. But growing by this means both proud and potent, he put one of his Brethren to death for aſpiring after the Kingdom; but ſpared the other alive, for that he contented himſelf with a private and contemplative life. He made War alſo againſt *Ptolomey*, that was called *Lathyrus*, who had ſurpriſed the City of *Aſoth*, and put a great number of his enemies to the Sword; nevertheleſs *Ptolomey*'s ſide obtained the Victory: but retiring himſelf into the Countrey of *Egypt*, by reaſon that his Mother *Cleopatra* purſued him with open War; *Alexander* forcibly enter'd the City of *Gadara*, I and the Fort of *Amath* (one of the greateſt of all thoſe that were beyond *Jordan*) in which place *Theodore*, *Zeno*'s ſon, had hoarded up his chiefeſt and moſt precious Moveables, which he took, but enjoyed not long; for *Theodore* ſuddenly ſetting upon him, recovered all that which was his; and furthermore, laid hands on the King's Carriage; in ſeizing which, he ſlaughter'd many Jews, to the number of ten thouſand. But *Alexander*, after he had recovered this loſs, invaded the Frontire Towns upon the Sea-coaſt, and won *Rapha*, *Gaza* and *Anthedon*, which afterwards by King *Herod* was called *Agrippias*. But after he had conquered theſe places, the common ſort of the Jews raiſed a mutiny againſt him, during a certain ſolemn and holy Feaſt; (as Mutinies and Seditions are commonly raiſed at Banquets) and it is thought that he could not have prevailed againſt thoſe Rebels, had he not been aſſiſted by the Piſidians and Cilicians, K whom he hired to help him; for the Syrians he refuſed to hire, by reaſon of the natural hatred they bare againſt the Jews. Having therefore ſlain eight thouſand of the Rebels, he warred upon *Arabia*; and overcoming the Galaadites and Moabites (and impoſing upon them a Tribute) he returned to beſiege *Amath*. But *Theodorus*, daunted with his proſperous ſucceſs, and finding the Caſtle without any to defend it, razed it to the ground. After this, he aſſaulted *Obodas* King of the Arabians; who having laid Ambuſhments in the Countrey of *Galaad*, in a place fit for ſuch a purpoſe, diſcomfited him and his whole Army, being driven into a deep Valley, where they were peſtered with a multitude of Camels. L

Demetrius cometh to help the Jews. *Ant. lib.* 13. *cap.* 20. The War betwixt *Demetrius* and *Alexander*, wherein *Demetrius* is Conqueror.

The Jews revolt from *Demetrius.*

Alexander's immoderate wrath, who crucified eight hundred Captives.

But *Alexander* eſcaped to *Jeruſalem*, where the people who had conceived a hatred againſt him, being encouraged by his great loſs and ſlaughter of men, began again to rebel; but then alſo he overcame them; and in ſix years ſpace, in ſundry Battels, ſlew above fifty thouſand Jews: Notwithſtanding, he never rejoyced in his Victory, becauſe the ſtrength of his Countrey was conſumed thereby. For which cauſe, giving over his Wars, he began to ſeek the people's favour by ſweet and mild courſes; but they ſo much hated his inconſtant and variable manners, that when he demanded of them what he ſhould do to win their favours, they anſwered, that he ſhould die, and that ſcarcely they could pardon him if ſo be he were dead, who had done them ſo much miſchief. The Jews ſent to *Demetrius*, ſurnamed *Eucerus* for help; who, in hope of M great Rewards, came and joyned his Forces with the Jews about *Sichem*, being three thouſand Horſe, and forty thouſand Foot: *Alexander* met them both with a thouſand Horſe, and ſix thouſand Foot, that were ſtrangers, beſides ten thouſand Jews that remain'd faithful to him. Before the fight began, the two Kings ſent Meſſengers to one another's Army, perſwading one another's men to forſake their Colours and Captains: For *Demetrius* hoped that *Alexander*'s hired men would have forſaken his ſervice and come unto him; and *Alexander* hoped that the Jews that followed *Demetrius*, would have left *Demetrius* and come to him. But when both parts perceived that the Jews continued obſtinate in their purpoſe, and the Greeks kept their fidelity, the two Armies encountred; in which Encounter, *Demetrius* had the upper hand N (although *Alexander*'s Hirelings evidently ſhewed their ſtrength and courage.) But the end of this Victory was ſuch, as neither party expected; for they who ſent for *Demetrius*, after his Victory, forſook him: and Fortune changing her Colours, ſix thouſand Jews fled to *Alexander*, into the mountains, whither for ſafety he had betaken himſelf. This revolt much diſpleaſed and diſcouraged *Demetrius*; ſo that he now thought, that *Alexander* uniting his Forces, was able to give him Battel; and he feared that all the Jews would at that preſent follow *Alexander*; for which cauſe, he returned home. Yet the reſt of the Jews, having thus loſt the help of *Demetrius*, would not deſiſt from their Rebellion: but they ſo long warred with *Alexander*, till at laſt (the moſt of them being ſlain) he drave the reſt into the City of *Bemezeli*; and when he had ſurpriſed and O ſack'd the City, he led them Captive to *Jeruſalem*. But immoderate anger turned his cruelty to impiety; for having crucified eight hundred Captives in the midſt of the City,

A City, he killed their Wives, and the Children he maſſacred before their Mother's faces:
and this pitiful ſpectacle he beheld with pleaſure, as he was a drinking and making
merry with his Concubines. Whereat the people were ſo terrified, that the night
after, eight thouſand of the contrary part fled out of the Countrey of *Judæa*, and
ſtayed in Baniſhment during the Life of *Alexander*. Thus after he had by ſuch actions
ſought the tranquility of his Kingdom, which he obtained not, but with long time
and great difficulty, he ceaſed to make War againſt his Countrey.

The year of the World, 3862. *before Chriſt's Nativity*, 100.

Alexander ceaſeth from War.

B

CHAP. IV.

Of the War of Alexander, *King of the Jews, with* Antiochus *and* Aretas; *and of* Ariſtobulus *and* Hircanus.

After this, *Antiochus* (who likewiſe was called *Dyoniſius*, brother to *Demetrius*,
and the laſt of all the Race of *Seleucus*) raiſed up new broils againſt *Alexander*;
who fearing him becauſe he had overcome the Arabians, drew a deep Trench along that
ground which lieth between *Antipatris*, and the Sea-coaſt of *Joppa*: And before the
Trench he built a very high Wall, and raiſed Towers of wood to hinder his Enemies
paſſage. But all this could not keep out *Antiochus*; who burning the Towers, and filling
C up the Trenches, entred and paſſed over them with his Forces. But not tarrying at
that time to revenge himſelf of him who had thus forbidden him paſſage, he preſently
marched forward againſt the Arabians. *Aretas*, King of *Arabia*, retiring himſelf into
certain places of his Countrey which were fitteſt for defence, and returning ſuddenly to
Battel with his Horſe (who were in number ten thouſand) ruſhed ſuddenly upon *Antiochus*'s
Soldiers, and found them unprovided: ſo that a hot Skirmiſh began betwixt
them; in which the Soldiers of *Antiochus*, whilſt he lived, ſhewed themſelves valiant
(though they were on every ſide maſſacred by the Arabians) but ſo ſoon as he was ſlain
(who was always ready to aſſiſt thoſe that were in danger) all of them fled; and the
greateſt part of them were ſlain in the Battel, and in flight: As for thoſe that eſcaped,
D they fled to the Town of *Cana*, where all (except very few) died for hunger. After
this, the people of *Damaſcus* being incited with the hatred they bare to *Ptolomey* the Son
of *Menneus*, ſent for *Aretas*, and eſtabliſhed him King over *Cœloſyria*; who warring againſt
Judæa, and overcoming *Alexander* in Battel, retired upon Compoſition. *Alexander*
having taken *Pella*, reſorted once more to the Town of *Geraſa*, in that he was deſirous
to get *Theodorus*'s Riches; and took the place, notwithſtanding that it was fortified
with three Walls, and that upon every Wall there was planted a Gariſon. He took
Gaulan and *Selucia*, and that Town which is called the Valley of *Antiochus*. Moreover,
having taken *Gamala*, which was a very ſtrong Caſtle, and impriſoned the Governour
thereof, who was called *Demetrius*, becauſe he was a wicked Perſon; he returned into
E *Judæa* after he had ſpent three years in War; where, for his proſperous ſucceſs, he was
joyfully received of his Nation. But no ſooner ceaſed he from War, but he fell ſick
of a Quartane Ague; and he thought that he ſhould drive away his ſickneſs, if he employed
himſelf in ſome buſineſs; for which cauſe, labouring under his Diſeaſe, he applied
himſelf to War, and toiling above his ſtrength, amidſt thoſe tumults, he yielded up
the Ghoſt in the thirty ſeventh year of his Reign; leaving the Kingdom to *Alexandra*
his Wife, fully accounting that the Jews would in all things obey her, becauſe that ſhe,
always miſliking and ſeeking to hinder his cruelty and iniquity, had won the hearts of
the People: Neither was he deceived; for ſhe being admired for her Piety amongſt
them, they eaſily ſubmitted to her; the rather for that ſhe was well acquainted with the
F Cuſtoms of her Countrey, and even from her Childhood deteſted them who violated
our holy Laws. She had by *Alexander* two Sons, the eldeſt was called *Hircanus*, whom
by reaſon of his years, ſhe made High Prieſt, and becauſe of his dull nature, ſhe thought
that though he were in Princely Authority, yet he would moleſt no man: As for the
youngeſt Son *Ariſtobulus*, becauſe he was of a hot ſpirit, ſhe was willing that he ſhould
lead a private life.

Alexander feareth *Antiochus*, *Demetrius*'s Brother.

The King of the Arabians invadeth *Antiochus*'s Soldiers unawares.

The King of *Arabia* puts *Antiochus*'s Forces to flight, and killeth a great number of them.

They of *Damaſcus* and *Aretas* againſt *Alexander*.

Alexander ſick of a Quartane Ague.

Ant. lib. 13. *cap.* 22.

Alexandra, *Alexander*'s Wife, through the opinion of Vertue, obtaineth the Kingdom.

Hircanus firſt made High Prieſt, and afterwards King

Now there was a certain Sect among the Jews, which were called Phariſees, who
joined themſelves with the Queen: Theſe people were thought to be of the godlieſt
ſort, and to be more ſkilful than others in interpreting the Scriptures; and *Alexandra*
favoured them the more, becauſe ſhe was much given to Religion. Theſe having by
G little and little inſinuated themſelves into her favour, domineer'd at their pleaſure,
diſplacing, diſpoſing, impriſoning, and reſtoring to liberty whom they pleaſed,
for no other purpoſe, but that they might enjoy the Profits and Commodities of

The Phariſees getting in favour with the Queen, are made her chief Governours, and enjoy all honours.

The year of the World, 3862. before Chriſt's Nativity, 100.

Alexandra willingly obeyeth the Phariſees.

The Phariſees by their envy and Accuſations are the death of many good men.

Ariſtobulus expoſtulateth with his Mother.

H the Kingdom; leaving to *Alexandra*, nothing but the Expences and Care of the Government. This Queen was always deſirous of high attempts, and daily ſtudied to increaſe her wealth: She levied two Armies, and hired many ſtrangers, whereby ſhe not only ſtrengthened her own Countrey, but alſo made her ſelf feared by other Nations. She ruled others, but her ſelf was ruled by the Phariſees, who at laſt killed *Diogenes*, a gallant man, and highly in favour with King *Alexander*; affirming, that through his counſel, the King commanded thoſe eight hundred before-mention'd to be crucified: And further, they perſwaded the Queen *Alexandra*, that ſhe ſhould put to death all others, through whoſe counſel *Alexander* her Husband had been incited againſt thoſe eight hundred. The Queen being blinded with Superſtition, thought it unlawful to I deny any thing which they requeſted: ſo that they put to death whom they pleaſed, till ſuch time as the chiefeſt of thoſe, who were in this danger, in humble wiſe came to *Ariſtobulus*, who perſwaded his Mother to ſpare ſome, and to baniſh others, who ſhe thought had deſerved puniſhment; which Exiles diſperſed themſelves through the whole Countrey. Now *Alexander* ſent an Army to *Damaſcus*, and becauſe *Ptolomey* daily vexed the City, ſhe took it without doing any thing worthy of memory. She alſo ſolicited *Tigranes*, King of *Armenia*, with Gifts and Promiſes (who with an Army had beſieged *Ptolemais*, wherein *Cleopatra* was) but he, for fear of troubles in his own Countrey, in that *Lucullus* had entred into *Armenia*, withdrew himſelf from thence.

Ariſtobulus proclaimeth himſelf King.

Alexandra impriſoneth *Ariſtobulus*'s Wife and Children.

The year of the World, 3863. before Chriſt's Nativity, 99.

Alexandra dieth, and *Hircanus* ſucceedeth her in the Kingdom.

Ant. l. 14. *c.* 1.

The Brethren contending for the Kingdom, are accorded upon certain conditions.

Ant. lib. 14. *cap.* 2, 3, 4.

Shortly after *Alexandra* falling ſick, her youngeſt Son *Ariſtobulus*, with his Servants (which were many in number, all truſty, and in the heat of their youth) got all the K Caſtles; and hiring Soldiers with the money he found in thoſe Caſtles, he proclaimed himſelf King But *Alexandra* (pitying the complaints of *Hircanus*) impriſon'd the Wife and Children of *Ariſtobulus*, in a Caſtle near the North part of the Temple, which in old time was called *Baris* (as we ſaid before) afterwards *Antonia*, from *Antonius*, as in like manner *Sebaſte* and *Agrippias*, other Cities were named of *Auguſtus* and *Agrippa*. But *Alexandra* died before ſhe could revenge *Hircanus* of the wrongs which *Ariſtobulus* had done him. This Queen reigned nine years, and left *Hircanus* in poſſeſſion of all, whom during her life time ſhe had advanced to the Kingdom. But *Ariſtobulus* being both ſtronger in power and greater in authority, encountred with his Brother about L *Jericho*; where many of *Hircanus*'s Soldiers forſaking their King, fled to *Ariſtobulus*; ſo that he, and the remnant that followed him, were forced to fly into the Caſtle called *Antonia*, where he found Hoſtages to redeem them, for (as we have already ſaid) *Ariſtobulus* his Wife and Children were impriſoned in that place: And leſt any worſe miſhap ſhould betide him, he concluded a Peace, upon condition that *Ariſtobulus* ſhould be King, and that he, as Brother to the King, ſhould enjoy ſome other Dignities. Upon theſe Conditions they were made friends in the Temple, where in the preſence of all the people they friendly embraced each other; which when they had done, they changed houſes, and *Ariſtobulus* went to the King's Palace, and *Hircanus* to *Ariſtobulus*'s houſe.

M

CHAP. V.

Of the War between Hircanus *and the* Arabians; *and of the taking of* Jeruſalem.

Antipater perſwadeth *Hircanus* to fly to *Aretas* King of *Arabia*, and to crave his aſſiſtance to recover his Kingdom.

Antipater with *Hircanus* fly from *Jeruſalem* by night, to *Aretas* King of *Arabia*.

Aretas furniſheth *Hircanus* with fifty thouſand Soldiers.

NOW a ſudden fear invaded all the Enemies of *Ariſtobulus*, when they ſaw him (contrary to all expectation) made King; and eſpecially *Antipater*, above all others, whom *Ariſtobulus* had long hated. This *Antipater* was an *Idumæan* born; and for N Nobility and Riches, the chief, and beſt reputed of his Nation. This man perſwaded *Hircanus* to fly to *Aretas* King of *Arabia*, and crave his help to ſet him in his Kingdom: He exhorted *Aretas* likewiſe to receive *Hircanus*, and to help him to recover his Kingdom; ſpeaking much againſt the manners of *Ariſtobulus*, and praiſing *Hircanus*: Adding, that he being King of ſo famous a Nation, ought to aſſiſt thoſe who were unjuſtly oppreſſed; and that *Hircanus* had manifeſt injury offered him, being forced to forſake his Kingdom, which by the right of Succeſſion, was due unto him. After he had thus made his way, he took in the night time *Hircanus*, and fled with him out of the City; and making all haſte poſſible, they arrived ſafe at a Town called *Petra* (a Town O where the Kings of *Arabia* are accuſtomed to keep their Court) there he delivered *Hircanus* into the King's hands, and by many gifts and intreaties, obtained of him that he would aſſiſt him to recover his Kingdom. And to the effecting of the ſame, *Aretas* gave him an Army of fifty thouſand Horſe and Foot; which power, *Ariſtobulus* not able

A able to reſiſt, was overcome at the firſt onſet, and forced to fly to *Jeruſalem*. *Aretas* beſieged him there, and he had been ſurely taken, if *Scaurus*, a Captain of the Romans, taking opportunity at thoſe troubles, had not raiſed the Siege: For *Pompey* the Great, (who warred againſt *Tigranes*) ſent him out of *Armenia* into *Syria*: And he coming to *Damaſcus*, found it newly taken by *Metellus* and *Lollius*; wherefore, underſtanding how matters ſtood in *Judæa*, he haſted thither in hope of a booty. As ſoon as he entred into the confines of the Countrey, both the Brethren ſent their Ambaſſadors to him, deſiring him to take their parts: But *Ariſtobulus* having ſent him four hundred Talents, theſe made him neglect Juſtice; for *Scaurus* upon receipt of that Sum, ſent Meſſengers to the Arabians and *Hircanus*, threatning the diſpleaſure of the Romans and *Pom-* B *pey*, except they would preſently raiſe their Siege: Whereupon *Aretas* being much terrified, returned out of *Judæa* to *Philadelphia*, and *Scaurus* to *Damaſcus*. Yet it ſufficed not *Ariſtobulus*, that he had eſcaped from being taken; but gathering all his Forces together, he purſued his Enemies; and joyning Battel with them about *Papyron*, he ſlew ſix thouſand of them; in which number was *Cephalon*, *Antipater*'s Brother; but *Hircanus* and *Antipater* being deſtitute of the Arabians help, thought fit to ſeek for ſuccour from the Romans, who had hinder'd them from receiving that of the Arabians. For which cauſe, as ſoon as *Pompey* had enter'd *Syria*, and was come to *Damaſcus*, they in humble manner addreſſed him with many gifts, and made the ſame remonſtrances to him, that they had made before to *Aretas*; earneſtly requeſting him, that he would C conſider the violence offered by *Ariſtobulus*, and reſtore *Hircanus* to the Kingdom, to whom both by Birthright, and for his virtue, it was due.

The year of the World, 3673. before Chriſt's Nativity, 89.

Scaurus Captain of the Romans.

The year of the World, 3899. before Chriſt's Nativity, 63.

Scaurus receiveth four hundred Talents from *Ariſtobulus*, and commandeth the Arabians and *Hircanus* to depart out of the Countrey.

Antipater and *Hircanus* ſeek for *Pompey*'s help.

Ariſtobulus, who became confident in that he had gained *Scaurus* by Preſents, failed not to repair to *Pompey* alſo, and he went with the Equipage and Pomp of a King; but not abiding to debaſe himſelf, and thinking it diſparagement longer to pay him reſpects in more abject manner than beſeemed a King, he returned to *Dioſpolis*: Whereat *Pompey* being angry, at the requeſt of *Hircanus* and his followers, he went againſt *Ariſtobulus*, accompanied both with the Roman Army, and the Syrians, their Auxiliaries. When they had paſſed *Pella* and *Dioſpolis*, and came to *Corea*, (where the Confines of *Judæa* begin) as they paſſed through the midſt of the Countrey, they underſtood that *Ariſtobulus* was fled to *Alexandrium* (a Caſtle ſtrongly built, and ſcituate upon a very high D hill.) *Pompey* arriving there, ſent Meſſengers to him, commanding him to deſcend: Which imperious manner of ſo proceeding, appearing inſupportable to *Ariſtobulus*, he determined rather to hazard himſelf, than obey. But when he ſaw that the People began to fear, and that his friends adviſed him to conſider the power of the Romans, whoſe ſtrength he was no ways able to reſiſt; he followed their counſel, and came to *Pompey*; where having alledged many reaſons to ſhew that he had juſt Title to the Crown, he returned again into the Caſtle. And afterwards, being urged by his Brother to come and plead his Title, he came, and returned thither again, without contradiction from *Pompey*: As he fluctuated thus betwixt hope and fear, and doubted how E the matter would go with him, he reſolved to go to *Pompey*, and tell him that he would do all that he ſhould deſire of him; but as he was in the midſt of his way, fearing leſt he ſhould ſeem to derogate any thing from the Majeſty of a King, he returned back again. *Pompey* willed him to write to the Governours of his Towns and Caſtles to ſurrender (becauſe he had commanded them not to do it, except they received Letters written by his own hand:) In this he fulfilled *Pompey*'s mind; yet being angry and diſcontented, he departed to *Jeruſalem*, and now fully determined to fight with *Pompey*: But *Pompey* not thinking it beſt to give him time to prepare himſelf, followed him with all ſpeed: and ſo much the more willingly, becauſe that near *Jericho*, he had news of *Methridates* his death. This is the fruitfulleſt place of *Judæa*, F where there are great ſtore of Palms and Balm. This Balſam is a Shrub, whoſe Stem being cut with ſharp ſtones, droppeth Balm out of the wounds thereof, which men gather as it droppeth from them. After he had reſted there that night, in the morning he haſted to *Jeruſalem*. At his ſudden arrival, *Ariſtobulus* being diſmayed, in humble manner came to him, and by promiſing him money, and to yield himſelf and the City into his hands, he appeaſed his anger. But he performed no part of his promiſe; for his Aſſociates would not ſuffer *Gabinius* (who was ſent for the money) to enter into the City: For which cauſe *Pompey* being moved to diſpleaſure, retain'd *Ariſtobulus* in Priſon; and coming near the City, he took a view at what place it might be eaſilieſt entred, for he did not lightly perceive how he could batter the Walls, they were ſo G ſtrong. Moreover, there was a deep Ditch before the Wall; and hard by he beheld the Temple ſo fortified, that though the City were taken, it might be a ſecond Refuge for the Enemy. Whilſt thus he long deliberated what to do, there aroſe a Sedition within

Ant. lib. 14. *cap.* 6, 7.

Pompey furniſhed with the Syrians and Roman Army, ſetteth forth againſt *Ariſtobulus*.

Pompey commandeth *Ariſtobulus* to deſcend.

Ariſtobulus reſorteth to *Pompey*.

Ariſtobulus intends to fight with *Pompey*. *Hedio. Idumæa.*

Pompey beſiegeth *Jeruſalem*.

Ariſtobulus humbly preſenteth himſelf to *Pompey*. *Ant. lib.* 14. *cap.* 7, 8.

Pompey vieweth the City which way it might moſt eaſily be battered.

Sedition within the City betwixt *Hircanus* and *Ariſtobulus*'s friends.

The year of the World, 3903. *before Christ's Nativity*, 59.

Pompey and his enter the City, and ſearch the King's houſe. *Ariſtobulus* his friends fly to the Temple.

Twelve thouſand Jews ſlain in the Temple. *Pompey* and his followers enter the Sanctuary. *Pompey*'s Continency.

Hircanus made High Prieſt.

within the City; wherein *Ariſtobulus*'s Confederates thought it beſt to fight, and de- H
liver the King out of Priſon: But thoſe that favoured *Hircanus*, would that the Gates
ſhould be opened to *Pompey*. At laſt, *Ariſtobulus*'s Friends not prevailing, fled into
the Temple; and to the end that they might fight it out to the laſt, they cut down
the Bridge which leads out of the City into the Temple. When the reſt had received
the Romans into the City, and delivered to them the King's Palace, *Pompey* ſent a
Captain called *Piſo*, with Soldiers to ſeize the ſame; who leaving a Gariſon in the
Town (ſeeing he could not perſwade none of them that were in the Temple to peace)
prepared all things neceſſary to batter it. All which time *Hircanus* and his friends
ſhewed themſelves ready to help them to their power, and to do whatſoever they were
commanded. *Pompey* at the North ſide filled the Ditch and Valley with earth, which I
his Soldiers carried; though by reaſon of the great depth, and for that the Jews made
reſiſtance, it was a hard thing to be done; and it had been left undone, had not *Pom-
pey* (obſerving the ſeventh day, wherein the Jews Religion obliged them to abſtain
from all labour) cauſed it to be filled up thoſe days; forbidding the Soldiers to fight
at that time, to the intent he might fill the Ditch more conveniently (for it was lawful
for the Jews only to do what was neceſſary to ſuſtain and defend their Lives upon the
Sabbath). At laſt, when the Ditch was filled, and the Towers were built upon the
Rampire, he battered the Walls with thoſe Engines that he brought from *Tyre*; but
they were beaten back by thoſe who reſiſted from the top of the Walls who rouled ſtones
at them: Againſt the violent power whereof, the Towers that were built in that K
Quarter, being of a great and goodly building, reſiſted extremely well. But the Ro-
mans found hard work in this place, and *Pompey* admired the valour of the Jews; that
being amongſt the thickeſt of their Enemies Darts, they omitted no Ceremony of their
Religion; but (as though they had had firm peace) they every day obſerved their
Ceremonies, offered Sacrifices, and moſt diligently performed the Divine Service; yea,
though every day they were killed at the Altar, they ceaſed not from the lawful Rites
of their Religion. At laſt, in the third Month of the Siege, during which ſcarcely one
Tower was beaten down, they brake into the Temple; and the firſt that attempted to
climb over the Wall, was *Cornelius Fauſtus*, *Sylla*'s Son; and after him two Centurions,
Furius and *Fabius*, with their Regiments; who compaſſing the Temple about (while L
ſome ſought to hide themſelves, and others reſiſted) they ſlew them all. There were
many Prieſts alſo among the reſt: who, although they ſaw the Enemies with naked
Swords ruſhing upon them, yet being nothing at all diſmayed thereat, continued ſtill
their Sacrifices, and were ſlain even whilſt they offered and incenſed in the Temple;
preferring the duty they ow'd to their Religion, even before their own ſafety. Many
alſo were ſlain by their own Countrey-men that favoured the adverſe part, and many
caſt themſelves down headlong upon the Rocks; others in their fury, having deſperately
fired all things upon the Walls, burnt themſelves for company. So that twelve thou-
ſand Jews were ſlain, but very few Romans, though many hurt: And amongſt all that
Maſſacre, there was nothing ſo grievous to the Jews, as that the Holy Sanctuary M
(which never any one ſaw before that time) was revealed to ſtrangers. For *Pompey*,
with his followers, came into the Temple, where it is lawful for none but the High Prieſt
to come, and ſaw the Candleſticks, Lamps, Table, Cenſers, and all the Golden Veſ-
ſels, and whatſoever was within the Temple. Moreover he beheld the great quantity
of Odoriferous Drugs, which were kept in ſtore in that place, and two thouſand Talents
of Holy Money; yet did he not take away theſe things, nor any thing elſe belonging
to the Temple. But the day after it was taken, he commanded the Sacriſtans to
purge and make clean the Temple, and to offer the uſual Sacrifice. He likewiſe con-
firmed *Hircanus* High Prieſt (who had in all things ſhewed himſelf very forward, and
eſpecially at the time of the Siege; and alſo hindred a multitude of People from joyn- N
ing themſelves with *Ariſtobulus*) and thus, like a good Captain, he got the good will
of the People more by love, than by fear.

Pompey cauſeth the chiefeſt Conſpirators to be beheaded.

Pompey delivereth many goodly Cities from the ſubjection of the Jews.

Amongſt others that were Captives, there was *Ariſtobulus*'s Father-in-law, who was
alſo his Uncle: as for thoſe that had been the chief cauſe of theſe Wars, *Pompey* cauſed
them to be beheaded. He rewarded *Fauſtus* likewiſe, and thoſe who had fought vali-
antly with him, with very rich Gifts, and impoſed a Tribute upon *Jeruſalem*, and took
from that Nation the Cities which they had gotten in *Cœloſyria*, and appointed them
to be governed by him who then was Preſident for the Romans; making them keep
within the bounds of their own Countrey. And in favour of *Demetrius* of *Gadara*
(a freed man of his) he re-edified *Gadara*, which the Jews had deſtroyed: He O
delivered the Mediterranean Cities from their Government (for they had not as yet
deſtroyed them, becauſe they were ſuddenly prevented) namely, *Hippion*, *Scychopolis*,

Pella,

A *Pella*, *Samaria*, *Mariſſa*, *Azotus*, *Jamnia*, and *Arethuſia*. The Towns alſo upon the Sea-coaſts, *Gaza*, *Joppa*, and *Dora*, which was called *Straton*'s Tower, and afterward by *Herod* built ſumptuouſly, and called *Cæſarea*. All theſe Cities he reſtored to the Inhabitants, and joyn'd them to *Syria*. Of which, and of *Judæa*, and of all places from the Borders of *Egypt* to *Euphrates*, he made *Scaurus* Governour, leaving him two Legions of Souldiers. Which done, he took his journey to *Rome* by *Cilicia*, leading *Ariſtobulus* and his Family Captives, with his two Daughters, and two Sons; the elder whereof, called *Alexander*, eſcaped in the way; the younger, whoſe name was *Antigonus*, was with his Father and Siſters carried to *Rome*.

The year of the World, 3903. *before Chriſt's Nativity*, 59.

Ariſtobulus and his Family carried to *Rome*.

B

CHAP. VI.

Of the War of Alexander *with* Hircanus, *and alſo of* Ariſtobulus.

S*Caurus* advanced with his Army into *Arabia*; but being by the difficulty of the place hindred, that he could not come to *Petra*, he waſted all the Countrey adjoyning to *Pella*; although, whilſt he ſtayed to do this, he endured much evil; for C there aroſe a great Famine in his Army, notwithſtanding that *Hircanus*, by *Antipater*'s means, ſent them Victuals. *Scaurus* alſo ſent the ſame *Antipater*, as his familiar Friend, to *Aretas*, to perſwade him that by disburſing ſome money, he ſhould work his Peace. To which motion *Aretas* condeſcended, and gave him three hundred Talents, and ſo *Scaurus* with his Army departed out of *Arabia*.

Ant. lib. 14. *cap.* 9.
The Arabian is reconciled to *Scaurus*.
Ant. lib. 14. *cap.* 10.

In the mean time *Alexander* the Son of *Ariſtobulus* (who, in the way to *Rome*, eſcaped from *Pompey*) gathered together a great Army, and ſtraitly beſet *Hircanus*, waſting all *Judæa*; and hoped quickly to take *Jeruſalem*, becauſe the Wall which was deſtroyed by *Pompey*, had not been built up again. But *Gabinius*, a great Captain, who was ſent into *Syria* to ſucceed *Scaurus*, marched with an Army againſt him. Whereupon, fearing D the worſt, he aſſembled all the Forces he could, to make reſiſtance; ſo that he had ten thouſand Foot, and a thouſand and five hundred Horſe: He fortified alſo the commodious places of the Countrey: to wit, *Alexandrium*, *Hircania* and *Machæron*, which are near the Mountains of *Arabia*. *Gabinius* ſent *Marcus Antonius* before him with part of the Army, and followed after with the reſt; and certain choſen men out of *Antipater*'s Company, and other Companies of the Jews, whereof *Malichus* and *Pitholaus* were made chief, joyned themſelves with *Marcus Antonius*; and preſently after them followed *Gabinius* with all his company to meet *Alexander*.

Alexander, *Ariſtobulus*'s Son, gathers a great power againſt Hircanus.

The year of the World, 3904. *before Chriſt's Nativity*, 58.

Alexander gathereth ten thouſand Foot and fifteen hundred Horſe.
Antipater with his Forces goeth out to meet *Alexander*.

Alexander perceiving himſelf unable to encounter all thoſe united Forces, fled; but drawing near *Jeruſalem*, he was conſtrained to hazard the fight; where loſing to the E number of ſix thouſand (whereof three thouſand were taken alive, and other three thouſand ſlain) he eſcaped with the reſt: *Gabinius* purſued him, and as ſoon as he came to the Caſtle called *Alexandrium*, underſtanding that many Jews had forſaken their Colours, he, by promiſing them pardon, ſought to unite them to his party again; but when he perceived that they hammered on no abject reſolution, he ſlew the moſt of them; and for the reſt, he drove them into the Caſtle. In this Battel *Marcus Antonius* did many things worthy of renown; and although he had always ſhewed himſelf valiant, yet there eſpecially his courage appeared. *Gabinius* leaving ſome to beſiege the Caſtle, went to the Cities of the Province, and ſtrengthned thoſe that were not yet aſſaulted, and re-edified thoſe that were deſtroyed; and by his Commandment F *Scychopolis*, *Samaria*, *Anthedon*, *Apollonia*, *Jamnia*, *Raphia*, *Mariſſa*, *Dora*, *Gadara* and *Azotus*, and many more began to be inhabited, ſo that their Inhabitants joyfully returned and dwelt therein. Which when he had done, he returned to *Alexandrium*, and began a more cloſe Siege; whereat *Alexander* being terrified and made deſperate, ſent Ambaſſadors to him, beſeeching him to pardon him; promiſing to render unto him the Caſtles of *Machæron* and *Hircania*, which were in his power, beſides *Alexandrium*: All which, *Gabinius*, by counſel of *Alexander*'s Mother, deſtroyed, leſt they might be occaſion of new Wars, for the apprehenſion which this Princeſs had for her Husband, and for her other Children, Priſoners at *Rome*, made her omit nothing to endeavour to gain the affection of *Gabinius*. After this, *Gabinius* carried G *Hircanus* to *Jeruſalem*; and committing the Temple to his charge, he committed to others of the Nobility the care of the Commonwealth, and divided the whole Nation of the Jews into five parts and Governments, whereof one was eſtabliſhed at *Jeruſalem*, another

Alexander fighteth with his Enemies, and loſeth ſix thouſand men.
Marcus Antonius a Captain.
What Cities the Jews received to inhabit.
Ant. lib. 14. *cap.* 11.
Alexander's Mother ſtriveth to pacifie *Gabinius* with Rewards.
The change of the Government of the Jews.
Ant. lib. 14. *cap.* 12.

The year of the World, 3904. *before Chriſt's Nativity*, 58.

Ariſtobulus eſcaping from *Rome*, raiſeth new troubles. *Ariſtobulus* fighteth with the Romans.

The Romans obtain the victory, and carry away *Ariſtobulus* and his Son to *Rome*.

another at *Doris*, the third at *Amathon*, the fourth at *Jericho*, and the fifth at *Sephoris*, H a City of *Galilee*: and the Jews being delivered from the Government of one man only, willingly ſuffered themſelves to be ruled by an Ariſtocratical Government. But ſhortly after, *Ariſtobulus* eſcaping from *Rome*, raiſed new troubles; and gathering a great Army, partly of thoſe that deſired a change, and partly of ſuch as loved him before, took *Alexandrium*, and began to compaſs it again with a Wall: But hearing that *Gabinius* had ſent *Siſenna*, *Antonius* and *Servilius* againſt him with an Army, he went to *Machæron*; and diſmiſſing thoſe that were not fit for War, he took with him only eight thouſand armed men, amongſt whom was *Pitholaus*, Governour of them that were revolted, who with one thouſand men, fled out of *Jeruſalem*: But the Romans purſued them, and joyning Battel with them, *Ariſtobulus* with his men fought valiantly, I till being by force overcome; the Romans ſlew five thouſand of them, and almoſt two thouſand men fled into a Mountain; and the other thouſand, breaking the Ranks of the Romans with *Ariſtobulus*, retreated to *Machæron*; where the King hiding himſelf the firſt night amongſt the Ruines, hoping that having reſpit, he might gather another Army, and fortifie the Caſtle: But having for two days ſuſtained the Forces of the Romans with extraordinary courage, at laſt he was taken; and with his Son *Antigonus*, who had been impriſoned with him at *Rome*, he was carried to *Gabinius*, and from thence to *Rome*; where the Senate put him in Priſon; but his Sons they ſent into *Judæa*, becauſe *Gabinius* writ that he had ſo promiſed *Ariſtobulus*'s Wife, upon condition the Caſtles might be yielded.

Alexander, *Ariſtobulus*'s Son, once more provoketh the Jews to Rebellion. The Jews overcome by the Romans. *Gabinius* overcometh the Nabathæans in Battel. *Ant. lib.* 14. *cap.* 13. *Marcus Craſſus* taketh away the reſt of the Gold of the Temple.

K Whilſt *Gabinius* prepared to war againſt the Parthians, *Ptolomey* hindred him, being returned from *Euphrates*, into *Egypt*. *Antipater* and *Hircanus* aſſiſted him with all things belonging to the War; as Money, Weapons, Corn, and Men; and *Antipater* perſwaded the Jews, who kept the ways that lead to *Peluſium*, to ſuffer *Gabinius* to paſs. Now in the other part of *Syria*, at the departure of *Gabinius* there began a Commotion; and *Alexander*, *Ariſtobulus*'s Son, once more incited the Jews to Rebellion; and having gathered a mighty power, purpoſed to deſtroy all the Romans that were in that Countrey: Which *Gabinius* fearing (who was returned out of *Egypt* at the beginning of theſe tumults) he ſent *Antipater* before, who perſwaded ſome of the Rebels to be quiet; yet thirty thouſand remained with *Alexander*: For which cauſe he was very forward to L fight, and went out to Battel; near *Itabyrium* they fought, the Romans prevailed, and ten thouſand were ſlain, and the reſt were put to flight, and *Gabinius* returned to *Jeruſalem* by the counſel of *Antipater*; where having eſtabliſht all things, he marched thence, and overcame the *Nabathæans* in battel; he likewiſe permitted *Methridates* and *Orſanes*, two Parthian Noblemen, who were fled to him from the Parthians, ſecretly to depart, ſaying, that they had eſcaped from the Soldiers. In the mean time, *Craſſus*, who was appointed to be his Succeſſor, had *Syria* delivered him; and towards the maintenance of the Parthian Wars, he took all the Gold that was in the Temple of *Jeruſalem*, beſides the two thouſand Talents which *Pompey* had forborn to touch: But paſſing over *Euphrates*, he was both himſelf and his whole Army utterly overthrown; of M which matter it behoveth us not to ſpeak in this place. After the death of *Craſſus*, the Parthians endeavoured to enter *Syria*; but *Caſſius* who ſucceeded him in the Government, repulſed them; and having gotten the upper hand, he ſpeedily paſſed into *Judæa*; and taking *Tarichea*, carried away about three thouſand men Captive, and put *Pitholaus* to death, for gathering a company of ſeditious people to *Ariſtobulus* his part. He that counſelled his death was *Antipater*, who was married to a Noble Woman of *Arabia* called *Cypris*, by whom he had four Sons, *Phaſelus*, *Herod*, afterwards King, *Joſeph* and *Pheroras*; and one Daughter called *Salome*. His wiſe Conduct and Liberality got him the friendſhip of many Princes, and eſpecially that of the King of *Arabia*, to whoſe fidelity he committed his Sons when he undertook the War againſt N *Ariſtobulus*. But *Caſſius* made a Truce with *Alexander*, and in the mean time went to *Euphrates*, to hinder the paſſage of the Parthians; as we ſhall ſhew in another place.

Antipater's Wife a Noble Woman of *Arabia*.

CHAP.

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CHAP. VII.

The year of the World, 3917. before Chriſt's Nativity, 45.

Of the death of Ariſtobulus, *and the War undertaken by* Antipater *and* Mithridates.

AFter that *Cæſar* had forced the Senate and *Pompey* to flee beyond the *Ionian* Sea, and by that means made himſelf ſole Maſter of *Rome*, he ſet *Ariſtobulus* at liberty, and with two Legions of Men ſent him in haſte into *Syria*, hoping through his means ſpeedily to reduce both it, and alſo all places adjoyning to *Judæa*: But both the hope of *Cæſar*, and the forwardneſs of *Ariſtobulus* were fruſtrated by ill B Fortune; for *Ariſtobulus* was poyſoned by *Pompey*'s Favourers, and even in his own Country his body lay unburied, which notwithſtanding was preſerved from putrefaction with Honey, till ſuch time as *Antonius* ſent it to the *Jews*, commanding them to bury it in the Sepulchre of the Kings. His Son *Alexander* alſo was beheaded at *Antioch* by *Scipio*, being firſt according to the tenour of *Pompey*'s Letters accuſed before the Tribunal-ſeat, of ſuch things as he had committed againſt the *Romans*. *Ptolomy* Prince of *Chalcis*, which is upon Mount *Libanus*, ſent his Son *Philippio* to *Aſcalon*, to the Widow of *Ariſtobulus*, to counſel her to ſend her Son *Antigonus* and her Daughters to him. *Philippio* falling in love with the youngeſt named *Alexandra*, took her to Wife. But ſometime after he was put to death by his Father, who himſelf Married this *Alexandra*; and for that affinity ſake, was more careful of her Brethren. After C the death of *Pompey*, *Antipater* ſought all means to get into *Cæſar*'s favour: and when *Mithridates* of *Pergamena* was hindred by the Gariſon at *Peluſium* to paſs further with an Army into *Egypt*, and was by that means ſtayed at *Aſcalon*, *Antipater* not only perſwaded the *Arabians* to aſſiſt him, but he himſelf ſeconded him with almoſt three thouſand armed *Jews*. Moreover, he incited the Potentates of *Syria* and *Ptolomy* who inhabited *Libanus*, and *Jamblicus*, and his Son *Ptolomy* to aſſiſt him; for whoſe ſakes the Cities of that Country did willingly undertake the War. And now *Mithridates* ſtrengthened by *Antipater*'s means, came to *Peluſium*; and becauſe they would not ſuffer him to paſs, he beſieged the City. In which ſiege *Antipater* ſhewed his Valour; for making a breach on that ſide of the Wall where his Quarter was, D he firſt of all with his Company brake into the City, and ſo *Peluſium* was taken. After which the Inhabitants of the Province bearing the name of *Onias*, reſolved not to ſuffer him to paſs any further: But *Antipater* handled the matter ſo diſcreetly with them, that they did not only ſuffer him to paſs, but alſo ſupplied Victuals for his Army. Whereupon the City of *Memphis* would not fight, but yielded of their own accord to *Mithridates*: ſo that paſſing through *Delta*, he fought with the other *Egyptians*, in a place called, *The Camp of the Jews*; and being with all his Company in danger, he was reſcued by *Antipater*, who marching along the River ſide, ſet upon and diſcomfited the left wing of the Enemies battel, and ruſhing upon them that E preſſed upon *Mithridates*, he ſlew many, and purſued the reſt that fled, till he got their Camp, and all this with the loſs of fourſcore Men. But *Mithridates* loſt eight hundred Men; and being thus againſt all hope preſerved from being cut in pieces, he was without all envy a true witneſs before *Cæſar* of all that *Antipater* had done and deſerved. VVhereupon *Cæſar* rewarded his Courage with praiſe and promiſes, and ſo made him forward to hazard himſelf for him. In a word, he proved and ſhewed himſelf a ſtout VVarriour, and the many wounds he had in every part of his body, were badges and teſtimonies of his Valour and Vertue. Afterward when the eſtate of *Egypt* was quiet, *Cæſar* returned into *Syria*, where he made him a Citizen of *Rome*, and granted him the Immunities thereof; adding ſo many other proofs of his eſteem and F affection, that he render'd him worthy of envy; and for his ſake confirmed *Hircanus* in the High-Prieſthood.

Ant. lib. 14. *cap.* 14. *Cæſar* delivereth *Ariſtobulus* from his bonds.

Ariſtobulus and his Son ſlain by *Pompey*'s friends.

Ant. l. 14. *c.* 5. *Ptolomæus.* Son marrieth *Antigonus* younger Daughter, and for that cauſe is ſlain by his Father.

Ant. lib. 14. *cap.* 16.

Mithridates goeth to *Peluſium*, and thereby obtaineth *Antigonus*'s help.

Mithridates's Victory againſt the *Egyptians*.

Antipater performeth many noble exploits, and expoſeth himſelf to all dangers for *Cæſar*'s ſake.

Cæſar maketh *Antipater* a free Citizen of *Rome*.

CHAP. VIII.

How Antipater *was accuſed before* Cæſar; *of the Prieſthood of* Hircanus, *and how* Herod *made War.*

Antigonus, *Ariſtobulus*'s Son, cometh to *Cæſar* to accuſe *Pompey*'s friends for his fathers death.

AT the ſame time *Antigonus*, the Son of *Ariſtobulus*, repairing to *Cæſar*, was againſt G his Will a cauſe of *Antipater*'s greater felicity: for coming to complain of his Father's death (who was, as it was thought, poyſon'd by *Pompey*'s Partiſans;) with as great hatred as ſorrow he accuſed *Hircanus* and *Antipater* of having been the cauſe

The year of the World, 3917. *before Chriſt's Nativity*, 45.

Antigonus falſly accuſeth *Hircanus* and *Antipater*.

Antipater caſting off his garment, ſheweth his many wounds.

that he and his Brethren had been ſo unjuſtly driven out of their native ſoil, and that their Country had ſuffer'd ſo great Calamities only to ſatisfie their Paſſion: alledging H that they had ſent aid into *Egypt* to *Cæſar*'s Forces, not for good Will, but for fear, and that hereby they might blot out the memory of the good will they had born to *Pompey*. At theſe words *Antipater* (drawing aſide his veſture) ſhewed the number of his wounds, ſaying, it was not needful to uſe words to prove what affection he had born to *Cæſar*; for his very body ſhew'd it, although he himſelf held his peace: adding, that he admired the impudent boldneſs of *Antigonus*, who being Son to an Enemy of the *Romans*, and a fugitive from *Rome*, and as inclinable as his Father to Rebellion, dar'd to accuſe before the *Roman* Emperour others that had been always faithful to him; and that inſtead of accounting himſelf happy in having his I Life preſerv'd, hop'd to obtain ſuch favours and aſſiſtance as he had no need of, and which he deſir'd not but to make uſe of the ſame to raiſe Seditions againſt thoſe to whom he ſhould be beholding for them.

Cæſar createth *Hircanus* High Prieſt, and to *Antipater* he giveth the Government of *Judæa*.

Ant. lib. 14. *cap.* 16.

Antipater repaireth the Walls of his Country.

Antipater chargeth his Subjects to obey *Hircanus*.

Which when *Cæſar* heard, he ſaid that *Hircanus* was moſt worthy to be High Prieſt, and bad *Antipater* name what Charge he would have: who leaving that to the pleaſure of the Giver, he was made Governour of all *Judæa*. And moreover he obtained leave to re-edifie the razed Walls of his Country; and *Cæſar* commanded that this Decree ſhould be engraven in Tables of Braſs and in the Capitol, that it might be a memorial in time to come of *Antipater*'s Juſtice and Vertue. *Antipater* having attended *Cæſar* out of *Syria*, firſt of all repaired the ruined Walls of his Country, which *Pompey* K had razed: and going throughout all the Country, he threatned the obſtinate, and perſwaded the ſeditious to obedience, admoniſhing them, that if they obeyed *Hircanus*, they might live in Wealth and Peace, and enjoy happineſs; but if they ſuffered themſelves to be led away with the vain hopes of thoſe, who for their private commodity ſought alteration, then they ſhould find him inſtead of a Governour, a ſevere Maſter, and *Hircanus* inſtead of a King, a Tyrant; and the *Romans* and *Cæſar*, inſtead of Friends, deadly Enemies: for that they would not ſuffer his Power to be overthrown, whom they themſelves had eſtabliſhed King. *Antipater* in ſpeaking thus, conſidered himſelf and the need of providing for the ſafety of the State, becauſe he well knew the ſloth and ſtupidity of *Hircanus*. He made *Phaſælus* L his Eldeſt Son, Governour of the Army, and of *Jeruſalem*, and of the whole Province; and ſent *Herod*, his youngeſt Son, to govern *Galilee* (although he was very young) who being by nature Valiant and Ambitious, ſought out occaſion to ſhew his brave Mind. He took *Ezechias*, Captain of a troop of Thieves, who, as he underſtood, were wont to prey upon the confines of *Syria* with a great multitude, and put him to death, with many other Thieves: Which thing was ſo grateful to the *Syrians*, that in all Towns and Villages they made ſongs of *Herod*, as though he had reſtored them to Peace and to their Poſſeſſions. This action alſo made his Merit known to *Sextus Cæſar*, who was *Cæſar* the Emperor's Kinſman and Governour of *Syria*. *Phaſælus* alſo ſtriving to exceed the vertue and gallantry of his Brother, us'd M all his endeavours to win to himſelf the good will of the Inhabitants of *Jeruſalem*: ſo that during the time, he governed the City, he did nothing inſolently or by force. For which cauſe the People honoured *Antipater* no leſs than if he had been their King, yet was his fidelity and affection never the leſs towards *Hircanus*. But it is impoſſible that any Man that liveth in proſperity, ſhould not be envied. For *Hircanus*, although before time he were moved ſomething at the glory of the Father and the young Men, and eſpecially with the proſperous ſucceſs of *Herod*; yet in particular he was ſtirred up by many envious Perſons (who uſe to haunt the Courts of Princes) who were grieved that *Antipater* and his Sons ruled without offence. Theſe Men told *Hircanus* that he only enjoyed the bare name of a King, and that *Antipater* and his Sons ruled N all; and that he would ſo long permit and wink at them, till at the laſt, they would make themſelves Kings; for they now did no more pretend themſelves to be Miniſters, but leaving that Title, they acted as Lords and Soveraigns, without any regard or reverence towards him; as appeared in *Herod*, who had put to death a great multitude of *Jews* againſt the Law, whereas neither by word of mouth, nor by writing, the King had given him any ſuch authority: and that *Herod*, if he were not a King but a private Perſon, was to be brought into judgment, there to anſwer the matter, and ſhew the King a reaſon, and ſatisfie the Laws of his Country; which permit no Man to be put to death, before by Law he be convicted. By theſe perſwaſions *Hircanus* grew angry: ſo that not concealing his wrath, he cauſed *Herod* O to be ſent for to anſwer the matter: who both for that his Father advertiſed him thereto, and becauſe he truſted to the equity of his cauſe, firſt leaving a Gariſon in

Phaſælus and *Herod*, *Antipater*'s Sons.

Herod's fortitude.

Herod baniſheth the thieves out of *Syria*.

Phaſælus obtained the favour of the People of *Jeruſalem*.

Hircanus animated by envious Men againſt *Antipater* and his Sons.

Herod called to his anſwer before the Council.

A in *Galilee*, he repaired to the King, accompanied with a ſufficient Guard, not ſo great as to give jealouſie to *Hircanus*, nor ſo ſmall as to expoſe him to the attempts of his Adverſaries. *Sextus Cæſar*, who lov'd the young Man much, and feared leſt any evil ſhould betide him amongſt his Enemies, ſent to *Hircanus*, warning him to abſolve *Herod* from the Crimes of which he was accus'd. Which *Hircanus*, who alſo loved *Herod*, made no difficulty to do. But *Herod*, ſuppoſing he had done it unwillingly, went to *Damaſcus* to *Sextus*, purpoſing not to appear, if hereafter he were ſent for. Hereupon *Hircanus* was once again incited againſt *Herod* by his Enemies, who certified him that he was gone away in a rage, with deſign to enterprize ſomething againſt him: which *Hircanus* believing, knew not what to do, ſeeing his Enemy more potent than himſelf.

The year of the World, 3922. *before Chriſt's Nativity*, 40.

Hircanus abſolveth *Herod*. *Hircanus* once more incited by the wicked.

Shortly after, *Sextus Cæſar* proclaimed him General of the Army, both in *Syria* and *Samaria*; ſo that now he was greatly to be feared by *Hircanus*, not only for that he was highly in favour with the Commonalty, but alſo for the Forces which he commanded. Hereupon *Hircanus* fell into extreme fear, verily perſwading himſelf that *Herod* with his whole Army would preſently come againſt him. Neither was his ſuſpicion vain: for *Herod* angry at the pretended Crime whereof he was accuſed, came with a great Army to *Jeruſalem*, intending to depoſe *Hircanus*; which he had effected, had not his Father and Brother gone forth to meet him, and pacified him, intreating him that he would account that terrour (wherein he had put his Enemies) C and his own indignation a ſufficient revenge, and that he would ſpare the King, by whoſe favour he came to be ſo potent; adding moreover, that he ought not to take it ill that he was called to anſwer his accuſations, ſince he was acquitted of them, and conſequently ought to ſhew himſelf grateful to the King who had ſaved his life. Moreover, that Prudence obliged him to conſider the fortune of War, together with the cauſe thereof; that the juſtice of *Hircanus*'s ſide might do more for him than a whole Army; and that he ought not to hope for Victory, being to fight againſt his own King, who had always been gracious unto him, and never had thought of doing him hurt, but only being as it were urged thereunto by ſome of his Council, who through meer envy, and to ſatisfie their own paſſions, had framed a ſhadow of an D accuſation againſt him. *Herod* was ſatisfied herewith, and ſuppos'd it to be ſufficient in order to his great deſigns, to have ſhewed his Forces and his Power unto his Nation.

Herod gathering a great Army cometh to *Jeruſalem* to depoſe *Hircanus*. *Herod* diſſwaded by *Antipater* from attempting againſt *Hircanus*.

At this time began Civil War among the *Romans* near *Apamia*, in which *Cæcilius Baſſus*, for the love he bare to *Sextus Pompey*, ſlew *Sextus Cæſar* at unawares, and made himſelf Governour of his Army; and other Captains of *Cæſar*'s to revenge his death, made after *Baſſus* with all their Forces; unto whom *Antipater* by his two Sons ſent aid, both for the ſake of *Cæſar* that was ſlain, and of him that was yet alive (for he was an entire friend and well-willer unto them both) and theſe Wars continuing long, *Marcus* came out of *Italy* to ſucceed *Sextus*.

Baſſus murdereth *Sextus Cæſar* by treaſon.

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CHAP. IX.

Cæſar*'s death.* Caſſius *comes into* Syria; Herod *ingratiates with him.* Malichus *poyſons* Antipater, *who had ſaved his Life. For which* Herod *cauſes him to be ſlain.*

AT this time aroſe great and bloody Civil Wars amongſt the *Romans*, after *Cæſar* was ſlain by the Treaſon of *Caſſius* and *Brutus*, having ruled the Empire F three Years and ſeven Months. By reaſon of which Murther, their troubles daily increaſed, and the Nobility being at variance amongſt themſelves, every one followed that courſe, that they thought moſt expedient for themſelves. Whereupon *Caſſius* preſently marched into *Syria*, to take poſſeſſion of the Government of the Army which was about *Apamia*; where he made *Marcus* and *Baſſus* Friends, took the conduct of the Legions which they commanded, and raiſed the ſiege from *Apamia*, and leading the Army in his own Perſon, he forced every City to be Tributary, and Exacted without meaſure. He commanded the *Jews* to contribute ſeven hundred Talents: *Antipater* fearing his diſpleaſure, appointed his Sons and others of his Friends preſently to gather the Money; and eſpecially amongſt the reſt, he G gave this charge to one *Malichus* a friend of his. But *Herod* firſt of all got *Caſſius* his Favour, having brought him an hundred Talents which he had collected out of *Galilee*, which was his part or Province. As for the reſt, he accuſed them of

Marcus Sextus Succeſſor. *Ant. l.* 14. c. 2. *Julius Cæſar* ſlain by *Brutus* and *Caſſius*. *Caſſius* levieth Money in the Cities. *Herod*, *Caſſius*, Friends. *Caſſius* ſevere in his exactions.

The year of the World, 3922. *before Christ's Nativity*, 40.

Malichus forgetful of *Antipater's* kindneſs *Antipater* gathereth an Army againſt *Malichus*.

negligence, and was angry at the other Cities: So that having pillaged *Gophna*, and H
Ammauntes, and other two ſmall Cities, he march'd onwards with intent to kill *Malichus*,
for that he had been ſo careleſs and negligent in gathering the Tribute money.
But *Antipater* (preſently disburſing unto *Caſſius* an hundred Talents) ſaved both him
and all the reſt of the Cities. Yet *Malichus* after *Caſſius* was departed, did no more
remember how beneficial *Antipater* had been unto him, but oftentimes treacherouſly
laid wait to murther him becauſe he hindred and withſtood his villanous pretenſions;
notwithſtanding that himſelf had often confeſſed that *Antipater* had ſaved his life.
Antipater fearing both his power and ſubtilty, paſſed over the River *Jordan* to gather
an Army, that he might prevent thoſe Treacheries. But *Malichus* being diſcovered,
ſaw nothing left for him to do but to diſſemble; and accordingly by many I
Oaths and Excuſes he won *Phaſælus*, chief of the Gariſon in *Jeruſalem*, and *Herod*, who
was Maſter of the Army, that they ſhould be a means to reconcile him unto *Antipater*.
Whereupon *Antipater* intreating *Marcus* (who was general of the Army in *Syria*,
and had determined to kill him) he was ſaved. The reaſon that *Marcus* would
have put him to death, was becauſe *Malichus* was of a turbulent and factious
ſpirit.

Octavius Auguſtus ſucceedeth after *Cæſar*. *Caſſius* promiſeth *Herod* after the War to make him King of *Judæa*. *Antipater* poyſoned by *Malichus*.

Herod intendeth to revenge his Father's death.

Malichus joyneth with *Hircanus*. *Caſſius* chargeth *Herod* by Letters to revenge his Father's death.

The decree of Fate laugheth at humane hope. *Herod's* Tribunes kill *Malichus*.

The young *Cæſar*, ſurnamed afterwards *Auguſtus*, and *Antonius* warring againſt *Caſſius*
and *Brutus*: *Brutus* and *Caſſius*, gathered an Army in *Syria*; and in conſideration of
the great capacity of *Herod*, they made him Procurator of all *Syria*, giving him a
band of Horſe and Foot. Moreover *Caſſius* promiſed him, that if the War had an K
happy end, he would make him King of *Judæa*. But it came to paſs, that the merit
of *Herod*, which rais'd this hope ſo high, was the cauſe of *Antipater* his Fathers
death. For *Malichus* being hereby put in fear, hired one of the King's Officers for a
certain ſum of Money to poyſon *Antipater*; by which means he died, being thus unjuſtly
rewarded for his good will toward wretched *Malichus*. He was a worthy Man
and fit to govern, and recovered the Kingdom, being loſt, for *Hircanus*: *Malichus*
(perceiving the People incenſed againſt him, becauſe they ſuſpected that he had poyſoned
Antipater) pacified and moderated their diſpleaſure by denying the Fact; yet
for his better ſecurity, he gathered about him a Guard of armed Men: for he thought
that *Herod* would not let the matter ſlip ſo, but would preſently come with an Army to L
revenge his Father's death. But by the counſel of his Brother *Phaſælus* (who ſent him
word not openly to encounter *Malichus*, leſt a Sedition might ariſe among the People)
he patiently permitted it ſo to be, and ſuffered *Malichus* to juſtifie himſelf, and celebrated
a ſolemn Funeral for his Father: which done, he went to *Samaria*, and appeaſed
the Sedition wherewith that City was diſquieted. After this he returned to *Jeruſalem*,
intending to celebrate the Feſtival, and having ſent certain of his armed Men before
him, he appointed the reſt to accompany him. But *Malichus*, who feared this approach
of his, ſolicited *Hircanus* to give order, that no ſtrangers ſhould intermingle themſelves
among the People, to diſturb their Devotion. But *Herod* contemning this Prohibition,
enter'd the City by night: whereupon *Malichus* once more came to him, M
and wept for *Antipater*. *Herod*, although he could very hardly bridle his diſpleaſure,
yet diſſembled the ſame: and ſent Letters to *Caſſius*, wherein he complained of his
Father's death. *Caſſius* already hated *Malichus* ſufficiently, and ſo he writ again to
Herod, willing him to revenge his Father's death; which that he might the better
effect, he ſecretly commanded the Captains of his Regiment to aſſiſt him. Now for
that after the ſurpriſal of *Laodicea*, all the beſt of the City came to *Herod*, bringing
Preſents and Crowns, he appointed this for a fit time of his intended revenge: which
Malichus ſuſpecting as he was near *Tyre*, he purpoſed ſecretly to get away his Son,
who was there a Pledge, and to flee into *Judæa*. But deſpair of his own ſafety urged
him to greater matters; for he hoped to incite the Jews to take Arms againſt the Romans,
whilſt *Caſſius* was now buſie in the War againſt *Antonius*; ſo that he thought N
he might eaſily depoſe *Hircanus*, and make himſelf King. But *God* prevented theſe
vain hopes: For *Herod*, ſuſpecting he had ſome great deſign, invited him and *Hircanus*
to Supper, in order to which he made a ſhew as though he had ſent one of his Servants
to cauſe a Banquet to be prepared, but indeed he ſent him to the Roman Captains
to tell them to lie in wait for *Malichus*: who remembring what charge *Caſſius* gave
them, came forth of the City to the ſhore next adjoyning to the Town, all armed
with Swords; where compaſſing *Malichus* round about, they killed him with many
wounds. *Hircanus* hereat aſtoniſhed, fell in a ſwoun, and being ſcarcely come to himſelf,
he demanded who killed *Malichus*; one of the Captains anſwered, that *Caſſius*
gave the commandment: whereupon he anſwered, truly *Caſſius* hath preſerved me O
and my Countrey, in killing him who was a Traytor to us both: but whether herein
he

A he ſpake as he thought, or that for fear he approved the fact, it is uncertain. Thus
was *Herod* revenged upon *Malichus*.

The year of the World, 3923. before Chriſt's Nativity, 39.

CHAP. X.

How Herod *was accuſed, and ſet free.*

After *Caſſius* was departed from *Syria*, there aroſe another Sedition in *Jeruſalem*,
B for *Felix* came with an Army againſt *Phaſælus*, to be revenged upon *Herod* for
killing *Malichus*. It chanced that *Herod* was at that time at *Damaſcus* with *Fabius*, a
Roman Captain, and would have come to aſſiſt *Phaſælus*, but by the way he fell ſick,
ſo that he could not ſuccour him: but it ſo fell out, that *Phaſælus* without any help,
did of himſelf overcome *Felix*, and afterwards reproached *Hircanus* as ungrateful, in
that he had both favoured *Felix*, and ſuffered *Malichus*'s Brother to ſeize upon di-
vers places (as already he had done, and eſpecially one of the greateſt ſtrength called
Maſſada:) Yet all theſe did not protect him from Herod, who was no ſooner recover-
ed of his ſickneſs, but preſently he retook them all, and at *Hircanus*'s requeſt per-
mitted him to depart. He alſo chaſed *Marion*, whom *Caſſius* had made Prince of the *Ty-*
C *rians* out of *Galilee*, who had got three Caſtles in that Countrey. As for the *Tyrians* that
he took, he ſpared their lives, and ſent ſome away with Rewards; whereby he got the
good will of the City, and the hatred of the Tyrant. When *Marion* had gotten into his
hands all *Syria*; and for the hatred he bore to *Herod*, took with him *Antigonus*, *Ari-*
ſtobulus's Son, and marched againſt him: and by *Fabius*'s means, whom *Antigonus* had
gained to himſelf by Money, he alſo got *Ptolomey* to aſſiſt him in this Expedition; which
Ptolomey was Father-in-law to *Antigonus*, and furniſh'd him with all neceſſaries. *Herod*
likewiſe having prepar'd himſelf againſt them gave them battle in the entrance into *Ju-*
dæa, and got the victory: and having put *Antigonus* to flight, he returned to *Jeruſalem*,
where he was honoured by all men for his courage in that victory; ſo that even they
D that before deſpiſed him, now by reaſon of his affinity newly contracted with *Hirca-*
nus, ſought his friendſhip and familiarity. This *Herod* long before this time had a
Wife which was a Noble woman of his own Countrey, named *Doris*, and had by her
a Son named *Antipater*: but he then married *Mariamne*, Daughter of *Alexander*
(who was *Ariſtobulus* his Son) and of *Alexandra Hircanus* his Daughter, by reaſon
whereof he came to be in favour with the King. But when *Caſſius* was ſlain near *Philip-*
pi, *Cæſar* departed into *Italy*, and *Antonius* into *Aſia*; at which time the chief of the Jews
came and accuſed *Phaſælus* and *Herod*, alledging that they by force got unto themſelves
the rule of the Country, and left *Hircanus* only the bare name of King. But *Herod*
being then preſent, ſo wrought himſelf into *Antonius*'s favour by a great ſum of Mo-
E ney, that he permitted not his Enemies to ſpeak one word more; who thereupon
returned home. Afterward an hundred Men of the moſt honourable amongſt the
Jews, repaired to *Daphne* near *Antioch* to *Antonius* (now doting on the love of *Cleo-*
patra) and offered an accuſation againſt the two Brethren, having choſen ſome of the
greateſt Quality and Eloquence to ſpeak for them, *Meſſala* undertook their defence
being aſſiſted by *Hircanus*. *Antonius* having heard both Parties, demanded of *Hirca-*
nus, whom he thought the fitteſt to Govern the Common-wealth? who anſwered,
Herod and his Brethren. Whereat *Antonius* was exceeding glad (for he had been
moſt courteouſly entertained by *Antipater*, when he came with *Gabinus* into *Judæa*;)
and thereupon he made them Tetrarchs, committing to them the rule of all *Judæa*:
F which, when the Jews Ambaſſadors miſliked, he put fifteen of them in Priſon, and
was near reſolving to put them to death; the reſt he ſent away, after he had treat-
ed them very ill: Whereupon there aroſe greater tumults in *Jeruſalem*, and the Jews
ſent another Embaſſage of a thouſand Men to *Tyre*, where *Antonius* reſided with an
intent to come againſt *Jeruſalem*. *Antonius* diſpleaſed with their Murmers and Com-
plaints, commanded the Magiſtrates of *Tyre* to kill all they could catch of the Jews,
and to maintain their Authority, whom he himſelf had conſtituted Tetrarchs. But
Herod and *Hircanus* went to theſe Deputies, who walked on the Sea-ſhore, admoniſh-
ing them earneſtly to be contented, leſt by their indiſcreet proceeding, they ſhould
become not only the cauſe of their own deaths, but alſo of War againſt their own Coun-
G trey; but becauſe they would not be reclaimed by theſe admonitions, *Antonius* ſent out
certain armed Men, who killed many of them, and wounded the reſt. *Hircanus* after this
diſaſter cauſed the dead to be buried, and the wounded to be cured, notwithſtanding

Ant. lib. 14. *cap.* 20.

Felix cometh with an Army againſt *Phaſælus*.

Phaſælus overcometh *Felix*, and reproacheth *Hircanus* with ingratitude.

Antigonus, *Ariſtobulus*'s Son put to flight by *Herod*.

Doris, Herod's firſt Wife of good birth, by whom he had *Antipater*.

The chiefeſt Jews repair to *Cæſar* to accuſe *Phaſælus* and *Herod*.

Ant. lib. 14. *cap.* 21.

Antonius maketh the two brothers Tetrarchs.

The Jews once more complain againſt the two brothers.

Antonius commandeth in *Tyre*.

The year of the World, 3923. *before Chriſt's Nativity*, 39.

all this, they that eſcaped would not contain themſelves in peace, but ſo troubled the City that *Antonius* in diſpleaſure, ſlew thoſe that he had in hold.

CHAP. XI.

Of the War of the Parthians *againſt the* Jews. *Of the flight of* Herod, *and his being made King of* Judæa.

Ant. lib. 14. *cap.* 21. *Lyſanias* perſwadeth *Barzapharnes* to depoſe *Hircanus*, and entitle *Antigonus*.

TWo years after this, and when *Barzapharnes*, a great Noble man of the *Parthians*, governed *Syria* with *Pacorus* the King's Son, *Lyſanias* who had ſucceeded his Father *Ptolomæus*, Son of *Minæus*, promiſed them a thouſand Talents, and five hundred Women, to put *Antigonus* in poſſeſſion of the Kingdom of *Judæa*, and depoſe *Hircanus*. Being induced by theſe promiſes, *Pacorus* march'd along the Sea-coaſt, and *Barzapharnes* paſs'd through the midſt of the Countrey. But amongſt the reſt of the places bordering on the Sea, the *Syrians* would not receive *Pacorus* (notwithſtanding the Citizens of *Ptolemais* and *Sidon* had given him entertainment) wherefore he gave part of his Horſe unto one who was the King's Butler, called *Pacorus* (as himſelf was,) commanding him to paſs into *Judæa*, and learn what their Enemies meant to do, and to help *Antigonus* where need required. As they waſted the Country about *Carmel*, many Jews came of their own accord, and joyned with *Antigonus*, ſhewing themſelves very prompt to fight; for which cauſe he ſent them before to take a place called *Drymos*; where having fought with his Enemies, and put them to flight, he purſued them with all ſpeed as far as *Jeruſalem*: And his number being augmented, he came to the King's Palace. But *Hircanus* and *Phaſælus* met them with a ſtrong Company, and fought with them in the Market-place, where the Enemies were forced to fly, and part of them were by *Herod* ſhut up in the Temple; and he appointed to keep them ſixty Men, which he placed in the Houſes next adjoyning. But the people bearing a grudge to the two Brethren, ſet the Houſes on fire: Whereat *Herod* being angry (for that his Men were conſumed with fire) ſet upon the People, and killed a great many of them, and every hour one laid wait for another, ſo that every day ſome were murthered. Now the Feaſt of *Pentecoſt* drawing nigh, all places about the Temple, and the whole City was filled with people of the Countrey, whereof the moſt part was armed; and *Phaſælus* kept the Walls, and *Herod* with a ſmall Company, kept the King's Palace; and aſſaulting their Enemies upon the ſudden, as they were in the Suburbs, they killed a great many of them, and put all the reſt to flight; part of them he couped up in the City, others he ſhut in the Temple, and the reſt between that and the uttermoſt Rampire. Whereupon *Antigonus* requeſted that *Pacorus* might come and treat a Peace betwixt them. *Phaſælus* moved by theſe prayers received the *Parthian* into the City, and entertained him into his Houſe, accompanied with five hundred Horſe, who came under a pretence to make Peace; but in effect he reſorted thither to help *Antigonus*; for craftily conſpiring againſt *Phaſælus*, he perſwaded him to repair to *Barzapharnes* as an Ambaſſador to treat a Peace, notwithſtanding that *Herod* altogether diſſwaded him, willing him to kill the Traitor, and not to truſt his ſubtilty; adding that the *Parthians* were naturally unfaithful.

A ſore fight in the Market-place, betwixt *Antigonus* and *Hircanus*. Daily ſlaughters in *Jeruſalem*.

Phaſælus entertaineth the *Parthian*, and with him five hundred Horſe. *Pacorus*'s Treaſon and ſubtilty.

The year of the World, 3924. *before Chriſt's Nativity*, 38.

Pacorus departing out of the City, took *Hircanus* with him that he might be the leſs ſuſpected; and leaving ſome Horſe with *Herod*, named * *Eleutheri*, he followed *Phaſælus* with the reſt. When they came near *Galilee*, they found the Inhabitants at variance and up in Arms, and met with *Barzapharnes* (who craftily, with pretence of courteſie and friendſhip, hid his Treachery) who after he had beſtowed Preſents upon them, and that they were retired, laid an ambuſh for them; whereof they had intelligence as they came to a place near the Sea-coaſt named *Edippon*. Here they were informed of the thouſand Talents that were promiſed, and how that *Antigonus* had given the *Parthians* more than five hundred Women of thoſe that were amongſt them; and that oftentimes they had been laid wait for, and had been lately taken, but that delay was made till ſuch time as *Herod* was ſurprized in *Jeruſalem*, leſt he hearing what was become of them, might provide for himſelf. Now they perceived that theſe were not only words, for they beheld ſome Guards not far off: Yet would not *Phaſælus* forſake *Hircanus*, notwithſtanding that *Oſelius* (to whom *Saramalla*, the richeſt among the *Syrians*, had declared all the Treaſon) exhorted him to fly; but he choſe rather to go to *Barzapharnes*, and to upbraid him to his face, that he had treacherouſly laid wait for him, and for Money had ſuffered himſelf to be currupted: whereas he himſelf would have given more for his life and liberty, than *Antigonus* had done for the Kingdom.

Herod in *Jeruſalem*, and *Phaſælus* in the Camp, are in danger of their lives.

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* Or free.

A dom. At theſe words the Parthian with Oaths and Proteſtations craftily freed himſelf from ſuſpicion, and repaired to *Pacorus*. But preſently the Parthians, who ſtayed behind, and had charge ſo to do, laid hands on *Phaſælus* and *Hircanus*, who openly exclaimed againſt their falſhood and Perjury.

The year of the World, 3924. before Chriſt's Nativity, 38.

In the mean time *Pacorus* was ſent out to ſurprize *Herod*, and by ſome ſtratagem to toul him out of the City: He wrought by all the means he could, according as he was inſtructed, but *Herod* who was always wont to miſtruſt the perfidious practiſes of the Parthian; and believed that the Letters which *Phaſælus* had writ to him to diſcover the Treaſon, were fallen into the Enemies hands, would not go forth, though *Pacorus* incited him to ride out and meet them that brought the Letters, for he had already learnt B the taking of *Phaſælus*; and *Mariamne* a very wiſe Woman, *Hircanus*'s Daughter, with many entreaties perſwaded *Herod* not to go forth, but to beware how he truſted himſelf to the mercy of that barbarous People, whoſe ill deſigns he could not be ignorant of. Whilſt *Pacorus* was conſulting with his Complices, how he might privily effect his Treaſons (ſeeing it was not poſſible openly to circumvent a Man of ſo great Wiſdom) *Herod* in the night time, whilſt his Enemies neither knew nor ſuſpected his intent, took his neareſt kindred, and fled into *Idumæa*; which being once known, the Parthians followed him. For which cauſe he made his Mother, his Brethren, and *Mariamne*, whom he had eſpouſed, and her Mother and youngeſt Brother to keep on their journey, and he with his Servants warily aſſaulted the Parthians; and having in divers aſ- C ſaults killed a great number of them, he haſted towards the Caſtle of *Maſſada*; and in his retreat ſuſtained more harm by the Jews, than by the Parthians; who, as they had been always troubleſome, ſo now within threeſcore furlongs from the Town, they ſet upon him: The Battel was long, but *Herod* obtained the Victory, killed a great many of them; and in remembrance of the action, built on that place a moſt ſtately Palace, and a ſtrong Caſtle, which from his own name he called *Herodion*. In this retreat many joyned with him: But when he came to *Therſa*, a Town of *Idumæa*, his Brother *Joſeph* met him, and perſwaded him to leſſen the number of his followers, becauſe *Maſſada* could not receive ſuch a multitude (for the number amounted to above nine thouſand.) *Herod*, according to his counſel, diſmiſſed thoſe that were unfit for D his turn, and ſent them into *Idumæa*, giving them neceſſaries for their journey. As for thoſe that were choſen Men, and fit for his purpoſe, he retained them with him, and ſo he was received into the Caſtle; where leaving eight hundred Soldiers to defend the Women, and Proviſion ſufficient for thoſe that were within, he himſelf went to *Petra*, a City of *Arabia*,

Herod is laid for to be betrayed.

Herod in the night time flyeth into *Idumæa*.

Herod more hotly purſued by the *Jews* than the *Parthians*.

Herod's Victory.

Herodion.

Maſſada.

Petra a City of *Arabia*.

The year of the World, 3925. before Chriſt's Nativity, 37.

In the mean time the Parthians at *Jeruſalem* began to ſack the houſes of them that were fled, and the King's Palace; they only abstained from *Hircanus*'s Money, which amounted to more than three hundred Talents. As for other Mens Goods, they found not ſo much as they expected; for *Herod* long before, ſuſpecting the infidelity of the Parthians, had ſent all his Riches and Jewels into *Idumæa*, as his followers alſo had E done. When the Parthians had taken the ſpoil, they were ſo impious, that they left no place of the whole Country free from Pillage. They deſtroyed the City of *Marſa*, and bound *Phaſælus* and *Hircanus*, and delivered them in Chains to *Antigonus*, who preſently cut off *Hircanus*'s Ears, to the end, that if by ſome alteration, he chanced hereafter to get looſe, he might be no more High Prieſt; for by our Law, none may offer Sacrifice, that wants any member of his Body. But *Phaſælus* his fortitude prevented the cruelty of *Antigonus*; for having neither Weapon, nor his hands at liberty, he beat out his own brains againſt a ſtone, and died; demonſtrating himſelf by that act, to be the true brother of *Herod*, and not a Poltron like *Hircanus*: Yet ſome report that *Antigonus* ſent a Chirurgeon under pretence to cure the wound, who filled the ſame with ve- F nomous Medicines, and ſo killed him. It is reported likewiſe, that underſtanding before his death by means of a certain Woman, that *Herod* was eſcaped, he ſpake theſe words; *Now I ſhall die without regret, ſince I leave behind me one that will take vengeance of my enemies*; and ſo he died. Although the Parthians had not yet received the five hundred Women promiſed them (which was the chief thing they looked for) yet they eſtabliſhed *Antigonus* in *Jeruſalem*, and led *Hircanus* Priſoner into *Parthia*. But *Herod* with all ſpeed haſted into *Arabia*, as if his Brother had been yet alive, to the intent to borrow Money of the King of *Arabia*, with which alone he hoped that the cruelty of thoſe barbarous Parthians might be mitigated towards *Phaſælus*: For his opinion was, that although the Arabian had now forgot his Father's Friendſhip, and G were hard-hearted; yet at leaſt he would lend him Money, ſeeing it was to redeem his Brother, whoſe Son he meant to leave as a Pledge for it. For *Herod* took with him a Son of his Brother's into *Arabia*, that was ſeven years old; and purpoſed to give 300 Talents,

Antigonus cutteth off *Hircanus*'s Ears.

Phaſælus's words before he died.

The Parthians eſtabliſhed *Antigonus* King.

The year of the World, 3925. *before Chriſt's Nativity*, 37.

Herod perceiveth the *Arabians* to be his Enemies.

Talents for his Ranſom, and had made the *Tyrians* interceſſors for him to the Parthians: H
But Fortune prevented his endeavour, ſo that his love and care for his Brother
prevailed nothing. He found alſo that the Arabians renounc'd the League of Amity;
for *Malichus* their King ſent to him as he was yet in the way, charging him with all
ſpeed to depart out of his Dominions; pretending that the Parthians had ſent Ambaſſadors
to him, to requeſt him to drive him out of his Countrey; but indeed the cauſe
was, that his ingratitude ſuffered him not to pay that which *Antipater* had deſerved,
or requite his Sons, now comfortleſs, for thoſe good turns that he had received at
their Father's hands: And thoſe who counſelled him to this, were ſuch as offered to
forſwear thoſe Sums which *Antipater* had put them in truſt with, who were the chiefeſt
Men about him. *Herod* perceiving the Arabians to be his Foes for that which he I
thought would procure him friendſhip, anſwered the Meſſenger according as his reſentment
moved him, and took his journey towards *Egypt*; and the firſt night he
lodged in a Countrey Temple, to the intent that thoſe of his Company that were behind
him might overtake him. The next day coming to *Rhinoſura*, his Brother's death
was told him; after he had paid what he could not refuſe to the firſt ſentiments of ſo
violent a ſorrow, he went forward.

Herod in great dangers repaireth to *Rome*.

Herod repairing to *Rome*, hath conference with *Antonius*.

Ant. lib. 14. *cap.* 13. *Herod* findeth both *Cæſar* and *Antonius* favourable unto him.

Herod praiſed before the Senate.

Herod made King by the Roman Senate.

In the mean time the King of *Arabia* (though too late) repented himſelf of that
which he had done to *Herod*; and ſent Meſſengers after him to deſire him to return, but
they could not overtake him, he had marched ſo faſt. When *Herod* was come to *Peluſium*,
the Mariners of the City would not receive him into their Veſſels; for which K
cauſe, he in perſon went to the Governours; who reverencing the Fame and Dignity
of the Man, conducted him to *Alexandria*; whither he no ſooner came, but *Cleopatra*
received him very honourably, intending to make him General of her Army which ſhe
was preparing at that time. But he neither regarding the offers of the Queen, nor yet
diſcouraged by the hard Winter Seaſon, nor the dangers of the Seas, took his Journey
towards *Rome*; and being in great danger of Shipwrack near *Pamphilia*, both he and
the reſt of the Paſſengers, were forced to caſt away the moſt part of their Lading: with
much ado he arrived ſafe at *Rhodes*, which had been much ruined in the War againſt
Caſſius; there he was entertain'd by two of his friends, *Ptolomey* and *Sapinas*; and
although his Money grew ſcant, yet there he built a great Galley with three Ranks of L
Oars; and in it (being accompanied with his friends) he ſailed to *Brunduſium*, and
from thence went ſtraight to *Rome*. Where firſt of all (in regard of the familiarity between
his Father and him) he went to *Antonius*, declaring unto him both his own calamity,
and the miſerable deſolation of the whole Countrey; and how, leaving his
deareſt friends beſieged in a Caſtle, himſelf through the ſtormy Winter Seas was come
to him, to implore his aſſiſtance. *Antonius* compaſſionating his calamity, and remembring
his familiarity with *Antipater*, and eſteeming the merit of *Herod*, which ſtood
before him, determined to make him King of the Jews, whom before, he himſelf had
made Tetrarch: For he loved not *Herod* ſo well, but he hated *Antigonus* as much;
holding him both a ſeditious perſon, and an enemy to the Romans. Now, to the accompliſhment M
of this, he found *Cæſar* far more ready than himſelf, when he called to
mind the ſervice that *Antipater* did in *Egypt* under his Father, and his entertainment
and friendſhip in all things: And beſides all theſe, he was much ſatisfied with *Herod*'s
courage and ability. Wherefore he cauſed the Senate to be aſſembled, wherein *Meſſala*
and himſelf, in the preſence of *Herod*, recounted his Father's deſerts and fidelity
towards the Romans; declaring *Antigonus* to be an Enemy, not only becauſe he had
formerly revolted, but for that now lately, in deſpite of the Romans, he had by the
aſſiſtance of the Parthians, uſurped the Kingdom. With which conſiderations the Senate
being moved, and *Antonius* affirming it to be expedient for the Roman Wars againſt
the Parthians, that *Herod* ſhould be created King, the whole Senate conſented: N
and when it was diſmiſſed, *Antonius* and *Cæſar* came forth with *Herod* between them,
and the Conſuls marched before him, accompanied with other Magiſtrates, to offer Sacrifice,
and to Regiſter the Decree of the Senate in the Capitol. After which *Antonius*
feaſted *Herod* the firſt day of his Reign.

CHAP.

O

A

The year of the World, 3925. before Chriſt's Nativity, 37.

CHAP. XII.

Of Herod*'s War for the recovering of* Jeruſalem, *after his return from* Rome; *and how he warred againſt the Thieves.*

Ant. lib. 14. cap. 23. *Antigonus* getteth *Maſſada*.

The Wars between *Antigonus*'s Soldiers and *Joſeph*, *Herod*'s Brother.

Ventidius the Roman General taketh money from *Antigonus*.

Ant. lib. 14. cap. 24. *Herod* againſt *Antigonus*.

Herod intendeth after he hath taken *Maſſada* and *Joppa*, to beſiege *Jeruſalem*.

AT this time *Antigonus* beſieged thoſe that were left in the Caſtle of *Maſſada*, who had great ſtore of Victuals, and wanted nothing but Water. *Joſeph*, *Herod*'s Brother, who defended it, purpoſed to go to the Arabians with two hundred of his deareſt friends, for that he had intelligence that *Malichus* repented that he had given B *Herod* no better entertainment. And accordingly he had forſaken the Caſtle, had not great ſtore of rain fallen that very night, wherein he intended to flee; but the Wells and Ciſterns being now filled with Water, there was no cauſe to flee; ſo that iſſuing out of the Caſtle, he aſſaulted *Antigonus*'s Soldiers, and killed very many of them; ſometimes in open fight, and ſometimes by policy: Yet, he fought not always with fortunate ſucceſs, but returned ſometimes with loſs. In the mean time, *Ventidius* (who was General of the Roman Army which was ſent to expel the Parthians out of *Syria*) after he had repulſed them, came into *Judæa*, under pretence to ſuccour *Joſeph* and the reſt that were beſieged; but in effect, to get Money from *Antigonus*. When therefore he drew near *Jeruſalem*, and had received the Money he looked for, he departed with C the greateſt part of his Army, leaving *Silo* behind him with a few to colour his pretence: And *Antigonus* hoping for a ſecond ſupply from the Parthians, corrupted *Silo* not to moleſt him for the preſent. By this time *Herod* having ſailed from *Italy* to *Ptolomais*, and gathered a great Army of ſtrangers and his own Countreymen together, came into *Galilee* againſt *Antigonus*, being aſſiſted with the Forces of *Ventidius* and *Silo*, whom *Gellius*, who was ſent from *Antonius*, perſwaded to eſtabliſh *Herod* in his Kingdom. But *Ventidius* was buſie in appeaſing the Broils that the Parthians had made in the Cities, and *Silo* was corrupted by *Antigonus*: Yet did not *Herod* want aid; for every day, the farther he marched into the Countrey, the more his Army increaſed, all *Galilee* (very little excepted) yielding unto him. Whereupon he D purpoſed firſt of all to go to *Maſſada*, to deliver his friends that were there beſieged; but *Joppa* hinder'd his purpoſe; which being an enemy Town, he thought beſt to take it before he went any further, leſt whilſt he was going to *Jeruſalem*, his Enemies ſhould have a place behind him to flee to. Now *Silo* joyned Armies with *Herod*, rejoycing that he had found occaſion to retire; but he was purſued by the Jews of *Antigonus*'s Party, who *Herod* with a looſe Wing of his Army and a ſmall Company of Men encountred, and preſently put to flight, and ſaved *Silo*, who had much ado to make reſiſtance againſt them. This done, and *Joppa* taken, he haſted to *Maſſada*; and the People of the Countrey, (ſome for his Father's ſake, others for his own, and many for both) joyned themſelves to him: Many alſo came to him for hope, becauſe he was E now King, ſo that now he had a very puiſſant Army: But *Antigonus* hinder'd his Journey, by planting certain Ambuſhes in places convenient, where *Herod* was to paſs; though by all this they little harmed him.

Herod begirteth *Jeruſalem* with a Siege, and proclaimeth the cauſe of his coming.

Silo's ſubtilty being corrupted by the Jews.

Herod having raiſed the Siege of *Maſſada*, and reſcued his friends, from thence went to *Jeruſalem*; where both *Silo*'s Soldiers, and many of the City came and joyned with him. Being now terrified with the greatneſs of his Forces, there pitching their Tents at the weſt ſide of the Town, they that guarded that part, aſſaulted them with Darts and Arrows; and others iſſuing by Troops forth of the City, aſſaulted the Front of the Army: Whereupon *Herod* cauſed one to go about the Walls of the City, and to proclaim, how that he was come for the good of the whole City; and that he would F not take revenge of any, though his open Enemy; but would pardon, even them that had been moſt Seditious. But when *Antigonus* his followers with loud exclamations hindred the Crier's voice from being heard, leſt any Man ſhould alter his mind; *Herod* preſently commanded his Men to beat the Enemies off from the Wall; upon which order they ſhot ſuch a flight of Arrows and Darts from the top of the Towers, that they forced them to retire. At this time *Silo* was detected to have been corrupted with Money; for he ſolicited many Soldiers to cry out that they wanted Proviſions, and to ask Money and Victuals, and to crave to be diſmiſſed and ſent into ſome fit place of Quarter during the Winter, becauſe *Antigonus* had laid waſte all the Countrey; and even *Silo* himſelf offered to be gone, and exhorted others to do the like. But *Herod* ſeeing G himſelf ready to be forſaken, went to the Captains that ſerved under *Silo*; and calling many of the Soldiers together, requeſted them not to forſake him at that exigent, whom *Cæſar*, *Antonius*, and the whole Senate, (as they knew) had ſent thither, promiſing them

The year of the World, 3925. before Chriſt's Nativity, 37.

Herod gathereth great ſtore of proviſion.

Herod accompanied with ten Troops, cometh to *Jericho*. The *Romans* got a great Prey.

them that within one day he would relieve all their neceſſities. When he had thus H
entreated them, himſelf went about the Fields, and brought them ſo much Proviſion
that he cut off all *Silo*'s excuſes; and forecaſting leſt hereafter there ſhould be any
want, he ſent Letters to *Samaria* (which City about this time had put it ſelf under his
protection) willing them to bring Victuals, and Wine, and Oyl, and Cattel to *Jericho*.
Antigonus hearing this, preſently ſent certain of his Men to lie in Ambuſh in the Fields,
and ſuddenly to ſet upon thoſe that came for Proviſion, and kill them, and ſo hinder
them from carrying any Victuals to the Camp: According to his Commandment, there
went a great number of Soldiers to *Jericho*, and placed themſelves upon the Mountains,
with an intent to eſpy if any body carried Proviſion to the Army. In the mean
time *Herod* reſted not; for taking with him ten Companies (five of the *Romans*, and I
five of the *Jews*, with three hundred Mercenaries, and a few Horſe,) he came to *Jericho*,
where he found the City without Inhabitants, and five hundred with their Wives
and Families had placed themſelves upon the tops of the Mountains; whom when he
had ſurprized, he permitted to depart. But the *Romans* brake into the City, and
ſacked it, (where they found the Houſes ſtored with all manner of Riches;) and the
King leaving a Gariſon at *Jericho* returned. He ſent likewiſe the *Roman* Soldiers to
the Provinces which were on his ſide; to wit, *Idumæa*, *Galilee* and *Samaria*, that they
might abide there till Winter was paſt. *Antigonus* alſo, through *Silo*'s means (whom
by Money he had made his friend) obtained that a part of his Army might (during the
Winter time) abide at *Lidda*, that he might by this means obtain the favour of *Antonius*: K
and the *Romans*, being now diſcharged from the Wars, lived in great eaſe and
plenty.

Ant. lib. 14. *cap.* 24. *Herod* taketh the City of *Sephoris*.

Herod ſetteth forth againſt the Thieves.

All this time *Herod* was not idle, but accompanied with two thouſand Foot, and five
hundred Horſe, he went about *Idumæa*, and ſent alſo his Brother *Joſeph*, leſt by *Antigonus*'s
means the People ſhould rebel. And having carried his Mother, and the reſt
of his Kindred, whom he took from *Maſſada*, into *Samaria*, and placed them where no
danger might betide them; himſelf went into *Galilee* to ſubdue that part of the Country
which as yet was not in his hands, and to expel from thence the Gariſons left by
Antigonus. And when he was come to *Sephoris*, notwithſtanding there was a very
great Snow, he eaſily took it, for the Gariſon fled before he aſſaulted it; and finding L
there great ſtore of Proviſion, he refreſhed his Soldiers, which now with Winter weather
were much haraſſed; and then ſent them againſt the great number of Thieves
that infeſted that Province, and lay lurking in Dens and Caves, and who making often
incurſions upon the Country, moleſted the Inhabitants no leſs than if they had
been an Army of Enemies. And ſending before three Companies of Foot, and one
Troop of Horſe into a Village called *Arbela*, himſelf forty days after came thither with
the whole Army. For all this the Thieves feared him not, but arming themſelves,
came to meet him, truſting to their experience in Warlike affairs, and their own deſperate
courage. The Battel being joyned, the Right Wing of their Party put the
Left Wing of *Herod*'s to flight; but he with his Right Wing preſently ſuccoured them, M
and recalled his Men that fled; and ruſhing violently upon his Enemies, he a little
ſtopped their career; till at laſt the Fore-front of their Battel, not able to ſtand any
longer, fled: *Herod* purſued them even unto *Jordan*, and killed many of them; thoſe
that eſcaped fled over the River. And thus he freed *Galilee* from that fear, ſave that
yet there were left ſome lurking in the Caves, by whom he was conſtrained to make a
longer ſtay. Wherefore, firſt of all he gave the Soldiers ſome fruit of their labours,
diſtributing to every one of them an hundred and fifty Drachmes of Silver, and unto
the Captains more, and ſo he ſent them where they ſhould paſs the Winter. Alſo he
writ unto his youngeſt Brother *Pheroras*, to provide neceſſaries for them, and to build
a Wall about the Caſtle of *Alexandrium*; which he performed. N

The year of the World, 3926. before Chriſt's Nativity, 36.

Ant. lib. 14. *cap.* 25. The deſcription of the Caves where the Thieves kept.

In the mean while *Antonius* paſſed the time about *Athens*, and *Ventidius* ſent for *Silo*
and *Herod* to aſſiſt him in the War againſt the *Parthians*; after they had ſetled the affairs
of *Judæa*, ſo as no longer to need their preſence. *Herod* willingly ſent *Silo* unto
Ventidius; and in the mean time he with his Army went againſt the Thieves in the
Caves. Theſe Caves were in very ſteep Mountains, ſo that there was no way to come
to them, ſave only by crooked and very narrow paſſages: And theſe Mountains were
all Rocks of Stone, hanging over the Valleys; ſo that the King a great while was doubtful
what to do, ſeeing the place ſo inacceſſible. At laſt, *Herod* deviſed a way ſcarcely
heard of before; for he put the valianteſt of his Men into Cheſts, and ſo let them down
to the mouths of the Caves, where they killed the Thieves and their Families, and put O
fire to them that reſiſted. And *Herod* ſeeking to ſave ſome of them, cauſed a Trumpet
to publiſh to them, that they might come to him with ſafety; but there was not one
that

A that came; and thoſe that were forced, choſe rather to kill themſelves than be his
Captives: So that an old Man having ſeven Sons and a Wife, who all requeſted him
that they might go forth to the King and ſave their lives, killed them all after this
manner: Himſelf ſtood before the door of the Cave, and bad them come forth one by
one, and always, as one of them came forth, he killed him. And *Herod* being in a
place where he might behold this ſpectacle, being moved with compaſſion, ſtretched
forth his hand and requeſted him to ſpare his Children: But he being nothing moved
to compaſſion by *Herod's* words, upbraided *Herod's* meanneſs of Mind; and having
butchered his Sons, he alſo killed his Wife; and caſting the dead Bodies down into
the Valleys, at laſt he caſt himſelf likewiſe down headlong.

The year of the World, 3926. before Chriſt's Nativity, 36.

B *Herod* having thus taken the Caves, and ſlain thoſe that were in them, left ſuch a
part of his Army, as he thought might ſuffice to repreſs any that ſhould attempt a Rebellion,
under the Command of *Ptolomy*, and returned to *Samaria*, carrying with him
three thouſand Foot, and ſix hundred Horſe againſt *Antigonus*. After his departure,
thoſe that were accuſtomed to trouble *Galilee*, having now (as they thought) opportunity,
aſſaulted *Ptolomy* at unawares, and killed him; and having waſted the Country,
retired into Mariſh Grounds, and ſtrong Holds. Which, when *Herod* underſtood, he
preſently came to ſuccour the Country, and killed moſt part of the enemies; and
having taken all the Caſtles by force, he exacted an hundred Talents for a puniſhment
of that revolt, to be paid by the Cities. In the mean time the *Parthians* being put to
C flight, and *Pacorus* ſlain, *Ventidius*, in obedience to Letters from *Antonius*, ſent *Machæra*
to *Herod* with a thouſand Horſe, and two Legions of Foot, to aſſiſt him againſt *Antigonus*.
Antigonus writ Letters to *Machæra*, deſiring him to help him; and complaining
that *Herod* had injured him, promiſed him a great ſum of Money: But he thinking
it not beſt to forſake him he was ſent to ſuccour, eſpecially ſeeing that *Herod* would
give more, would not be ſuborned by him; yet counterfeiting himſelf to be *Antigonus*
his friend, under that pretence to diſcover what Forces he had, contrary to *Herod's*
counſel he went to him. But *Antigonus* diſtruſting his intent, kept him out of the City,
and like an enemy drove him away from the VValls: *Machæra* aſhamed of what he
had done, returned to *Emmaus* unto *Herod*; and being in a rage that things fell out
D againſt his expectation, he killed all the *Jews* he found, not reſpecting whether they
favoured *Herod* or *Antigonus*. *Herod* hereat was moved, and purpoſed to be revenged
upon *Machæra*, as an Enemy; yet he bridled himſelf, and haſted to *Antonius*, to let
him underſtand *Machæra's* Cruelty: *Machæra* remembring how he had offended, followed
the King, and with many entreaties beſought him to be reconciled, and obtained
it. Yet *Herod* kept on his Journey to *Antonius*; and hearing that he was now with
a great Army beſieging *Samoſata* (a very ſtrong City near *Euphrates*) he made the more
haſte; thinking it now a fit time to ſhew his Affection and his Courage, and that thereby
he might win *Antonius's* favour the more. His arrival haſtned the taking of the
place, which *Antiochus* was conſtrained to deliver; for he killed a great number of the
E Enemies, and had for his reward a great part of the Spoil; and *Antonius*, though before
he admired his vertue, yet now his opinion of him encreaſed, ſo that he had a greater
addition of his honour, and reaſon to hope his eſtabliſhment in the Kingdom.

Ptolomey, Captain of *Herod's* Soldiers, ſlain.

Machæra's iniquity.

The year of the World, 3927. before Chriſt's Nativity, 35.

Antonius admireth *Herod's* valour.

CHAP. XIII.

Of the death of Joſeph. *How* Herod *beſieged* Jeruſalem; *and how* Antigonus *was ſlain.*

F IN the mean time *Herod's* Affairs in *Judæa* went backward. He had left his Brother
Joſeph Governour of all, and commanded him to attempt nothing againſt *Antigonus*
till his return; for he little truſted to *Machæra's* help, becauſe of the part he had played
before. But *Joſeph* ſeeing his Brother to be far off, regarded not what charge was
left him, but went to *Jericho* with his own Troops, and five Companies of Horſe which
Machæra ſent with him, thinking now in Harveſt time to have taken away their Corn;
but being aſſaulted by the enemies upon the Mountains, and in difficult places, himſelf
was there ſlain, after he had ſhewed himſelf in the fight a worthy and valiant Man; and
there was not one left alive of all the *Roman* Horſe, for they had been newly levied in
Syria, and they had no old Soldiers amongſt them to aſſiſt their want of experience.
G *Antigonus* not contented with the Victory, became ſuch a Tyrant, that having the dead
bodies in his power, he cut off *Joſeph's* head, and cauſed his body to be ſcourged, although
Pheroras his Brother offered fifty Talents to redeem the ſame entire.

Ant. lib. 14. *cap.* 25.

Antigonus's cruelty againſt *Joſeph's* Carcaſs.

The year of the World, 3927. before Christ's Nativity, 35.

Herod certified of his Brother's death in a Dream.

Herod's Dining room fell after he had forſaken it, and gone to Bed.

After *Antigonus* had obtained this Victory, there was ſuch a change in *Galilee*, that H
thoſe who favoured him, took the chiefeſt of *Herod*'s Favourites, and drowned them
in a Lake. Alſo there aroſe great Commotions in *Idumæa*, where *Machæra* was repairing
the Walls of a certain Caſtle called *Githa*. All this while *Herod* heard nothing of
the news; for after *Samoſata* was taken, *Antonius* made *Soſius* Governour of *Syria*,
leaving order with him to help *Herod* againſt *Antigonus*, and ſo he departed into *Egypt*.
Soſius ſent two Legions with *Herod* into *Judæa* to help him, and he himſelf with the reſt
of the Army followed. When *Herod* was at *Antiochia*, near *Daphne*, his Brother's
death was ſhewed him in a Dream; and being troubled at it, he leaped out of his Bed,
even at the ſame inſtant that the Meſſengers who brought tidings of his death, entred
into the Houſe. He could not forbear ſome expreſſions of Grief; but he check'd his
ſorrow, to haſten to revenge it upon his Enemies with incredible ſpeed. When he I
came to *Libanus*, he took eight hundred Inhabitants of that Mountain to help him, and
joyned unto them one of the *Roman* Legions; and not expecting the day, with them
he entred into *Galilee*; where meeting with ſome Enemies, he forced them to flee to the
place from whence they came, and beſieged their Caſtle; but before he could take it,
he was conſtrained by hard Weather to lead his Army into the next Village. Within
a few days his number being encreaſed with another Legion which *Antonius* ſent,
he put his enemies in ſuch fear, that in the night time they forſook the Caſtle. Then
he haſted to *Jericho* to be revenged on thoſe that killed his Brother; where there
befel him a moſt ſtrange accident, from which being againſt all hope delivered, he perſwaded
himſelf that God bare a particular love to him: For when many Nobles that K
night had ſupped with him, and Supper being ended, every one was gone forth, incontinently
the Houſe wherein he ſupped fell down. *Herod* took this as a Preſage,
both of the dangers, and proſperous ſucceſs he was to have in his Wars. And the next
Morning early he removed from thence, and about ſix thouſand of the Enemies deſcending
from the Mountains, charged his Vanguard; yet they durſt not joyn Battel
with the *Romans*, but moleſted them with Stones and Darts, with which they wounded
many; ſo that *Herod* himſelf paſſing along, was wounded in the ſide with a Dart.
Antigonus deſirous to ſhew himſelf the ſtronger, as well in multitude of Men, as in courage,
ſent *Pappus*, a friend of his, with ſome Forces to *Samaria*, with a deſign to fight L
and defeat *Machæra*. *Herod*, on the other ſide, went about the enemies Countrey,
and took five Towns, and deſtroyed two thouſand of the Inhabitants; and firing the
Houſes, returned to his Army near a Village called *Cana*.

The number of the Carkaſes hinder the Soldiers paſſage.

Herod beheadeth *Pappus*, *Antigonus*'s Captain.

Every day there came flocking to him a very great number of *Jews*, both from *Jericho*
and other parts of the Country; ſome out of hatred to *Antigonus*, and others out
of love of change, and an eſteem of *Herod*. Whilſt thus he haſted to fight, *Pappus*,
with his Men, neither fearing the multitude nor ſtrength of their Enemies, came fiercely
upon them, and offered Battel: Which being begun, thoſe that were not engaged againſt
Herod, reſiſted a while; but *Herod* remembring his Brother's death, ventured
more than the reſt, to the end, to be revenged upon them that were the Authors thereof, M
and ſo he eaſily overcame the Enemies; and ſtill aſſaulting the freſh Men, put them
all to flight. There was a mighty ſlaughter; for many being forced to flee into the Village
from whence they came, he purſued them, and ſlew an infinite number, though
all the Houſes and Houſe-tops were full of armed Men to defend it: After he had ſlain
thoſe that were abroad, he overthrew the Houſes, and ſo forced them that were within
to come forth. Others he killed in Companies with the ruines of the Houſes wherein
they were; and if any one chanced to eſcape, the Soldiers without killed them: So
that the heaps of dead bodies were ſo great, that they who had the Victory, could not
paſs thorough the Streets for them. Thoſe of the Country were ſo diſmayed with this
overthrow, that the whole multitude of them fled away; and *Herod* by the benefit of N
his good fortune had even then come to *Jeruſalem*, had not a great ſtorm hindred him,
which was the only cauſe that at that time he got not a full Conqueſt, and *Antigonus*
was not utterly overthrown; who, through fear and deſperation, was preparing to
leave the City. But *Herod*, towards night, having given his friends leave to depart to
refreſh themſelves, being himſelf heated with his Armour, after the manner of Soldiers,
entred into a Bath, accompanied only with one Page: And as he was there, three of
his Enemies that had eſcaped out of the Battel, and came to the Bath to hide themſelves,
ſeeing the King there, were ſo terrified with the King's Preſence, although at
that time he was naked and weaponleſs, that they thought on nothing but flight; and
being no body was preſent there to ſurpriſe them, they eſcaped; and *Herod* was very
well contented that he had no harm by them. The next day he beheaded *Pappus*, who O
was the Gneral of *Antigonus* his Army, and ſent his Head to his Brother *Pheroras*, to
comfort him for their common loſs; for *Pappus* was he that ſlew *Joſeph*.

The year of the World, 3928. *before Chriſt's Nativity*, 34.

Ant. lib. 14. *cap.* 12. *Jeruſalem* beſieged.

The year of the World, 3929. *before Chriſt's Nativity*, 33.

The Jews valiantly defend themſelves.

Herod's Soldiers after five months Siege enter the City. Slaughter in *Jeruſalem*.

Soſius taketh *Antigonus*.

A The Winter being paſt,he with his Army came to *Jeruſalem*, and beſieged it, pitching
his Tents before the Temple, where it was eaſieſt to take the City, and where formerly
Pompey had enter'd it. It was now the third year after *Herod* had been declared
King at *Rome*. Now, when he had quartered his Army as he thought beſt for his purpoſe,
and divided the Suburbs, he cauſed three Rampiers to be raiſed for Towers to be
built upon them; and leaving there his truſty friends that would not ſlack their buſineſs,
he went to *Samaria* to viſit *Mariamne* (the Daughter of *Alexander*, who was Son to
Ariſtobulus) formerly (as we before made mention) eſpouſed to him: And he wedded
her even in the time of the Siege, to ſhew how he contemned his Enemies. After his
Marriage Rites were performed, he returned to *Jeruſalem* with a far greater Army,
B *Soſius* alſo ſeconded him with a great Army of Foot and Horſe, whom he ſent before
him through the midſt of the Countrey, and he himſelf came after by *Phœnicia*. Now
when all his whole Army was joyned together, to the number of about eleven Legions
of Foot, and ſix thouſand Horſe, beſides the *Syrians* that came to help him, which were
no ſmall number; he laid his Aſſault and Battery to the Northermoſt Wall,he grounded
his Right upon the Decree of the Senate, whereby he was declared to be King: *Soſius*
alſo was warranted by *Antonius*'s Letters, whereby he commanded him to help
Herod with all the Forces under his Command. Mean while the Jews that were within
the City were diverſly troubled; for the weaker ſort, gathering themſelves together
about the Temple, deplored their unhappineſs, and envied the felicity of thoſe that died
C before they were reduced to theſe Miſeries. But thoſe who were hardieſt among them,
joyning themſelves together, robbed and took away what they could, eſpecially Victuals,
from thoſe places that were next the City; ſo that they neither left meat for
Horſes nor Men: And the valianteſt of them all being ſet to defend the Walls againſt
thoſe that beſieged them, hindered the Adverſaries from erecting their Batteries by
ſome new device: Neither did they any ways prevail ſo much as by their Mines. The
King ſought to repreſs the Excurſions of the Plunderers, by placing an Ambuſh of
Men to intercept them; and relieved the want and ſcarcity of Victuals, by fetching
Proviſion from places far diſtant. But notwithſtanding they in fight failed not to expreſs
incredible Valour, yet did the military experience of the *Romans* ſurpaſs them. A Wall
D no ſooner began to totter, but they wrought with ſo great diligence to make another,
that this was finiſhed before that was fallen. In a word, they neither ſpared hands nor
Engines, but were all of them determined to fight it out to the laſt: And although they
were beſieged by two ſo potent Armies, yet they defended the Town five Months.
But at laſt, certain of *Herod*'s braveſt Men, by a Breach, entred the City, and the
Romans the like on another ſide. Thoſe places neareſt the Temple were the firſt that
they ſeized upon: Afterwards, the whole Army entring the City, it was lamentable
to ſee how in every corner the people were maſſacred; for the *Romans* being diſpleaſed
that the Siege continued ſo long time, became more cruel; and *Herod*'s Army endeavoured
to let none of the adverſe part eſcape. So that many were ſlain, both in the
E Streets and in their own Houſes; yea,even then alſo when they fled into the Temple,
without reſpect of Age or Sex. For although the King commanded the Soldiers to
ſpare the people; yet, for all that, they never reſtrained their cruel hands; but like
mad Men, raged againſt all, Men, Women and Children. *Antigonus*, not conſidering
his former condition, came and proſtrated himſelf at *Soſius*'s Feet, beſeeching him to
be merciful unto him; but *Soſius* nothing compaſſionating his Calamity, inſulted over
him, and called him *Antigona*; yet did he not permit him to depart free as a Woman,
but put him in priſon.

Now when *Herod* had conquered his Enemies, he endeavoured to the utmoſt to repreſs
the inſolence of his Auxiliary Strangers, who thronged to ſee the Temple, and
F the Holy Veſſels that were therein; but he with-held them, not only by threatnings
and entreaties, but alſo by force; believing himſelf leſs unhappy to be conquered,
than by obtaining the Victory, to miniſter a means whereby thoſe things which were
not lawful to be revealed, ſhould be expoſed to the eyes of prophane Strangers. He
alſo reſtrained the Soldiers from ſacking the City; and told *Soſius*, that if the *Romans*
would deſolate the City both of Men and Money, they would leave him King of a
Deſart: Adding further, that he eſteemed not the Empire of the whole World, to be
a recompence for ſuch a Maſſacre of his Subjects. Hereunto *Soſius* anſwering, that the
Soldiers ought to have the ſacking of the Town, in recompence of that labour they had
ſpent in the Siege: *Herod* replyed, that he had rather recompence them out of his
G own Treaſury; and by this means he redeemed, as it were,the Reliques of his deſolate
Country; and in the end performed that which he had promiſed, for he bountifully
rewarded every Soldier and Captain, according to his merit; and gave *Soſius* Pre-

Herod liberally beſtows money upon the Soldiers.

The year of the World, 3929. *before Chriſt's Nativity*, 33.

Antigonus beheaded.
Ant. lib. 11. *cap.* 1.

ſents worthy of a King. This done, *Soſius* dedicated a Golden Crown unto God, and H
ſo departed, leading *Antigonus* Captive with him, to the end to preſent him to *Antonius*.
This Man deſirous to continue his life, and entertaining himſelf with this cold
hope even until the laſt, received in the end that reward which his faint heart deſired,
and was beheaded.

Cleopatra's cruelty againſt her Kindred.

Cleopatra's covetouſneſs.

Herod being now King, he made a diſtinction between the Citizens; and thoſe who
had favoured him he uſed very honourably, and put thoſe to death who had followed
Antigonus: And when Money failed, he diſtributed all his Kingly Ornaments and ſent
them to *Antonius* and his Company. Yet did he not quite redeem himſelf from all
troubles; for *Antonius* being paſſionately enamoured on *Cleopatra*, in all things yielded
to her deſire: And *Cleopatra* having raged ſo againſt her own Kindred, that ſhe had not I
left one of them alive, now turned her fury upon Strangers; and accuſing the Nobility
of *Syria* to *Antonius*, ſhe perſwaded him to put them to death, that ſhe might thereby
the eaſier obtain their Poſſeſſions. Afterwards her covetous mind thought to effect the
ſame againſt the *Arabians*, and the Jews alſo; inſomuch that ſhe ſecretly went about
to cauſe the Kings of thoſe places, *Malichus* and *Herod*, to be put to death: *Antonius*
made a ſhew as tho' he would have granted her Requeſt; yet he thought it great Impiety
to kill good Men; and ſo great Kings: Notwithſtanding he no more accounted
them his Friends; but took a great quantity of Ground from the limits of both their
Countries, and a Vineyard in *Jericho* where Balm grew; and gave her all the Cities on
this ſide the River *Eleutherus* (*Tyre* and *Sydon* only excepted.) Now, when ſhe had
obtained the Dominion of theſe Cities, ſhe followed *Antonius* to *Euphrates*, when he ſet K
forward to make War againſt the *Parthians*; and afterwards, by *Apamia* and *Damaſcus*,
ſhe came into *Judæa*; where *Herod* having ſomething pacified her angry mind
with great Gifts, obtained to pay her yearly two hundred Talents for that part of his
Countrey which *Antonius* had given her; and ſeeking by all means poſſible to get himſelf
an intereſt in her favour, he conducted her to *Peluſium*. Not long after, *Antonius*
returned out of *Parthia*, and brought *Artibazes* the Son of *Tigranes* Captive, and gave
him to *Cleopatra*, with all the Money and Priſoners that he had taken.

L

CHAP. XIV.

Of the treacherous practices of Cleopatra *againſt* Herod. Herod'*s War againſt the* Arabians, *and of a very great Earthquake.*

The year of the World, 3924. *before Chriſt's Nativity*, 28.

Ant. lib. 15. *cap.* 5.
Cleopatra's ſubtle Treaſon againſt *Herod*.

Ant. lib. 15. *cap.* 6.

The *Arabians* defeat *Herod*'s Army.

WHen War was declared between *Auguſtus* and *Antonius*, *Herod* prepared himſelf
to attend *Antonius*; ſeeing for the preſent all troubles were pacified in *Judæa*,
and he had already gotten the Caſtle of *Hircanion*, which *Antigonus*'s Siſter had in her
poſſeſſion. But *Cleopatra* craftily prevented him in this his Journey, ſo that he could not M
go with *Antonius*: For ſhe deſiring the Ruins of both the Kings (as was before mentioned)
perſwaded *Antonius* to cauſe *Herod* to make War againſt the *Arabians*; whom
if he overcame, then ſhe ſhould be made Queen of *Arabia*; and if himſelf were overcome,
then ſhe ſhould be Queen of *Judæa*: Intending hereby, that one of theſe Potentates
ſhould ruin the other. But this practice of hers ſucceeded greatly to *Herod*'s
advantage; for firſt of all, making head againſt thoſe of *Syria* that were his Enemies,
with all the power of Cavalry he could, which was very conſiderable; and meeting
them near *Dioſpolis*, he overcame them, though they valiantly reſiſted. After which
overthrow, a mighty Army of the *Arabians* came to help them: ſo that an infinite company
was gathered together about *Cœloſyria*, expecting the Jews near the City called N
Canatha: where King *Herod* meeting them, purpoſed not to fight unadviſedly, but
to compaſs his Camp round about with a Wall; but his Army, puffed up with their
former Victory, would not be counſelled, but violently aſſaulted the *Arabians*, and at
the firſt onſet put them to flight. *Herod* purſuing his Enemies, was greatly endangered
by the Treaſon of the Inhabitants of *Canatha* (who were ſet on by *Athenio*, one
of *Cleopatra*'s Captains, who had always born him ill will) for the *Arabians* encouraged
by their help, returned again to Battel; and they two joyned their Forces together,
and ſet upon *Herod* in ſtony and difficult places, and put his Army to flight, and ſlew
many of them; thoſe that eſcaped fled into a little Village hard by, called *Ormiza*;
where the *Arabians* compaſſing them about, took both the Men and their Tents, with O
all their Furniture. Not long after this overthrow of *Herod*'s Soldiers, he came and
brought help, but too late, and to little purpoſe. The cauſe of this defeat was,
for

The year of the World, 3934. *before Chriſt's Nativity*, 28.

A for that the Captains of his Army would not obey his Commandment; for if they had been obedient, *Athenio* had not had opportunity to work him that injury; yet was he revenged upon the *Arabians*, and daily made Incurſions upon their Borders, and ceaſed not to invade and ſpoil them, till by many Defeats, he had cried quittance with them for their own Victory.

Another calamity of *Herod's*.

While thus he purſued his Enemies, a great calamity beſel him in the ſeventh year of his Reign, and in the midſt of the War between *Auguſtus* and *Antonius*; for about the beginning of the Spring, there chanced a great Earthquake, which killed an infinite multitude of Beaſts, and thirty thouſand people; yet the Army had no harm, for it lay in an open place. With the report thereof, the *Arabians* were highly encouraged: B For as Report always encreaſes a Miſchief, the *Arabians*, making account that all *Judæa* was deſtroyed, and that there was no Man left alive to reſiſt them, entred into the Country, aſſuring themſelves to conquer it; having firſt ſlain the Ambaſſadors of the Jews that were ſent to them. *Herod* ſeeing his People terrified at the ſudden approach of their Enemies, and diſheartned with the continuance of their Calamities, rouzed up their drooping Spirits by ſpeaking to them on this wiſe: *I ſee no ſuch great reaſon of your preſent Fear; for though there be cauſe for you to be troubled at the Evils which God's Indignation makes us ſuffer, yet none but cowardly Minds are daunted by the coming of their Enemies, who are but Men, whoſe violence, if your ſelves pleaſe, ye may repreſs. For mine own part, I am ſo far from being diſcouraged by the approach of mine* C *Enemies, that I rather think that God hath, by his Providence, ſent this Earthquake as a Snare to incite the* Arabians *to invade us, to the end, that by our means he may puniſh them: For the cauſe that moveth them to aſſault us, is not the truſt they repoſe in their own Valour and great Army, but our miſery: Yet who knows not that that hope is deceitful, that is not founded upon our own Courage, but upon others Misfortunes: there is nothing aſſured in humane affairs, in reſpect either of proſperous Succeſs, or adverſe Fortune, which a man may perceive to alter upon all Occurrents, as we our ſelves can witneſs by our own experience. For in the firſt Conflict ye were Victors, in the ſecond ye were overcome, and now the third time (ſo far as I can conjecture) they, thinking themſelves ſure of the Victory ſhall by us be overcome. For they who miſdoubt nothing, are raſh in their Proceedings; whereas they* D *that are fearful and timorous, providently ſeek to prevent their Dangers: So that I am encouraged to hope for Victory, even by your fear. For when you are too confident, and againſt my will and direction ye encountred your Enemies,* Athenio *found opportunity to ſurprize you: But now your prudent caution and diſcreet moderation, is an evident token to me of aſſured Victory. It behoveth you therefore, before the Conflict, to keep this mind; but in the Conflict, ye cannot ſhew too much ardour and courage, to make our impious Enemies ſee, that no calamities, whenceſoever they come, whether from Heaven or from Earth, can daunt the courage of the Jews, whilſt their breath is in their bodies: And that never a one of you will ſuffer the* Arabians *to domineer over your Goods and Poſſeſſions, whom many times you have almoſt made your Slaves. Be not therefore terrified with this* E *motion of an inanimate thing; neither yet perſwade your ſelves, that the Earthquake portends any Misfortune, for even the Elements themſelves by their own nature are ſubject to ſuch Defects; and portend no other miſhap but that which they bring with them. Perhaps the Plague, and Famine, and Earthquake have ſome tokens demonſtrating them before they come; but when they are once come, they ſignifie nothing elſe; but at laſt end and ceaſe of themſelves. But ſay we ſhould be overcome; can we ſuffer more harm than we have ſuffered by the Earthquake? On the contrary, what fear ought not our Enemies to be poſſeſſed with for the Crime, whereby, contrary to the Law of all Nations, they have butchered our Ambaſſadors, and offered to God ſuch a Sacrifice for the good ſucceſs of their War? Think you they can hide themſelves from the ſight of God, and from his mighty Arm?* F *Or that they ſhall not be puniſhed for their Offence, if, filled with the couragious ſpirit of our Nation, we ſtir up our ſelves to revenge that impious violating the Law of all Nations; and ſo every one march on to fight, not for his Wife and Children, or Country, but to revenge the murther of our Ambaſſadors who will lead our Army, and know better than we that are alive, to direct the ſame. For my own part, (if you will be ruled by me) I will be the firſt that will lead you, and will hazard my ſelf for you: For you know full well, that if your Valour be not prejudiced by ſome headlong Raſhneſs, there is no Enemy that can bear your charge.*

Herod's Oration to his diſmayed Soldiers.

Fear giveth Confidence.

Herod's Peroration.

Herod ſacrificeth to God before the Battel.

After he had by theſe Perſwaſions animated his Soldiers, and found them in ſome ſort encouraged thereby, he offered Sacrifice to God. And preſently after, with all his G Army, he paſſed over *Jordan*; and pitching his Tents at *Philadelphia*, not far from the Enemies, he made a ſhew to aſſault a Caſtle that was between them and him, and ſo skirmiſhed with them afar off, deſirous to draw them to the Battel. The *Arabians* had

The year of the World, 3934. before Christ's Nativity, 28.

The *Arabians* through extreme thirſt, are enforced to yield to the *Jews*.

ſent ſome Troops to ſeize upon it; but *Herod's* Forces gave the repulſe, and in deſpight H of them kept the Hill. There paſſed no Day, but he put his Army in Battalia; and braved the *Arabians*; and ſeeing they would not come to the Shock (for they were in great fear, and *Elthemus* their General more than any) he aſſaulted them in their Trenches, and caſt down their Rampier, ſo that they were conſtrained to come forth to Battel without any order; and their Horſe and Foot were confuſedly mixt together: And although the Jews were in number inferior to them, yet they were inferior to the Jews in Courage; nevertheleſs they became now more hardy, becauſe they deſpaired of the Victory; and ſo long as they ſtood to it they had no great loſs; but when they turned their backs, then many were ſlain by the Jews, and many periſhed, being trodden on by their Fellows. Thoſe that eſcaped, were forced to retire into their I Camp, where *Herod* beſieged them; and there was ſuch penury of Water, that for Drink they were all like to periſh. For which cauſe they ſent Ambaſſadors to the King, offering him fifty Talents to let them go: but he contemned them, and would not hear them. At length, their want of Water was ſo great, that coming out by Companies of their own accord, they offered themſelves to the Jews; ſo that in this ſort there came forth four thouſand in five Days, whom the Jews put in Chains; and the ſixth day, the whole Multitude (deſpairing of their Lives) came forth to fight, with whom *Herod* conflicting, ſlew about ſeven thouſand. So great a Defeat ſatisfied *Herod's* Revenge, and ſo abated the Pride of the *Arabians*, that they took him for their Protector. K

CHAP. XV.

How Herod *was confirmed in the peaceable Poſſeſſion of the Kingdom of* Judæa, *by* Auguſtus Cæſar.

Ant. lib. 19. cap. 7.

Herod's Oration to *Auguſtus Cæſar.*

Herod ſpeaks freely before *Cæſar.*

Cæſar's Anſwer to *Herod.*

THE joy of this proſperous Succeſs, was ſoon abated by the news of the Victory of *Auguſtus* over *Antonius* at *Actium*; and his love for the latter made him apprehend the worſt that could be imagined from the former: Yet he was more afraid than hurt by this his Suſpicion; for *Cæſar* counted not *Antonius* fully conquered, ſo long as L *Herod* kept to his Party. Wherefore, the King timely foreſeeing thoſe Dangers that might enſue, went to *Rhodes*, where at that time *Cæſar* reſided; and in the habit of a private Man, without a Crown, but with a Kingly Majeſty, he preſented himſelf before him, and with great Conſtancy ſpake to him in this manner: *I was, O* Cæſar, *made King of* Judæa *by* Antonius *his means; and I cannot deny, but that (had not the* Arabians *hindred me) I had, with all the Power I could have made, ſeconded and aſſiſted* Antonius *againſt thee: Yea, although perſonally I could not go, yet did I what I could to help him, and ſent him many thouſand Meaſures of Corn. Nay, though he had the Overthrow at* Actium, *yet did I not forſake him, who had deſerved well at my Hands: And although I* M *was not able to aſſiſt him with force of Arms, yet I gave him the beſt Counſel I could; inculcating oftentimes unto him, that the only way to redreſs his Affairs was, to put* Cleopatra *to death; which if he would do, I promiſed him to aſſiſt him with Money, ſtrong Holds, and an Army, yea, and with mine own Perſon againſt thee: But the love of* Cleopatra, *and God, who had already deſigned the Empire of the World to thee, ſtopped his Ears. By this means, O* Cæſar, *I find my ſelf conquered with* Antonius, *and having forſaken my Crown and Dignity with his Fortunes; and I am come unto thee, without grounding the hope of my ſafety upon any thing but my own Vertue, and the Experience which thou mayeſt make of my Fidelity to my Friends.* *Herod* having ſpoken in this manner, *Cæſar* anſwered: *Live in ſafety, and reign now with greater ſecurity than before, for thou deſerveſt to rule others,* N *who with ſuch conſtancy didſt defend and maintain thy Friendſhip. Hence forward endeavour to continue faithful towards them that are more fortunate than* Antonius; *for, for my part, I conceived a great hope and expectation of thy Valour and Proweſs. I cannot blame* Antonius, *in that he rather hearkned unto* Cleopatra *than to thee, ſince, by his imprudence I have obtained thy Friendſhip. That thou haſt begun to do well, it hereby appeareth, becauſe* Ventidius *hath ſignified unto me, that thou haſt ſent him Succours againſt his Enemies. For which cauſe, by this my preſent Decree, be thou eſtabliſhed in thy Kingdom; and I will ſhortly give thee ſuch Proofs of my Amity, that thou ſhalt have no cauſe to bewail the loſs of* Antonius. After this Speech, *Auguſtus* put the Crown upon *Herod's* O Head; and made a Decree and ſealed it, teſtifying how he had remitted all things done by *Herod*, and confirmed him in his Kingdom, and rehearſing many things greatly tending to *Herod's* praiſe. After that *Herod* had made great Preſents to *Cæſar*, he

The year of the World, 3934. *before Chriſt's Nativity*, 28.

A requeſted him to pardon *Alexander*, one of *Antonius* his Friends; who earneſtly and
in humble manner deſired the ſame: But *Cæſar* being much incens'd againſt him, anſwered,
that he for whom he entreated,had greatly and many times offended; and ſo
he repelled *Herod* with this Anſwer.

Herod's gratulation toward *Cæſar*.

When *Cæſar* travelled into *Egypt* through *Syria*,he was entertained by *Herod* with all
Royal Pomp poſſible: And that was the firſt time that he ſhewed himſelf to take part
with *Cæſar*, when near *Ptolemais* he took a view of the Soldiers with *Cæſar*, and made
a Banquet for him and all his Friends,and feaſted the whole Army. And in as much as
he travelled to *Peluſium* thorough a dry Country, when they returned again, he provided
Water for them,and furniſhed the Army with all Neceſſaries: ſo that both *Cæſar*
B and the Soldiers thought the Kingdom a ſmall Recompenſe for his Deſerts. For which
cauſe,after he came into *Egypt*,and that *Antonius* and *Cleopatra* were now dead, he did
not only encreaſe his Honour, but alſo reſtored to him that portion of his Country
which was taken away by *Antonius*, and given to *Cleopatra*; And beſides that,*Gadara*,
and *Hippon*,and *Samaria*,and other Cities about the Sea-Coaſt; to wit, *Gaza* and *Anthedon*,
and *Joppa* and *Straton*'s Tower; and moreover, gave him four hundred *Galatians*,
which before were *Cleopatra*'s Guard Nor did *Cæſar*'s Liberality ſtop here, but
to ſhow how far his Eſteem of this Prince's Merit proceeded, he added to his Dominion,
Trachonitis, and *Batanaa*, and *Auranitis*, upon this occaſion: *Zenodorus* (who for
Money had hired the Lands of *Lyſanias*) continually ſent people out of *Trachonitis*,to
C rob the people of *Damaſcus*; who in humble manner went to *Varus* (who was at that
time Governour of *Syria*) entreating him to inform *Cæſar* of their Calamity: *Cæſar* underſtanding
the ſame, writ back again, commanding him to exterminate thoſe Thieves.
Whereupon *Varus* with an Army, went to thoſe places which were moſt infeſted, and
rid the Country of the Thieves,and confiſcated the Territory from *Zenodorus*; which
Cæſar (leſt it ſhould again be a Refuge for Thieves to ſpoil *Damaſcus*) gave to *Herod*,
and made him Ruler over all *Syria*. Ten years after, *Cæſar* returning to this Country,
commanded the Governours to do nothing without *Herod*'s Counſel: And after *Zenodorus*'s
Death, he gave him all the Country between *Trachonitis* and *Galilee*. But that
which *Herod* eſteemed above all the reſt was, that *Cæſar* loved him beſt of all next to
D *Agrippa*; and that *Agrippa* loved him moſt of all Men next to *Cæſar*. When he was arrived
to this pitch of Felicity, he ſhewed the greatneſs of his Soul, by the greateſt and
moſt holy Enterprize that can be imagined.

Cæſar encreaſeth *Herod's* Dominion.

Herod made Governour of *Syria*.

CHAP. XVI.

Of the Cities and Monuments repaired and builded by Herod,*and of his Felicity and Liberality towards Strangers.*

The year of the World, 3947. *before Chriſt's Nativity*, 15.

Ant. lib. 15. c.10.12,13,14.

Herod's Buildings.

E IN the fifteenth year of his Reign he repaired the Temple,and encloſed twice as much
Ground as was before about the Temple,with a ſtrong Wall,whereon he beſtowed
great Coſts and Charges to beautifie it; as the great Porches will teſtifie, which he built
about the Temple,and the Caſtle on the North part thereunto adjoyning; which he
built even from the Foundation. The Caſtle was ſo rich and ſumptuous,that it was equal
to the King's Palace; and in honour of *Antonius*, he named it *Antonia*. He built himſelf
alſo a Palace in the upper part of the City,and in it two very great Apartments, ſo
rich and admirable, that no Temple was to be compared to them: He termed one of
them *Cæſarea*,and the other *Agrippias*, in honour of *Auguſtus* and *Agrippias*. But it was
not only by Palaces that he would preſerve his Name to Poſterity,and immortalize his
F Memory; but in the Country of *Samaria* he built a fair City with a Wall, which was
about twenty Stades in Circuit, and called it *Sebaſte*; and he ſent thither ſix thouſand
Inhabitants,giving them a moſt fertile Soil, and ſundry Priviledges. There alſo amongſt
other Buildings, he erected a very fair Temple,and dedicated it to *Cæſar*. About this
Temple there was a piece of Ground containing three Stades and an half. For this Teſtimony
of *Herod*'s Affection,*Cæſar* added to his Dominion another Country: In gratitude
for which, *Herod* erected another Temple of white Marble to him, near the Head
of *Jordan*,in a place called *Panium*,where there is a Mountain riſing very high into the
Air; at the ſide whereof is an obſcure Valley,where there are high Rocks, that (by
ſpouts of Water falling on them)are made hollow; ſo that the Water, ſtanding in their
G Concavity till they run over, falleth down with a Stream of ſuch a depth as is admirable.
At the foot of this Valley, on the out-ſide, ſpring certain Fountains, which many
think to be the Head of the River *Jordan*; which,whether it be true or no,we will declare
hereafter.

The Fountain head of *Jordan*.

The year of the World, 3947. *before Chriſt's Nativity*, 15.

Herod makes a greater Port than that of *Piræum*.

An apt deſcription of a Haven.

At *Jericho* alſo (between the Caſtle of *Cyprus*, and the other ancient Palaces) he H
erected other Buildings fairer and more commodious than the former, calling them after
the names of *Auguſtus* and *Agrippa*. Finally, there was no convenient Place in the
whole Kingdom, wherein he erected not ſomething in honour of *Cæſar*; and having
in every place of his own Kingdom deviſed and dedicated Temples unto him, in *Syria*
alſo where he ruled he did the like; founding in many Cities Temples, which he called
by the name of *Cæſar*. And perceiving, that amongſt the Cities of the Sea-Coaſt,
there was one called *Straton*'s Tower; which being very old and ruinated, and for the
ſituation thereof deſerving reparation and coſt, he repaired it with White Stone, and
built a very Royal Palace therein; in which Work, more than in any other, he ſhewed
how great and high his mind was. For this ſtands in the midſt between *Dora* and I
Joppa, in a Coaſt where there was no Port or Haven; ſo that they who ſail from *Phœnicia*
into *Egypt*, are in great danger, by reaſon of the violent Winds that blow from
Africa; whoſe Blaſts enforce the Water with ſuch violence againſt the Rocks on the
Shore, that the Waves rebounding back again a good way within the Sea, make the
whole Sea tempeſtuous. But the King, by his Liberality and Coſt, overcoming nature,
built Stations for Ships. And although the nature of the place was altogether contrary
to his intent, yet he ſo overcame all difficulty, that the Sea could do that Building
no harm: And it was ſo goodly and beautiful to behold, that one would have thought
there had been no difficulty in this admirable Work. For having meaſured out a
fit place for the Port, he laid a Foundation Twenty Ells deep of Stone, whereof
moſt of them were fifty foot long, nine foot thick, and ten foot broad, and ſome K
bigger; and all the bottom of the Haven, where the Water came, was laid with
theſe Stones. Which done, he raiſed a Mole of two hundred foot; whereof one hundred
foot ſerved to break the violence of the Waves, the other hundred foot ſerved
for a Foundation of the Wall, wherewith the Haven was compaſſed; and on which
were built many goodly Towers, the greateſt and faireſt whereof he called *Druſius*, after
the name of *Druſus*, the Son of the Empreſs *Livia*, Wife of *Auguſtus*. Within the
Port there were very many Vaults alſo to ſtore ſuch Merchandize as was brought into
the Haven; and divers other Vaults for Sea-men to lodge in. A very pleaſant Deſcent,
which might ſerve for a Walk, encompaſſed the whole Port; The entrance hereunto
was on the North ſide; for by reaſon of the ſituation of the place, the North L
Wind there is the calmeſt.

Cæſarea in times paſt called the Tower of *Straton*. *Ant. lib.* 15. *cap.* 10, 12. *Ant. lib.* 17. *Cap.* 5.

Agrippium.

Antipatris.

Cyprus.

Phaſælus's Tower.

On either ſide of the Entrance were three great Coloſſes ſet on *Pilaſters*; thoſe on
the left hand are proped up by a Tower, being a Solid Rock of Stone. But at the
Entrance on the right hand were two huge Stones joined together, which make a greater
Tower than the other. There is alſo a Houſe adjoyning to the Haven, built of white
Stone. The Streets of this City leading to this place, are of one bigneſs and porportion.
Upon a Hill oppoſite to the Mouth of the Haven, he built a Temple very beautiful,
and exceeding great, which he dedicated to *Cæſar*, wherein was placed *Cæſar*'s
Statue, full as great as that of *Jupiter* at *Olympus* (for it was made after that Model) and
another at *Rome*, like that of *Juno* at *Argos*. The City he built for the benefit of the M
Inhabitants of the Province, and the Port or Haven for Commerce. All this he did
in honour of *Cæſar*; after whoſe name he called it *Cæſarea*. And that nothing might
be wanting to render it worthy ſo glorious a name, he added to ſo many great works,
the faireſt Market-place in the World; beſides a Theatre and an Amphitheatre, not
inferior to the reſt. He alſo appointed Games and Spectacles to be celebrated every
fifth year, in honour of *Auguſtus*; and himſelf firſt began them in the 192 Olympiade;
and he propoſed great Rewards, not only to the Victors, but alſo to the ſecond and
third after them. Moreover, he repaired *Anthedon*, which was deſtroyed by the Wars,
and called it *Agrippina*, in honour of *Agrippa*; whoſe name he cauſed to be engraven N
over the Portal he built to the Temple. Neither was he unmindful of his Parents;
for in the richeſt Soil of the whole Kingdom he built a City in memory of his Father,
and by his name called it *Antipatris*, being in a very rich Soil, both for Woods and Rivers.
At *Jericho* alſo he built a very goodly and ſtrong Caſtle, and called it *Cyprus*,
in honour of his Mother. He likewiſe built a Tower in memory of his Brother *Phaſælus*,
at *Jeruſalem*, and called it *Phaſælus* his Tower; of the Strength and Beauty of which
we ſhall ſpeak hereafter. He alſo called another City *Phaſælus*, which is ſituate in a
Valley beyond *Jericho*, towards the North.

Herodium.

Having thus eternized the memory of his Friends and Kindred, he did not forget to
do the like for himſelf; for he built a Caſtle on a Mountain near *Arabia*, having on one O
ſide a ſtrong place of defence; and this Caſtle he called *Herodium*, after his own name.
By the ſame name alſo he called a Mount, ſixty Stades from *Jeruſalem*, artificially made
in

A in manner of a Womans Dug, which he adorned on the top with round Turrets; and
round about it he built Princely Houſes, gallantly adorned both within and without.
He alſo brought Water from a great diſtance, with great coſt and charges; and made a
pair of Stairs of pure white Marble to go up, which had Two hundred Steps. For
the whole Hill was made by Art, and was of an exceeding heighth. At the foot thereof
likewiſe he built another Palace, and Houſes to receive his Friends and their Carriages;
ſo that this Caſtle, for the abundance of all neceſſary Lodgings, ſeemed a City;
and yet was all the King's Palace. Having erected thus many Buildings, he ſhewed his
great Mind in ſtrange Cities likewiſe; for at *Tripolis*, and *Damaſcus*, and *Ptolemais*, he
built publick Colledges for inſtructing Youth. He built the Wall of *Byblis*; and Seats,
Porches, Temples and Markets at *Berytus* and *Tyre*: At *Sidon* and *Damaſcus* he built a
B Theatre; and a Water-conduit at *Laodicea*, a Sea-Town. At *Aſcalon* he built Fountains
or Lakes very ſumptuous; and Baths with Pillars, that for greatneſs and good work,
were miraculous. To other places he gave Foreſts and Ports; and to many Cities added
Fields, as though they had been Fellow-Cities of his Kingdom. And to others, as to
Coos, he gave Annual Revenues for ever; to the end they might never loſe the remembrance
of the Obligation they had to him. Moreover, he gave all poor People Corn;
and he often, and in ſundry places lent the *Rhodians* Money to build a Navy of Ships.
At his own proper coſt he repaired the Temple of *Apollo Pythius*, which had been burnt.
What ſhall I ſay for his Liberality towards them of *Lycia* and *Samos*, or his magnificent
C Gifts towards all the people of *Ionia*? Nay and the *Athenians*, *Lacedæmonians*, *Nicopolites*,
and the Citizens of *Pergamus* and *Myſia*, received very many Benefits at his hands.
He paved alſo a large Street in *Antioch*, of *Syria*, which was in length Twenty Stades,
and that with fair Marble. This Street before that time was ſo full of Dirt, that no
Man could go through it: And all along it he built Galleries that people might go dry
through it in rainy weather.

The year of the World, 3947. *before Chriſt's Nativity*, 15.

Herodium a Caſtle reſembling a City. *Herod*'s bounty to all men.

Herod famous through the World.

The year of the World, 3954. *before Chriſt's Nativity*, 8.

Some may ſay, that theſe Benefits thus beſtowed, were for the proper uſe of thoſe
people on whom he beſtowed them; but no Man can deny, but that which he did for
the Citizens of *Elis*, was not only common to thoſe of *Achaia*, but to all the World,
where the Games, called *Olympica Certamina*, were ſolemnized. For *Herod* ſeeing them
D decay only for want of maintenance, and that this was the only remainder of all the
ancient Monuments of *Greece*; he, not only in his Perſon at that time became one of
the propoſers of Rewards in that Olympiade, in which he went to *Rome*; but alſo gave
a yearly ſtipend to maintain the ſame, leſt for want they ſhould be left off. It is not
to be told what Debts and Tributes he remitted; for he delivered the *Phaſelites* and
Baleneotes, and other Towns of *Cilicia*, from the Payment of a yearly Tribute: yet
was he not ſo liberal to them as he would have been, fearing leſt the Envy of ſome might
accuſe him of ſome further meaning, if he ſhould be more bountiful to the Cities than
thoſe that were the Owners thereof. He exerciſed his Body likewiſe in Exerciſes fit for
ſo valiant a Mind; for he was a very skilful Hunter, wherein he had always his purpoſe,
E by reaſon of his skill in riding; ſo that in one day he killed forty wild Beaſts. That
Countrey hath many Boars, but it hath more ſtore of Harts and wild Aſſes. He was ſuch
a Warrior, that no Man was able to encounter with him; ſo that many were aſtoniſhed
to ſee him, with what force and exactneſs he caſt the Dart, and drew the Bow. Beſides
the Vertue, both of his Mind and Body, he had alſo good Fortune; for very ſeldom
the event of War was otherwiſe than he expected; if it ſometimes fell out contrary, it
was not through his Fault, but through the raſhneſs of his Soldiers, or elſe through
Treaſon.

Herod a great Hunter.

Herod, beſides the vertue of mind and body, had the bleſſings of Fortune.

F

CHAP. XVII.

Of the Diſagreement between Herod *and his Sons,* Alexander *and* Ariſtobulus.

BUT his private and domeſtical Sorrows troubled his publick Felicity; and moſt adverſe
Fortune befel him through the means of a Woman, whom he loved as himſelf.
For being now made King, he put away his Wife which he firſt married (a Lady
born in *Jeruſalem*, whoſe name was *Doris*) and married *Mariamne*, the Daughter of
Alexander, the Son of *Ariſtobulus*; which cauſed Troubles in his Houſe, both before,
but eſpecially after his return from *Rome*. For he baniſhed his Eldeſt Son *Antipater*,
G whom he had by *Doris*, out of the City, only for his Children's ſake that he had by
Mariamne; licenſing him only at Feſtival times to come to the City, in regard of ſome
ſuſpicion of Treaſon intended againſt him. And afterwards he ſlew *Hircanus*, his
Wife's

Ant. lib. 15. *cap.* 3, 8. & *lib.* 16. *cap.* 13.

Herod expelleth *Antipater* out of the City, and killeth *Hircanus* his Wife's Uncle.

This Chapter is worth attending to

The year of the World, 3954. before Chriſt's Nativity, 8.

Herod's Children by *Mariamne*.

Mariamne hatefully upbraided *Herod* with *Hircanus*'s death.

Herod's Mother and Siſter do falſly accuſe *Mariamne* to him.

Wifes Uncle, (notwithſtanding that he returned out of *Parthia* unto him) becauſe he H
ſuſpected that he intended ſome Treaſon againſt him. *Barzapharnes*, after he had taken
all *Syria* had carried him away Priſoner with him. But his own Countrymen
that dwelt beyond *Euphrates*, in commiſeration redeemed him from Thraldom; and
had he been counſelled by them, and not come to *Herod*, he had not been killed:
but the Marriage of his Niece cauſed his Death: For, for that Cauſe, and eſpecially
for the love of his native Soil he came thither. That which moved *Herod* to kill
him was, not for that he ſought the Kingdom, but becauſe he had right to the Kingdom.
Herod had five Children by *Mariamne*, two Daughters and three Sons. The
youngeſt was ſent to *Rome* to ſtudy, where he died. The other two he brought up
like Princes, both for their Mothers Nobility, and for that they were born after he I
was King. But that which above all was moſt prevalent in their favour, was the
Love he bare to *Mariamne*; which from day to day tormented him more violently,
in ſuch ſort, that he ſeemed inſenſible of thoſe Griefs which this his beſt beloved
cauſed to him. For *Mariamne* hated him as much as he loved her: and having a
juſt cauſe and colour of Diſcontent, and moreover being emboldened by the Love
which he bare her, ſhe every day upbraided him, with that which he had done to
Hircanus her Uncle, and to her Brother *Ariſtobulus*. For *Herod* ſpared him not, although
he was a Child; but after he had made him High Prieſt in the ſeventeenth
year of his Age, he preſently put him to death, after he had ſo honoured him: who,
when he came to the Altar clothed in Sacred Attire upon a Feſtival day, all the people
wept for Joy; which cauſed ſo great a Jealouſie in *Herod*, that the ſame night he K
ſent him to *Jericho*, to be drowned in a Lake by the *Galatians*, who had received
Commiſſion to perform the Murther. Theſe things did *Mariamne* daily caſt in *Herod*'s
Teeth, and upbraided both his Mother and Siſter, with very ſharp and reproachful
Words: yet he ſo loved her, that notwithſtanding all this, he held his Peace. But
the Women were ſet on fire: and that they might the rather move *Herod* againſt her,
they accuſed her of Adultery, and of many other things which bare a ſhew of truth:
objecting againſt her, that ſhe had ſent her Picture into *Egypt* to *Antonius*; and
that through immoderate Luſt ſhe did what ſhe could to make her ſelf known unto
him, who doted upon Womens love, and was of ſufficient power to do what wrong L
he pleaſed.

Herod ſecretly chargeth *Joſeph* to kill his Wife.

Herod's ſuſpicion betwixt *Joſeph* and his Wife.

Herod commandeth both *Joſeph* and *Mariamne* to be ſlain.

Mariamnes Sons inheritors of her diſpleaſure.

The year of the World, 3956. before Chriſt's Nativity, 6.

Hereat *Herod* was much moved, eſpecially for that he was jealous of her whom he
loved, bethinking himſelf upon the cruelty of *Cleopatra*, for whoſe ſake King *Lyſanias*,
and *Malichus* King of *Arabia* were put to death; and now he meaſured not the danger
by the loſs of his Wife, but by his own death which he feared: For which cauſe
being drawn by his Affairs into the Country, he gave ſecret Commandment to *Joſeph*,
his Siſter *Salomes* Husband (whom he knew to be truſty, and one who for affinity was
his well-willer) to kill his Wife *Mariamne*, if ſo be *Antonius* ſhould have killed him.
But *Joſeph* not maliciouſly, but ſimply to ſhow how greatly the King loved her, diſcloſed
that Secret unto her: and ſhe when *Herod* was returned, and amongſt other talk
with many Oaths ſware, that he never loved Woman but her: Indeed (ſaid ſhe) it may M
well be known how greatly you love me by the commandment you gave to *Joſeph*,
whom you charged to kill me. *Herod* hearing this which he thought to be ſecret,
was like a mad Man, and preſently perſwaded himſelf, that *Joſeph* would never have
diſcloſed that Commandment of his, except he had abuſed her; ſo that hereupon he
became furious, and leaping out of his Bed, he walked up and down the Palace:
Whereupon his Siſter *Salome* having fit opportunity, confirmed his ſuſpicion of *Joſeph*.
For which cauſe *Herod* growing now raging mad with Jealouſie, commanded both
of them to be killed. Which being done, his Wrath was ſeconded by Repentance; and
after his Anger ceaſed, the paſſion of Love was preſently renewed: yea, ſo great was N
the power of his Affection, that he would not believe ſhe was dead, but ſpeak unto
her as though ſhe were alive, until in Proceſs of time being aſcertained of her Funeral,
he equalled the affection he bare her during her life, by the vehemency of his
paſſion for her Death. *Mariamnes* Sons ſucceeded their Mother in her hatred, and recogitating
what an impious Act it was, they accounted their Father as a mortal Enemy,
both before and after they went to ſtudy at *Rome*, and eſpecially after they returned
again into *Judæa*. For as they grew in years, ſo did the violence of their Revenge
increaſe. And being now marriageable, one of them married the Daughter of
their Aunt *Salome*, who accuſed their Mother; the other married the Daughter of *Archelaus*
King of *Cappadocia*. And now to their Hatred was joyned a liberty to ſpeak O
more freely againſt their Father, and by this occaſion of their boldneſs many were
animated to calumniate them: So that ſome did openly tell the King, that both his

A Sons ſought to work Treaſon againſt him, and that the one of them prepared an Army
to help the other, to revenge the death of their Mother; and that the other (to
wit,he that was Son-in-law to *Archelaus*)purpoſed to flee and accuſe *Herod* before *Cæſar*.
Herod giving ear to theſe Calumniations,ſent for *Antipater* whom he had by *Doris*,
to the end he might defend him againſt his two Sons, and ſought to advance him above
them. But they thought this alteration intolerable; ſeeing one, whoſe Mother was
but a private Woman, ſo preferred: and they, exalted with their own Nobleneſs of
Birth, could not contain their Indignation, but upon every occaſion ſhewed themſelves
offended; by reaſon of which imprudence they were every day leſs accounted of. As
for *Antipater*, he wrought himſelf into favour: for he knew how to flatter his Father,
B and raiſed many ſlanders on his two Brethren,partly invented by himſelf,partly divulged
by ſome of his Favourites, whom he ſet awork about the matter, till at laſt he put
his Brethren out of all hope of having the Kingdom. For he was now by the Kings
Will and Teſtament declared King,ſo that he was ſent as a King to *Cæſar*,in a Kingly
habit and pomp,only he wore no Crown; and in time he ſo prevailed, that he wrought
his Mother into *Mariamnes* ſtead; and with Flatteries and Calumniations ſo moved the
King, that he began to deliberate about putting his Sons to death. For which cauſe,
he conducted his Son *Alexander* with him to *Rome*, and accuſed him before *Cæſar*,
that he had given him Poyſon. But he with much ado, having obtained leave to
plead his own cauſe, and that before a Judge more wiſe than *Herod* or *Antipater*,
C he modeſtly held his peace in all things his Father had offended in: And firſt
of all he cleared his Brother *Ariſtobulus* from that Crime in which he was involved
with himſelf. And afterwards he inveighed againſt *Antipater*'s ſubtilty, and
complained of thoſe Injuries which had been offered him, having, beſide the equity
of his Cauſe, ſufficient Eloquence to acquit himſelf, for he was a vehement Orator,
and knew well how to perſwade. Laſt of all he objected, That his Father
having a deſire to put both him and his Brother to death, had laid an accuſation
upon him; whereat the whole Audience wept, and *Cæſar* was ſo moved, that not
regarding the Accuſations that were laid upon them, he preſently made *Herod* and
them Friends, upon theſe Conditions, that they in all things ſhould be obedient to
D their Father; and that their Father ſhould leave the Kingdom to whom he
pleaſed.

The year of the World, 3956. *before Chriſt's Nativity*, 6.

Herod's debate with thoſe Sons he had by *Mariamne*.

Ant. lib. 16. *cap.* 4.

Antipater by diſgracing his Brothers,is declared his Fathers Heir.

Herod accuſeth *Alexander* before *Cæſar*.

A reconciliation between *Herod* and his Sons.

Hereupon *Herod* returned from *Rome*, and though he ſeemed to have forgiven his
Sons; yet he laid not his jealouſie and ſuſpicion aſide. For *Antipater* ſtill perſiſted
to make *Herod* hate his other two Sons, though for fear of him that reconciled them,
he durſt not openly ſhew himſelf an enemy to them, afterward *Herod* ſailed by *Cilicia*,
and arrived at *Eleuſa*, where *Archelaus* received him very courteouſly, thanking him
for the ſafety of his Son-in-law, and declaring himſelf very joyful that they were
made Friends: for he had writ to his Friends at *Rome* with all ſpeed poſſible, that they
ſhould be favourable to *Alexander*, when he came to plead his Cauſe. And after
E this Entertainment, he conducted *Herod* to *Zephyra*, and made him a Preſent of
thirty Talents, and ſo took his leave of him. *Herod* as ſoon as he came to *Jeruſalem*,
aſſembled the People together, and in the preſence of his three Sons, he ſhewed them
the cauſe of his going to *Rome*, and bleſſed God and thanked *Cæſar*, who had appeaſed
the diſcord of his Family, and made his Sons Friends; which he eſteemed
more than his Kingdom: *And I* (ſaith he) *will make their Friendſhip firm. For* Cæſar
*hath not only given me an abſolute power in my State, but leave alſo to chuſe whom I
pleaſe of my Sons for my Succeſſor. And now I declare my intention to divide my Kingdom
amongſt my three Sons: which purpoſe of mine, firſt I beſeech Almighty God, and
ſecondly you to favour: for one of them for his years, the other for their Nobility of Birth,*
F *have right to the Kingdom, which is ſo large that it may ſuffice them all. Wherefore honour
thoſe whom* Cæſar *hath conjoyned, and I their Father ordained my Succeſſors: Give
them the Reſpects and Duty according to their Age,which they have reaſon to expect from
their Charge not the order eſtabliſh'd by Nature. For a Man cannot do a greater pleaſure
to the younger when he honoureth him above his years, than he ſhall give diſcontent to
the elder. For which cauſe, I will conſtitute to every one of them ſuch Friends and
Well-willers, as with whom they may be moſt converſant: and of them I will require
Pledges of Concord and Unity amongſt them. For I know that Diſcords and Contentions
ariſe by malice of thoſe who are converſant with Princes; and that if they be well diſpoſed,
they will encreaſe friendſhip. And I require not only theſe, but alſo all ſuch as
bear rule in my Army, that they regard me only for the preſent: for I give not my
Sons the Kingdom, but only the hope and aſſurance thereof; and they ſhall have pleaſure*
G *as though they were Kings themſelves, yet I my ſelf will bear the burden of Affairs. Let
every*

Archelaus kindly entertaineth *Herod* and his Sons.

Herod's worthy Oration to the People, wherein he diſtributeth honours to his three Sons.

Herod giveth not the Kingdom to his Sons, but the honors of the Kingdom.

The year of the World, 3956. before Christ's Nativity, 6.

Herod converteth his Speech to his Sons.

every one of you conſider my age, my courſe of life and Piety: for I am not ſo old that H
any one may quickly deſpair of me, nor have I accuſtomed my ſelf to ſuch kind of pleaſure
as is wont to ſhorten Mens days; and I have been ſo Religious, that I am in great hope of
long life. But if any one deſpiſe me, and ſeek to pleaſe my Sons, ſuch a one will I puniſh.
I do not forbid them to be honoured whom my ſelf have begotten, for that I envy them:
But becauſe I know well that ſuch Applauſes nouriſh Pride and arrogance in the fierce Minds
of young Men: Wherefore let all thoſe that apply themſelves to their ſervice, conſider that
I will be ready to reward the Good; and that thoſe who are ſeditious, ſhall find their Malice
to have an unprofitable Event at their hands whom they ſo flatter. I eaſily perſwade my
ſelf that all Men will be of my mind, that are of my Sons mind. For it is good for them
that I reign, and that I am friends with my Sons. And you my Sons, I exhort you to acquit I
your ſelves religiouſly of all the Duties which Nature obliges you, and which ſhe
imprints in the hearts of the moſt ſavage Beaſts: Alſo reverence Cæſar *who hath reconciled*
us: And laſt of all obey me, who requeſt and intreat that at your hands which I might
command, namely, that you remain Brethren. I ſhall take order that you want nothing
ſuitable to your Royal Dignity, if you continue and remain Friends. I pray
God with all my heart, that what I have ordain'd may tend to your advantage and to his
Glory.

Herod by his words did not utterly extinguiſh the hatred between his Sons.

After he had thus ſpoken he embraced them very lovingly and diſmiſſed the People,
ſome praying that it might be as he had ſaid: others (who deſired alteration) making
as though they heard nothing. Yet for all this, the diſſention amongſt the Brethren was K
not appeaſed, but they were more divided in heart than ever: For *Alexander* and *Ariſtobulus*
could not endure that *Antipater* ſhould ſucceed to part of the Kingdom, and
Antipater was griev'd that his Brethren ſhould have a ſhare with him; yet he ſo craftily
carried himſelf, that no Man could perceive his hatred towards them. And they derived
of a noble Race ſpake all they thought, and many endeavoured to ſet them on;
and others, friends to *Antipater*, inſinuated themſelves into their Company, to learn
intelligence: ſo that *Alexander* could not ſpeak a word, but preſently it was carried to
Antipater, and from him to *Herod*, with an Addition; ſo that when *Alexander* ſpake
any thing ſimply, meaning no harm, it was preſently interpreted in the worſt ſence
poſſible: and if he chanced at any time to ſpeak freely of any Matter, preſently it L
was made a great thing. *Antipater* ſuborned Men to urge him to ſpeak, that ſo their
falſe Reports might be ſhadowed with a colour of Truth; and that if he could prove
any one thing true, all Lyes and Tales elſe divulged might thereby be juſtified. All
Antipater's Familiars were either naturally ſecret, or elſe he ſtopped their Mouths with
Bribes, leſt they ſhould diſcloſe his Intents: So that one might juſtly have termed his
life a Myſtery of Iniquity. All *Alexander*'s Friends were either corrupted by Money,
or flattering Speeches, wherewith *Antipater* overcame all, and made them Thieves
and Proditors of ſuch things as were either done or ſpoken againſt him. But of
all the means he employed to ruine his Brothers with the King, the moſt crafty
and powerful was, that inſtead of declaring himſelf openly their Enemy, he caus'd M
his Confidents to accuſe them, and at firſt made ſhew of defending them, but afterwards
he clos'd in with the Accuſers, and cunningly perſwaded *Herod* to credit the
Accuſations, which were, that *Alexander* was ſo deſirous of his death, as to frame
Plots againſt his Life: And nothing made ſo much credit be given to theſe Calumniations,
as that *Antipater* colourably excuſed his Brother. *Herod* incenſed hereat
every day withdrew his Affection more and more from the two Brethren, and daily
encreaſed his love towards *Antipater*. The Nobility alſo were inclined after the
ſame manner; ſome of their own Inclination, and others out of compliance: So did
Ptolemeus the chiefeſt of all the Nobility, and the Kings Brethren and all his Kindred;
for all Mens expectation was upon *Antipater*. And that which grieved *Alexander* N
the more, was, that all theſe Conſpiracies deſign'd for his Overthrow were
made by the counſel of *Antipater*'s Mother: for ſhe being Step-mother to him and
his Brother, was the more cruel againſt them, becauſe ſhe could not endure their having
the advantage above her Son of being born of ſo great a Queen. And although
many followed *Antipater*, for the hope they had of him, yet were they alſo compelled
thereunto by the King's command, who gave ſpecial charge to his deareſt Friends,
not to follow *Alexander* or his Brother. And this Prince was a Terror, not only
to thoſe of his own Kingdom, but alſo to foreign Nations, becauſe *Cæſar* had given him
ſo great Authority; for he gave him licenſe to take any one that was a Fugitive from
him, out of any City, although it were not under his Dominions. Now the young Men
being ignorant of the Offences laid to their charge, were in the greater danger; for O
their Father did not openly tell them of any Matter; but they every day perceived
his

Antipater's Treaſon againſt his Brother *Alexander*.

By what means *Antipater* corrupted his Brother *Alexander*'s friends.

Antipater whetteth *Herod* and his Courtiers againſt *Alexander*.

The year of the World, 3956. before Chriſt's Nativity, 6.

A his good Will towards them to decay, which ſo much the more encreaſed their grief. In
like manner *Antipater* by little and little animated *Pheroras* their Uncle, and *Salome*
their Aunt, againſt them; to whom he ſpoke with the ſame liberty as if ſhe had been
his Wife.

Moreover, *Glaphyra*, *Alexander*'s Wife contributed to the encreaſing of theſe Enmities,
by bearing her ſelf above all VVomen that were in the whole Kingdom; (for ſhe
derived her Pedigree by the Father's ſide from *Timenus*, by the Mother's ſide from *Darius*,
Son of *Hiſtaſpes*:) and by enveighing very much againſt the baſeneſs of *Herod*'s
Wives; who, ſhe ſaid, were choſen for their Beauty, and not for their Nobility of
Birth. For *Herod* (as we have ſaid) had many VVives, as it was lawful for him by the
B cuſtom of the Country; and all of them hated *Alexander* for *Glaphyra*'s Pride, and
contumelious Speeches. *Ariſtobulus* alſo made *Salome* his Enemy, although ſhe were
his Wife's Mother; becauſe he often upbraided his Wife with her baſe Birth, ſtill telling
her that he had married a private Woman, and his Brother *Alexander* a King's Daughter:
Which his VVife often with Tears told to her Mother; adding moreover that *Alexander*
and *Ariſtobulus* threatned, that if they got the Kingdom, they would make their
Father's other VVives weave with their Maids; and his other Sons Notaries of Villages,
becauſe they applied themſelves to Learning. *Salome* moved hereat, could not contain
her ſelf. but told all to *Herod*; who eaſily believed her, becauſe ſhe ſpake againſt her
Son-in-law. Moreover, another accuſation was laid to their charge, whereat the King
C was greatly moved; for he was informed that *Alexander* and *Ariſtobulus* did often bewail
their Mother, and lament her hard fate, and curſed him: and that often, when he
beſtowed ſome of *Mariamnes* Cloaths upon his latter VVives, they threatned that in a
ſhort time they would make them change them for Mourning. VVhereupon, though
Herod feared the fierce Spirits of the young Men, yet becauſe he would not take away
all hope of amendment, he called them to him as he was to go to *Rome*; and as a King,
threatned them in few words; and like a Father, gave them many Admonitions, and requeſted
them to love their Brethren, promiſing them forgiveneſs of their former Offences,
ſo that hereafter they mended all. But they beſeeching him not to believe Accuſations
forged againſt them upon malice, and anſwering, that the effect of matters would
D eaſily acquit them; requeſted him not ſo eaſily to believe Tales, but to refuſe malignant
people opportunity and recourſe unto him; for that there would always be ſome that
would maliciouſly invent Tales to tell, whilſt there was any one that would give them
the hearing and believing. For they knew that *Salome* was their Enemy, and *Pheroras* their
Uncle; and both of them much to be feared, eſpecially *Pheroras*; who was fellow with
his Brother of all, ſaving the Crown, and had his own Revenues amounting to an hundred
Talents a year, and received all the Profits of the whole Country beyond *Jordan*,
which were given him by his Brother *Herod* alſo had obtained of *Cæſar* to make
him Tetrarch, and had beſtowed upon him for his VVife, his own VVife's Siſter; after
whoſe deceaſe he offered him his Eldeſt Daughter, and three hundred Talents with her
E for a Dowry: But *Pheroras* falling in love with a mean Perſon, refuſed ſo honourable
a Match; whereat *Herod* being angry, married his Daughter to his Brother's Son,
who was afterwards ſlain by the *Parthians*; Yet, after ſome time, he pardoned *Pheroras*'s
Offence. Divers formerly were of Opinion, that in the life time of the Queen
he would have poyſoned *Herod*; and *Herod*, although he loved his Brother very
well; yet becauſe many who had acceſs unto him, told him ſo, he began to miſdoubt:
And therefore, examining by Torture many that were ſuſpected, at laſt he
came to ſome of *Pheroras*'s Friends; but none of them confeſſed the Poyſon, but only,
that he was determined to flee to the *Parthians* with her whom he was ſo in love
with, and that *Coſtabarus*, *Salome*'s Husband, was privy thereunto, unto whom the
F King had married her, after her firſt Husband, for ſuſpicion of Adultery, was put to
death. *Salome* her ſelf was not free from Accuſation; for *Pheroras* accuſed her, that
ſhe had purpoſed Matrimony with *Syllæus*, who was Procurator to *Obodas*, King of
Arabia, a great Enemy of the King's: And ſhe being convicted both of this, and all things
elſe, whereof her Brother *Pheroras* accuſed her, yet obtained pardon, as likewiſe *Pheroras*
did; ſo that the whole Tempeſt of all the Family was turned againſt *Alexander*,
and fell upon his Head.

Glaphyra, *Alexander*'s Wife, encreaſed his conceived ſuſpicion by her words.

Ariſtobulus objecteth to his Wife her baſe birth. *Ant. lib.* 16. *cap.* 7.

Alexander and *Ariſtobulus* oftentimes bewail their Mother, and by that means Provoke their Father.

The two Brothers excuſe themſelves before their Father *Herod*.

The King had three Eunuchs whom he loved extremely, and every one known by
their Offices; for one of them was his Butler, the other was his Cook, and the third
waited upon him in his Bed-chamber: Theſe three *Alexander* with great Gifts corrupted.
G Which the King underſtanding, by Torments forced them to confeſs and declare
with what promiſes they were thereto by *Alexander* induced; and how he had
deceived them by affirming that there was no truſting to *Herod*, who was a moroſe old
Man;

Alexander corrupteth his Father's Eunuchs, and telleth them he is to ſucceed in the Kingdom,

Man; and that he dyed his Hair, to make himſelf ſeem young; and that in deſpight of H him he would be his Succeſſor; and then he would be revenged upon his Enemies, and make his Friends happy, and eſpecially them: And that the whole Nobility ſecretly joyned with him, and the Captains of the Army and Governours privily came to him. Hereat *Herod* was ſo terrified, that he durſt not preſently divulge their confeſſions, but night and day he ſent out Spies to learn what was ſaid or done; and whom he ſuſpected, them he preſently killed; ſo that his whole Kingdom was full of Blood-ſhed. For every one as his malice moved him, feigned Calumniations; and many deſirous of Blood-ſhed, abuſed the King's Paſſion as they pleaſed againſt their Enemies: Credit was given to every lie; and no Man was ſo ſoon accuſed, but preſently he was puniſhed; and he who preſently before accuſed others, was now accuſed himſelf, and I carried to be puniſhed with him whom he had accuſed. For the King's jealouſie ſhortned the time of Tryal for their Lives; and he became ſo tyrannous, that he afforded not a good look, even to them that were not accuſed, but ſhewed himſelf moſt fierce and violent to his deareſt Friends: So that he baniſhed many out of his Kingdom, and railed againſt ſuch as he had no power over. *Antipater* encreaſed this miſchief more and more, by employing all his Friends to accompliſh the ruine of *Alexander*. By whoſe Rumours and Tales the King was ſo poſſeſſed, that he fancied always that he ſaw *Alexander* before him with a drawn Sword. For which cauſe he ſuddenly caſt him in Priſon, and tortured his Friends; many of which died in torments, becauſe they would not confeſs more than in conſcience was true: others, not able to endure the Torments, K were forced to confeſs, that *Alexander* and his Brother *Ariſtobulus* deſigned Treaſon againſt their Father, and that they expected their time till he went a hunting; reſolving with themſelves, that having killed him, they would preſently flee to *Rome*. Although theſe and ſuch like Calumniations were no ways probable, yet extremity of pain forced Men to invent them: and the King willingly believed them, as it were comforting himſelf thereby, that he might not be thought to have impriſoned his Son unjuſtly. *Alexander* perceiving that it was impoſſible for him to remove his Father's ſuſpicion, thought it beſt to yield himſelf guilty: And ſo he made four Writings, wherein he confeſſed the Treaſon, and nominated his Partakers therein, namely, *Pheroras* and *Salome*, who were the chief; which latter he ſaid had been ſo impudently unchaſte, as to come in the night to him without his conſent, and lie in his Bed. Theſe L Writings, which charged the greateſt amongſt the Nobility with moſt hainous matters, were in *Herod*'s hands, when *Archelaus*, fearing his Son in-law and Daughter to be in great danger, ſpeedily came into *Judæa*, and by his prudence appeaſed the King's wrath: For ſo ſoon as he came to *Herod*, he cried, *Where is that wicked Son-in-law of mine, or where may I ſee the face of that wretch that goeth about to murther his Father, that I may tear him in pieces with mine own hands, and marry my Daughter to a better Husband? For although ſhe be not privy to his counſel, yet 'tis enough to make her infamous, that ſhe is Wife to ſuch a man. Nay, I admire your patience, who are in ſuch danger, and ſuffer* Alexander *yet to live: For I came thus haſtily out of* Cappadocia, *thinking he had been put to death, to talk with you concerning my Daughter, whom I married to* M *him for your ſake. Wherefore now let us take counſel what to do with them both; and ſeeing you are too Father-like, and not able to puniſh your Son, your treacherous Son; let us change Rooms, and let me be in your place to revenge you.* How great ſoever *Herod*'s Choler was, this diſcourſe of *Archelaus* diſarmed it: And *Herod* ſhewed him the Books that *Alexander* had writ: And upon reading every Chapter with deliberation, *Archelaus*, took occaſion fit for his purpoſe; and by little and little laid all the fault on *Pheroras* and thoſe that were accuſed in the Book. And perceiving the King to give ear unto him: *Let us*, (ſaid he) *conſider whether the young man hath not been circumvented by the treachery of ſo many malicious perſons, and not of himſelf, formed a deſign againſt you: For there appears no cauſe why he ſhould fall into ſuch wickedneſs, who already enjoyed the* N *honours of the Kingdom, and hoped to ſucceed you therein, had he not been perſwaded thereto by other Men: who ſeeing him a young Man, enticed him to ſuch an attempt. For we ſee, that by ſuch Perſons, not only young Men, but alſo old Men, and moſt Noble Families; yea, and whole Kingdoms are ruinated.* *Herod*, upon theſe Speeches began ſomewhat to relent, and abate his Animoſity againſt *Alexander*, but increaſed it towards *Pheroras*; for he was the Subject of the whole Book. *Pheroras* perceiving the King ſo to truſt to *Archelaus*'s Friendſhip, that he was led by him to do what he pleaſed; he in humble manner came to *Archelaus*, ſeeking humbly for ſuccour at his hands, of whom he had not deſerved any Favour. "*Archelaus* anſwered him, that he knew no O
"ways to obtain his Pardon, who was guilty of ſo hainous Crimes; and convicted,
"manifeſtly to have practiſed High Treaſon againſt the King's own Perſon; and to be
"the

The year of the World, 3956. *before Chriſt's Nativity*, 6.

Herod feareth his Son *Alexander*.

Ant. lib. 17. *cap.* 8. *Herod*'s cruelty.

Herod caſteth *Alexander* into Priſon, and tortured his Friends.

Alexander during his impriſonment, wrote four Books againſt his Enemies.

Archelaus King of *Cappadocia*.

Archelaus and *Herod* conſult upon *Alexander*'s Books.

Herod is incenſed againſt his Brother *Pheroras*.

The year of the World, 3956. *before Christ's Nativity*, 6.

A “the cauſe of all theſe Miſeries that had now befallen the young Man; except that he “would lay aſide all ſubtil dealing, and denying of his Fact, and confeſs the Crimes “whereof he was accuſed, and ſo humbly go to his Brother, who loved him dearly, “and crave pardon; promiſing that if he would ſo do, he would do him what good “he could. Hereupon *Pheroras* obeyed *Archelaus*'s counſel; and putting on a black Attire, in a pitiful manner, and with tears, he proſtrated himſelf at *Herod*'s feet; and craving pardon, obtained it, confeſſing himſelf to be a moſt wicked and vile Perſon, and to be guilty of all that which was objected againſt him; and that the cauſe which moved him to do all theſe things, was the frantick and mad fits he fell into, for the love of that Woman. After *Pheroras* had thus become his own Accuſer, and a Witneſs B againſt himſelf, *Archelaus* endeavoured to mitigate *Herod*'s wrath towards him, and excuſe his fault; by alledging for example, that his Brother had attempted greater matters againſt him, whom notwithſtanding, for Relations ſake, he had pardoned: Adding that in every Kingdom, as in mighty bodies, frequently ſome part begins to inflame, which notwithſtanding, is not preſently to be cut off, but to be cured by eaſie means.

Pheroras attired in a mourning garment, with tears falleth before *Herod's* feet, and craveth pardon.

Pheroras, by *Archelaus*'s means, pacifieth *Herod*.

Archelaus uſing many ſpeeches to *Herod* to this purpoſe, at laſt quite appeaſed his wrath towards *Pheroras*, but ſtill counterfeited himſelf angry with *Alexander*, affirming that he would take his Daughter away with him; till, at laſt, he brought *Herod* of his own accord to intercede for the young Man, not to break the Marriage. *Archelaus* C after much entreaty anſwered, that he was willing that the King ſhould beſtow his Daughter upon any, ſave *Alexander*, for he greatly eſteemed his affinity. *Herod* replied, that if he would not divorce his Daughter from *Alexander* he ſhould think that he had beſtowed his Son upon him again: For they had no Children, and his Daughter was dearly loved by the young man; ſo that if he would permit her to ſtay ſtill there, for her ſake he would pardon all *Alexander*'s offences. Hitherto *Archelaus* with much ado agreed, and ſo was reconciled to his Son in-law, and he to his Father. Yet *Herod* affirmed, that he muſt needs be ſent to *Rome*, to ſpeak with *Cæſar*; for he had written the whole matter to *Cæſar*. Thus *Archelaus* craftily delivered his Son-in-law from danger; and after his reconciliation was made, they ſpent the time D in Feaſting and Mirth. Upon *Archelaus*'s departure, *Herod* gave him ſeventy Talents, and a Throne of pure Gold, adorned with precious ſtones; and Eunuchs, and a Concubine named *Panichis*; and rewarded every one of his Friends according to their deſerts. And all the King's Kindred, by this appointment, beſtowed rich Gifts upon *Archelaus*; and both he, and all his Nobility, accompanied him to *Antioch*.

Archelaus compelleth *Herod* of his own accord to be entreated for *Alexander*.

Herod diſmiſſeth *Archelaus* and his friends with great preſents.

Ant. lib. 16. *cap.* 11.

Not long after, there came one into *Judea* far more ſubtil than *Archelaus*; who both diſannulled the reconciliation made for *Alexander*, and cauſed his death alſo. This Man, named *Eurycles*, was a *Lacedemonian* born; and brought to *Herod* rich Gifts, as it were for a bait of that he intended. He had ſo behaved himſelf in *Greece*, that it could no longer tolerate his exceſs; And *Herod* again rewarded him with far greater E Gifts than thoſe were that he gave him: But he eſteemed his liberality as nothing, except it were accompanied with the blood of the Princes. For which cauſe he circumvented the King, partly by flattering him, partly by praiſing him feignedly, and eſpecially by his own craft and ſubtilty: and quickly perceiving his inclination, he both in word and deed ſought to pleaſe him; ſo that the King accounted him among his chiefeſt friends. And both the King and all the Court honoured him the more for his Country-ſake, becauſe he was a *Lacedemonian*. But he perceiving the diſtractions of *Herod*'s Houſe, and the hatred between the Brethren, and how the King was affected towards each of them, he firſt of all lodged at *Antipater*'s Houſe; making a ſhew, in the mean while, of good will towards *Alexander*; pretending, that in times F paſt he had been much beloved by King *Archelaus*, his Father-in-law: And by this means he quickly inſinuated into favour with him, and was conſidered as a Friend, and a faithful friend. *Alexander* preſently likewiſe, brought him into friendſhip with *Ariſtobulus*; and he having gained their affections, accommodated himſelf to their humours, in order to compaſs his deſign of adhering to *Antipater*, and betraying *Alexander*. And he often uſed incenſing words to *Antipater*, as it were chiding him, that being eldeſt of the Brethren, he ſo ſlenderly looked after them, who pretended to put him beſides the Crown, which was his right. Many times likewiſe he uſed the like words to *Alexander*; admiring that he who was born of a Queen, and a Husband to a Queen, would permit one deſcended of a private Woman, to ſucceed in the Kingdom; G eſpecially, ſeeing he had ſuch a fair opportunity and means to effect the contrary; for he might aſſure himſelf of *Archelaus*'s help in any thing. *Alexander* ſuppoſed he ſpoke as he thought, becauſe he counterfeited friendſhip with *Archelaus*; ſo

Eurycles the *Lacedemonian* ſecretly accuſeth *Alexander* to his Father, and is the cauſe of his death.

Eurycles by feigned friendſhip deceiveth *Alexander*.

The year of the World, 3956. before Christ's Nativity, 6.

that miſdoubting nothing, he diſcloſed to him all his mind concerning *Antipater*, ſay- H ing, that it was no wonder though *Herod* diſ-inherited them of the Kingdom, ſince he had ſlain their Mother formerly.

Eurycles, counterfeiting pity for them, and ſorrow for their misfortune; enticed *Ariſtobulus* to ſpeak to the like effect: And having animated them both to complain in this ſort againſt their Father, he preſently went to *Antipater*, and diſcloſed to him all their ſecrets, falſly adding alſo, a ſtory of ſome Treachery which thoſe two Brethren intended againſt him; which was to diſpatch him with their Swords. *Antipater* rewarded him with a great Sum of Money for this advice, and commended him to his Father. And thus he being hired to effect the death of *Alexander* and *Ariſtobulus*, became himſelf their accuſer: Whereupon, he came to *Herod*, and told him, that I in regard of thoſe benefits he had received at his hand, he would now venture his life for him, by giving him notice of a thing which concerned his own; which was, that *Alexander* and *Ariſtobulus* had long ſince reſolved together to kill him, and that he only was the cauſe that they performed it not, by promiſing them to aſſiſt them in the matter: That *Alexander* uſed theſe ſpeeches, that *Herod* was not contented to enjoy a Kingdom which was another's right, nor yet to have put Queen *Mariamne* to death, but he would alſo leave the Kingdom belonging to their Anceſtors, to a pernicious Baſtard, *Antipater*. But for this cauſe, he would revenge *Hircanus* and *Mariamne*'s death: and that it was not fit that ſuch a Man as *Antipater* ſhould receive the Kingdom without Blood: And every day he had occaſion given him to perſiſt in this re- K ſolution, for he could ſpeak nothing without being calumniated; for if any mention were made at any time of any ones Nobility, preſently he was upbraided without cauſe; for his Father would preſently ſay, There is none noble but *Alexander*, whoſe Father's baſe Birth is a ſhame and diſcredit unto him. And that going a hunting, if he held his peace, his Father was offended; if he praiſed him, then it was ſaid, he mocked: So that in every thing, he found his Father's affection turned from him, and that he was only favourable to *Antipater*; ſo that he would die with all his heart, if he failed of his purpoſe: If he killed him, his Father-in-law *Archelaus* would afford him ſafety, to whom he might eaſily flee. And after, he would go to *Cæſar*, (who, as yet, knew not *Herod*'s manners) and he would not ſtand before him then, as he did L before, terrified becauſe his Father was preſent; neither would he only ſpeak of his own wrongs, but of the wrongs of the whole Nation, who were oppreſſed by exactions, even to the death. And then he would lay open on what pleaſures, and after what ſort, the Money gotten with Blood was conſumed; and who, and what kind of Men they were that were thereby enriched; and what was the cauſe of the affliction of the City: and there he would bewail the death of his Uncle, and his Mother, and unfold all *Herod*'s wickedneſs; which being once made manifeſt to the World, no Man would account him a Murtherer of his Father. *Eurycles* having falſly reported this of *Alexander* to *Herod*, fell preſently to praiſe and extol *Antipater*; affirming that he only loved his Father, and hindred ſuch practices.

M

Another falſe Accuſation of *Alexander* and his Brother, moves *Herod* to indignation. *Diophantus*, the King's Notary, writeth feigned Letters in *Alexander*'s name.

The King, yet not throughly appeaſed for that which was paſt, grew into exceeding fury; and *Antipater* again ſuborned other falſe Witneſſes againſt him, who affirmed that they were wont to have ſecret talk with *Jucundus* and *Tyrannus*, who ſometimes were Officers of the King's Cavalry, and now diſplaced for ſome offence they had committed. Whereupon, *Herod* being very angry, preſently tortured them: and they affirmed, that they were ignorant of all that which was laid to their charge. But there was found, and brought to the King a Letter, pretended to be written by *Alexander*, to the Governour of the Caſtle of *Alexandrium*; requeſting him, that he would receive him and his Brother *Ariſtobulus* into the Caſtle, when he had killed his Father; and to aſſiſt them both with Arms, and other Neceſſaries. *Alexander* affirmed N that this Letter was counterfeited by *Diophantus*, the King's Secretary; who was both malicious, and could counterfeit any one's hand; and who afterwards having counterfeited many, was at laſt, for the ſame put to death.

Herod cauſed the Governour of the Caſtle to be tortured, but he confeſſed nothing that was laid againſt him: and although he had no good proof of any thing, yet he commanded his two Sons to be kept in hold. He likewiſe termed *Eurycles* (who was the Incendiary of his Houſe, and the breeder of all the miſchief) Author of his ſafety, and one who had well deſerved at his hands, and gave him fifty Talents: Who, departing from *Judæa* before matters were well known, went to *Archelaus*, and feigning that he had reconciled *Alexander* and *Herod*, he received there a piece of Money. O From thence he went into *Achaia*, and ſpent that which he had evilly got, in as bad manner as he had got it. Laſtly, he was accuſed to *Cæſar*, that he had cauſed diſſention

in

A in all *Achaia*, and ſpoiled the Cities; for which cauſe he was baniſhed. And this was the puniſhment that was inflicted upon him for his treachery to *Alexander* and *Ariſtobulus*.

The year of the World, 3956. before Chriſt's Nativity, 6.

Cous Evaratus.

It is not amiſs here in this place to compare *Avaratus* of *Cous*, unto this *Eurycles*; who being a dear friend to *Alexander*, and arriving about the ſame time that *Eurycles* did; being put to his Oath, ſware that he heard the young Men ſay nothing; though indeed his Oath nothing prevailed nor profited them, for *Herod* would only hear and give ear to Accuſations, and he highly eſteemed them that would believe them with him, and ſhew themſelves moved thereat.

Ant. lib. 16. *cap.* 12.

Moreover, *Salome* encreaſed his rage againſt his Sons; for *Ariſtobulus* minding to B engage her to aſſiſt him, being his Mother-in-law and his Aunt, ſent to her, to look to her ſelf, as though the King was minded to put her to death, becauſe it was reported to him, that ſhe purpoſed to marry with the King's Enemy, *Syllæus*, the *Arabian*, to whom ſhe privily revealed the King's Secrets: This was the utter ruin of the young Men, wherewith they were overthrown, as it were with a violent Tempeſt. For preſently *Salome* went to the King, and told him of what *Ariſtobulus* had admoniſhed her: And he becoming outragious, cauſed both his Sons to be bound, and impriſoned in ſeveral places. Then he ſent *Volumnius*, General of his Army, and *Olympus*, one of his familiar Friends, to *Cæſar*, to carry the Informations againſt his Sons in writing; who ſailing to *Rome*, after their arrival, delivered the King's Letters. And *Cæſar* was very ſorry C for the young Men; yet he permitted the Father to do what he would to his Children; and ſo writ to him, that he ſhould have licence to do what he thought good: Yet he ſignified to him, that he ſhould do better to call his Nobles together, and let them make enquiry concerning the Treaſons; and then, if he found them guilty of thoſe things whereof they were accuſed, to put them to death.

Herod, by *Salome's* counſel impriſoneth his Sons.

The year of the World, 3961. before Chriſt's Nativity, 1.

Ant. lib. 16. *cap.* 13.

Herod gathereth a Council againſt *Alexander* and *Ariſtobulus.*

Hereupon *Herod*, according to *Cæſar's* direction, went to *Berytum*, and there gathered an Aſſembly to ſit in Judgment; the chief in that Judgment were the Governours that *Cæſar* in his Letters appointed *Saturninus* and *Pedanius* preſided, and with them *Volumnius*, Intendant of the Province; next the King's Kindred, and *Salome* and *Pheroras*; and then the Nobility of *Syria*, *Archelaus* only excepted; who, D becauſe he was Father-in-law to his Son, *Herod* ſuſpected him to be partial. But he ſuffered not his Sons to come into Judgment, for he knew that the very ſight of them would have moved all Men to compaſſion: And moreover, if they were permitted to ſpeak for themſelves, that *Alexander* would eaſily have acquitted them both: For which cauſe they were kept in *Platan*, a Village of *Sidonia*. The King beginning his Oration, was as vehement, as though they had been preſent againſt whom he ſpake: But he was half afraid to object any Treaſon againſt them, becauſe he had no proof thereof, and therefore he aggravated their opprobrious words, injuries and offences, which they had committed againſt him, which he affirmed to be more unſufferable than death.

Herod accuſeth his Sons in open Judgment.

E At laſt (when no Man contradicted him) he began to complain of their ſilence, which ſeemed to condemn him; and thereupon, requeſted every one to give their Verdict. And firſt of all, *Saturninus* condemned his Sons, but not to die; ſaying, that he had three Sons preſent, and he could not be ſo ſevere, as to judge other Mens Sons to death. The two other Delegates alſo affirmed the ſame, and ſome others followed their advice: But *Volumnius* was the firſt that pronounced the ſorrowful Sentence; after whom all the reſt followed; ſome to flatter *Herod*, ſome for hatred they bare him, but none for any indignation againſt the young Men. Then all *Judæa* and *Syria* expected an end of this Tragedy; yet no Man thought *Herod* ſuch a Tyrant, as to put his two Sons to death. *Herod* cauſed his Sons to be brought to *Tyre*, and from F thence, by Ship, he conveyed them to *Cæſarea*, bethinking himſelf what death he ſhould put them to. In the mean time, there was an old Soldier of the Kings, named *Tyro*, who had a Son belonging to *Alexander*, and highly in his favour, and he himſelf greatly loved the two young Men: who being very much grieved in mind in that which had paſt, went about crying, that Juſtice was trodden under foot, Truth oppreſt, the Sentiments of Nature extinguiſhed, and the Actions of Men full of iniquity; and whatſoever elſe, grief could put into the mind of a Man, who nothing eſteemed his own life. At laſt, this *Tyro* came boldly to the King, and ſaid unto him, *O King thou ſeemeſt to me moſt unhappy, who giveſt credit to wicked and vile Perſons, againſt thy deareſt Sons; for* Pheroras *and* Salome *thou believeſt before thine own Children, whom,* G *notwithſtanding, thou haſt often found to have deſerved death; and thou perceiveſt not that they do this, to the intent to make thee want lawful Succeſſors, and leave thee none but* Antipater, *whom in their hearts they would have King, becauſe they can rule him as*

Herod's Sentence againſt his Sons.

Tyro, an old Soldier, exclaimeth againſt *Herod's* cruelty.

The year of the World, 3961 before Christ's Nativity, 1.

Tyro with his Son, are by the King's Command laid hands on. *Ant. lib. 16. cap. 13.* Another falſe Accuſation againſt *Tyro.*

they liſt. But bethink thy ſelf (O King) how all thy Soldiers will hate him for the death of H *his two Brethren; for there is no Man that doth not pity the two young men, and many of the Nobility are diſpleaſed hereat.* After he had ſpoken this, he named them who were diſpleaſed: Whereupon, the King commanded them, and him, and his Son to be laid hold on: And preſently one of the King's Barbers, named *Tryphon*, ſhewing himſelf to be in I know not what fury, came forth, and ſaid to *Herod*, Tyro *perſwaded me to kill thee with my Razor; promiſing me, that if I would ſo do,* Alexander *would give me a great reward.* *Herod* hearing this, cauſed *Tyro*, and his Son, and the Barber, to be tortured; the two former denied all, and the Barber affirmed nothing more than he had already ſaid. Then he commanded *Tyro* to be more tormented; whereupon, his Son moved with compaſſion towards his Father, promiſed to diſcloſe all I the matter to the King, if he would pardon his Father: and being releaſed of his torments, preſently declared that his Father, through *Alexander's* means and procurement, was purpoſed to have killed him. Many that were preſent, thought it was a device of the young Man, to free his Father from Torments; but others were perſwaded that it was true. Upon this, *Herod* made a ſpeech unto the People, wherein he inveighed againſt the Officers of his Army, and *Tyro*, and made the People arm themſelves, and kill them with ſtaves and ſtones. After which, he ſent his Sons to *Sebaſte*, which was not far from *Cæſarea*, and there he cauſed them to be ſtrangled; and having quickly diſpatched the matter, he ordered them to be brought to the Caſtle *Alexandrium*, there to be buried with their Mother's Uncle. And this was the end of *Alexander* and *Ariſtobulus.* K

Herod commandeth his Sons to be ſtrangled, and to be buried with *Alexander*, their Mother's Uncle.

CHAP. XVIII.

Of Antipater*'s Conſpiracy againſt his Father* Herod.

Ant. lib. 17. cap. 21.

Antipater now hoped without all controverſie to ſucceed in the Kingdom, but he became generally hated of the whole Nation; for it was openly known, that he, by falſe Calumniations, had cauſed his Brethrens death. And on the other ſide L he ſtood in no little fear of their Children, whom he perceived to begin to grow to years: For *Alexander* had by *Glaphyra* two Sons, *Tygranes* and *Alexander*: and *Ariſtobulus* had by *Bernice*, Daughter to *Salome*, five Children; to wit, three Sons, *Herod*, *Agrippa* and *Ariſtobulus*; and two Daughters, *Herodias* and *Mariamne*. *Herod*, after he had put *Alexander* to death, ſent away *Glaphyra* with her Dowry into *Cappadocia*; and married *Bernice*, *Ariſtobulus*'s Wife, to *Antipater*'s Uncle; for *Antipater* had deviſed this Match to become friends with *Salome*, whom before he hated and envied. He alſo by his great Gifts, ſought to get *Pheroras*'s favour, and the Friendſhip of ſuch as were Friends to *Cæſar*, ſending to that end great ſums of Money to *Rome*. He gave *Saturninus*, and all the reſt, great Riches in *Syria*. But the more he M gave, the more he was hated of all Men; for every one conſidered his Preſents, not as proofs of his Liberality, but as effects of his Fear; ſo that he got not the love of them upon whom he beſtowed them; and they to whom he gave nothing, were ſo much the more his Enemies. Yet he continued his bounty rather than diminiſhed it, when he ſaw, againſt his expectation, *Herod* made much of theſe Orphans, whoſe Parents he had ſlain. Intending to ſhew how much he repented their deaths, by the pity and compaſſion he took of their Children. For aſſembling together his friends, he cauſed the Children to be placed by him; and the tears ſtanding in his Eyes, he ſaid, *Since my ill Fortune hath taken away from me the Fathers of theſe Children, there is no care ſo great, which Nature, and my compaſſion of their preſent condition, obligeth me not to* N *take of them. Wherefore I will endeavour, that ſeeing I have been a moſt unfortunate Father, I may be a moſt affectionate Grand-father; and leave them who are moſt dear unto me, to reign after me. In order whereunto, Brother* Pheroras *(ſaid he) I betroth your Daughter to* Alexander*'s eldeſt Son, to the end, that this Alliance may oblige you to ſerve inſtead of a Father to him: and to your Son,* Antipater *(ſaid he) I aſſure the Daughter of* Ariſtobulus, *that ſo you may be the ſame to her; and my Son* Herod, *Grand-ſon by his Mother to* Simon *the High Prieſt, ſhall marry her Siſter. This is my will and pleaſure, touching this matter, and let no Man who loveth me ſeek to alter it. And I beſeech Almighty God to proſper theſe Marriages to the good of my Country, and of theſe my Nephews; and to look upon theſe Children with a more favourable eye than he did upon their Fathers.* O Having thus ſpoken, he wept, and joyned the Children's hands, and courteouſly ſaluting every one, diſmiſſed the Council.

Antipater ſtriveth by Gifts and Bribes, to creep into Men's favours.

Herod grievouſly bemoaneth his Sons, expreſſing the ſame by his commiſeration towards their Children. *Herod* betrotheth his Nephews.

The year of the World, 3961. *before Chriſt's Nativity*, 1.

A At this action *Antipater* was ſo amazed, that all the Orphans well perceived it.
For now he thought himſelf diſhonoured by his Father, and that he ſtood in great
danger, ſeeing that *Alexander*'s Son was like to have both *Archelaus* and *Pheroras* the
Tetrarch to protect him. Moreover he conſidered how he was hated, and how the
People compaſſionated the Children that were Fatherleſs; and look'd upon him as the
Murtherer of their Fathers. Wherefore he reſolved by all means poſſible to break
theſe Marriages. Yet he feared to inſinuate any thing to his Father cunningly, who
was now very ſuſpicious and miſtruſtful; and therefore went openly unto him to
make his humble ſuit and requeſt to him, that he would not leave him without Honour,
nor deprive him of that Succeſſion, which before he had judged him worthy
B of, by giving him only the bare Title of King, and leaving the authority of the
Kingdom in other Mens power. For it would be impoſſible for him to obtain the
Kingdom, if *Alexander*'s Son were (beſides *Archelaus* his favour) made Son-in-law
to *Pheroras*. Wherefore he earneſtly pray'd him, that ſeeing he had many Daughters,
he would change theſe Marriages: For the King had nine Wives, and by ſeven of
them he had Children; *Antipater* by *Doris*, *Herod* by *Mariamne*, Daughter of *Simon*
the High Prieſt, *Archelaus* by *Malthace* the *Samaritan*, and a Daughter call'd *Olympias*,
whom his Brother *Joſeph* married: and by *Cleopatra* of *Jeruſalem*, *Herod* and *Philip*,
and by *Pallas*, *Phaſælus*; he had two other Daughters alſo, *Roxane* and *Salome*, one
of them by *Phædra*, and the other by *Elpis*. He had likewiſe two Wives, by whom
C he had no Iſſue, his Couſin and Niece; and beſides theſe he had two Daughters by
Mariamne, Siſter to *Alexander* and *Ariſtobulus*. Wherefore *Antipater* ſeeing his Father
had ſuch choice of Daughters, requeſted the Marriages to be altered.

Herod's Children by his ſeven Wives.

The King well perceiving his mind and purpoſe towards the Orphans, and calling
to remembrance the misfortune of his Sons, whom he had put to Death, he judg'd
that if ever he found occaſion, he would be as induſtrious to deſtroy the Children by
Calumnies, as he had done their Fathers; and ſo falling into great danger with ſharp
words he drove him out of his Preſence; yet afterwards he ſo flattered *Herod*, that he
got the Marriages to be altered. And firſt of all he joyned *Ariſtobulus*'s Daughter
with *Antipater* himſelf, and his Son to *Pheroras*'s Daughter. Here one may ſee what
D *Antipater* could do by flattering Speeches: For *Salome*, in the like matter, could not
ſpeed, although ſhe was his Siſter, and procured many times the Emperour's Wife
to ſpeak for her, that ſhe might marry with *Syllæus* the *Arabian*, yet was ſhe not permitted
ſo to do. But *Herod* ſwore that he would account her as an utter Enemy, except
ſhe would deſiſt from that purpoſe; and afterward, againſt her Will, he married
her to *Alexas*, a friend of his; and one of her Daughters to *Alexander*'s Son, and the
other to *Antipater*'s maternal Uncle.

Herod is perſwaded by *Antipater*'s flatteries to break off the Marriages.

As for *Mariamne*'s Daughters, one of them was married to *Antipater*, his Siſter's Son,
the other to *Phaſælus*, his Brother's Son. When *Antipater* had quite overthrown the
hope of the Orphans, and joyned affinity as he thought good, he now held himſelf on
E ſure ground: And adding confidence to his malice, he became intolerable to all
Men. And ſeeing he could not avoid their hatred, he now ſought by fear to work
his own ſafety; and ſo much the more, becauſe *Pheroras* now aſſiſted him, as one
that was confirmed and eſtabliſhed for King. Alſo the Women in the Court fell at
variance, and raiſed a new broil; for *Pheroras*'s Wife, with her Mother and her Siſter,
and the Mother of *Antipater* did behave themſelves very inſolently in many things,
towards two of the King's Daughters; of which *Antipater*, who hated them, was very
glad, none of the other Women, except *Salome*, daring to oppoſe this Cabal. But *Salome*
went to the King, and told him that their meetings were not for his ſervice.

*Ant.l.*17.*c.*3. *Antipater* buildeth upon the Kingdom.

A debate betwixt the Ladies in the Court.

F The VVomen underſtanding how ſhe had informed the King, and that he was offended
thereat, they met no more together openly, but abſtained from their wonted
familiarity; and in the King's hearing feigned to fall out one with another. *Antipater*
alſo made the ſame ſhew, ſo that he ſtuck not openly to affront *Pheroras*: notwithſtanding
they had Meetings and Banquets in the Night, and the unity was the
more confirmed, the more they perceived themſelves to be noted; for *Salome* knew
all this, and told it to the King. The King was very angry, and eſpecially againſt
Pheroras's Wife, whom chiefly *Salome* blamed: and having called together all his Kindred
and friends, he accuſed her before them amongſt other things, that ſhe had behaved
her ſelf contumeliouſly towards his Daughters, and that ſhe aſſiſted the Phariſees
G againſt him, and that by a poyſonous drink ſhe had made his Brother hate him.
And turning himſelf unto *Pheroras*, he asked him whether he had rather renounce
the friendſhip of him his King and Brother, or abandon his Wife. And he anſwering

Ant. lib. 17. *cap.* 4.

The year of the World, 3961. before Chriſt's Nativity, 1.

Herod forbids *Antipater* of his Brothers company, or to have conference with his Wife.

that he had rather die than loſe his Wife; *Herod* doubting what to do, turned him to *Antipater*, and commanded him to have no commerce with *Pheroras*, or his Wife, or any one belonging to them after that time. He obeyed this command openly in ſhew, but ſecretly went to their Houſe: and fearing that *Salome* might perceive it, he, by his friends in *Italy* procured himſelf to be ſent for to *Rome*, by Letters brought to *Herod*, wherein it was commanded, that ſhortly after the receipt thereof, *Antipater* ſhould be ſent to *Cæſar*. Wherefore *Herod* uſing no delay, ſent him preſently, furniſhing him with all things neceſſary, and a great ſum of Money; giving him likewiſe his laſt Will and Teſtament to carry with him to *Cæſar*; wherein was written that *Antipater* ſhould be King, and after him *Herod* the Son of *Mariamne*, Daughter of the High-Prieſt. But *Syllæus* the *Arabian*, neglecting *Cæſar*'s commandment, at the ſame time ſailed to *Rome*, there to contend with *Antipater*, about matters which were before in controverſie between him and *Nicholaus*. He had alſo a great contention with *Aretas* his King, whoſe friends he had ſlain, and amongſt others, *Sohemus*, the moſt wealthy Man in all the Country of *Petra*; and *Fabatus*, *Cæſar*'s Procurator, whom he had corrupted, aſſiſted him againſt *Herod*. But *Herod* afterwards giving *Fabatus* a greater ſum of Money, alienated him from *Syllæus*, and by this means diſpatched that which *Cæſar* commanded: and becauſe *Fabatus* reſtored nothing, he accuſed him that he was Procurator, not for *Cæſar*, but for *Herod*: wherewith *Fabatus* was moved; and being as yet in great eſtimation with *Herod*, he diſcloſed *Syllæus* his ſecrets, and ſignified to the King, how that *Syllæus* had corrupted *Corinthus* one of his Guard, whom he adviſed to be taken and kept in hold. The King more eaſily hearkned to his counſel, becauſe *Corinthus*, though always brought up in the Kings Court, yet was born in *Arabia*. Wherefore he preſently took him, and two other *Arabians* that were found with him; one of them was *Syllæus*'s friend, and the other *Phylarchus*. Upon their examination they confeſſed, that *Corinthus* for a great ſum of Money was hired to kill the King. After this they were ſent to *Saturninus*, Governour of *Syria*, and by him to *Rome*.

Fabatus Cæſar's Governour, diſcovereth *Syllæus* ſecrets.

CHAP. XIX.

How Herod *ſhould have been poyſoned, and how the Treaſon was diſcovered.*

Herod baniſheth his Brother *Pheroras* and his Wife.

HErod ſtill urged *Pheroras* to forſake his Wife: for he knew not how elſe to puniſh her, having many matters againſt her: which becauſe he would not yield to, at laſt he was ſo moved, that he baniſh'd them both. *Pheroras* taking this injury patiently, departed to his Tetrarchy, taking an Oath that his baniſhment ſhould endure as long as *Herod* lived; and that whilſt he lived, he would never come any more to him: And accordingly he would not come to viſit him when he was ſick, notwithſtanding he was often ſent for, when (as he thought) he lay on his Death-bed, and would gladly have imparted ſomething to him: but contrary to all hope he recovered, and afterwards *Pheroras* fell ſick. At which time *Herod* ſhewed his patient and humble Mind; for he went to him, and very kindly ſought help for him; but he was too far ſpent, and a few days after died: and although *Herod* loved him until his dying day, yet was it bruted abroad, that he poyſoned him. *Herod* cauſed his body to be brought to *Jeruſalem*, and commanded all the Nation to mourn, and buried him with a ſumptuous funeral. Thus one of the Murtherers of *Alexander* and *Ariſtobulus* came to this end: but ſhortly after, the revenge of that wicked fact fell upon *Antipater*, who was the chief Author thereof. For certain freed Men that belonged to *Pheroras* came in mournful manner to *Herod*, and complained to him, that his Brother *Pheroras* was poyſoned, and that his own Wife had given him a drink, which, as ſoon as he had drunk, he preſently fell ſick; that two days before his ſickneſs, there came a Witch out of *Arabia*, ſent for by his Mother and Siſter, to give him a Love-potion; and that ſhe in ſtead thereof, through *Syllæus*'s inducements, had given him poyſon; for ſhe was of *Syllæus*'s acquaintance.

Pheroras died and was buried in *Jeruſalem*.

Ant. l. 17. c. 7.

A Witch of *Arabia*.

The confeſſion of the Women in their tortures.

The King moved with this diſcourſe cauſed divers of *Pheroras* freed Men, and freed Women to be put to torture; and one of them impatient of the pain, exclaimed in this wiſe: O God, ruler of Heaven and Earth, revenge us upon *Antipater*'s Mother, who is the cauſe of theſe our evils. When the King underſtood thus much, he became more eager to ſearch out the truth; and the Women diſcloſed *Antipater*'s Mothers intelligence with *Pheroras* and the other Women, and their ſecret meetings; and that when *Pheroras* and *Antipater* came from the Palace, they uſed to ſpend

The year of the World, 3916. *before Christ's Nativity*, 1.

A ſpend all the night in feaſting, not ſuffering any Servant or Domeſtick to be in the
room with them; and one of the Libertines Wives revealed this. And when every
one of the Women were tortured apart, all their Examinations agreed; ſo that now
it was evident wherefore *Antipater* had complotted to go to *Rome*, and *Pheroras* beyond
the River *Jordan*. For they were often wont to ſay, that *Herod* having killed
Alexander and *Ariſtobulus*, would next come to us and our Wives: and that it was
unlike that he would ſpare any one, who ſpared not *Mariamne* and her Sons; and
therefore it was beſt to flee as far as poſſible from ſuch a wild Beaſt. They alſo depos'd
that *Antipater* was often wont to complain to his Mother, that now he grew
gray-haired, his Father became young and luſty; that himſelf might die perhaps
B before him, and that though his Father died firſt, yet he ſhould enjoy the pleaſure
of the Kingdom but a ſhort time. That moreover, the heads of *Hidra*, that is to
ſay, *Alexander* and *Ariſtobulus*'s Sons began to ſpring up again: and that he could
not reaſonably hope to leave the Kingdom to his Sons, ſince *Herod* had declar'd
that he would have it go after him to *Herod* the Son of *Mariamne*: wherein he was
perſwaded that he doated, if ſo be he thought his Will ſhould be of force; for he
would take ſuch an order, that he would have none of all his Progeny alive; and
that *Herod* was the greateſt hater of his Sons of any Father in the World: and was
not therewithal contented, but he alſo hated his own Brethren. A proof whereof
was, that he not long ago gave him an hundred Talents, that he ſhould have no more
C commerce with *Pheroras*: and that when *Pheroras* asked wherein he had hurt him,
Antipater anſwered, I would to God that he would take away all from us to our
ſhirts, and leave us only our lives; but ſaid he, it is impoſſible to eſcape this dangerous
Beaſt, who will not ſuffer Men openly to ſhew friendſhip to one another. Thus
we are reduc'd to that paſs that we cannot meet but in ſecret; yet if we bear the
hearts and hands of Men, the time will be when we may talk and meet openly. The
Women in Torments diſcloſed theſe ſpeeches, and that *Pheroras* was determined to
flee with the reſt to *Petra*. *Herod* believed all theſe Sayings, and the rather becauſe
of that which was ſaid concerning the hundred Talents: For he ſaid nothing of the
ſame to any one but to *Antipater*.

Doris, *Antipater*'s Mother is ſpoiled of her Jewels, and thruſt out of the Palace.

D Now firſt of all he turn'd his fury upon *Doris*, *Antipater*'s Mother: and taking from
her all the Jewels which he had beſtowed upon her, of the value of many Talents,
he baniſh'd her. When his Wrath was ſomewhat appeaſed, he releaſed *Pheroras*'s women
from Torments; yet he became ſo prone to ſuſpicion, that he tortured many
that were innocent, leſt he ſhould let any eſcape that were guilty. Amongſt others
Antipater the *Samaritan*, who was Steward to his Son *Antipater*, through Torments
confeſſed, that his Son *Antipater* had procured poyſon out of *Egypt* to kill him, by
means of a friend of *Antiphilus*; which poyſon *Theudion*, *Antipater*'s Uncle took of
him, and delivered to *Pheroras*, whom *Antipater* charged to diſpatch *Herod* whilſt
he was at *Rome*, far from ſuſpicion; and that *Pheroras* gave his Wife the poyſon to
E keep. Whereupon the King calling for her, commanded her to bring forth the poyſon:
and ſhe, making as though ſhe went forth to fetch it, caſt her ſelf headlong
down from a Gallery, thereby to prevent the Torments, which, if ſhe were convicted,
they would inflict upon her. But by the Providence of God (as it ſhould ſeem)
it came to paſs that ſhe fell not on her head, but on her ſide, and ſo eſcaped death, to
the end that God might inflict puniſhment upon *Antipater*. And being brought to
the King, as ſoon as ſhe was come to her ſelf (for ſhe was amazed with the fall) the
King demanded of her, wherefore ſhe had done ſo, and ſwore unto her, if that ſhe
would truly diſcloſe all, he would pardon her; but if ſhe told an untruth, her body
ſhould be torn in pieces with torment, and not be buried. She a while held her
F peace, and at laſt ſaid, Wherefore ſhould I keep any thing ſecret, ſeeing *Pheroras* is
dead, to ſave *Antipater*, who hath cauſed all this miſchief? Hear, O King, and God,
who cannot be deceived, be witneſs of the truth of what I ſhall ſay: When I ſat
weeping by *Pheroras* as he lay a dying, he called me to him, and ſaid, See, Wife, how
much I was deceived concerning my Brother's love towards me; for I hated and
ſought to kill him, who thus loved me, and ſorroweth ſo much for me, though I
am not yet dead: but truly I am unjuſtly rewarded for my Iniquity. And now (Wife)
bring me hither the poyſon which was left by *Antipater* in your keeping for my Brother,
and make it away before my face, that I carry not with me to Hell a guilty
Conſcience for that Crime. So I brought it as he deſired me, and the moſt part of
G it I caſt into the fire, where it was conſumed, and kept a little thereof, for fear of
miſchances, and of you. And having thus ſaid, ſhe brought forth a box which had
in it a very little of the poyſon. Hereupon the King tortured the Brother and Mother

Pheroras Wife freely confeſſeth what was become of the Poyſon.

The year of the World, 3961. before Christ's Nativity, 1.

God's juſtice leaveth nothing unpuniſhed.

of *Antiphilus*; and they alſo confeſſed that *Antiphilus* had brought a box out of *Egypt*, and that he received it from his Brother, who practiſed Phyſick at *Alexandria*. Thus it ſeem'd that the Ghoſts of *Alexander* and *Ariſtobulus* went about the whole Kingdom, to diſcover the moſt hidden things, and to draw teſtimonies and proofs from the mouths of thoſe that were furtheſt from all ſuſpicion. For the Brothers of *Mariamne* daughter of *Simon* the High-Prieſt, being put to the Rack, confeſs'd that ſhe was acquainted with this Conſpiracy. Wherefore the King puniſh'd the Mother's fault upon her Child: for having writ in his Will, that *Herod* her Son ſhould ſucceed *Antipater* in the Kingdom, now for her fault, he raz'd him out.

CHAP. XX.

How Antipater*'s malicious practices againſt* Herod *were diſcovered and puniſhed.*

THE arrival of *Bathyllus* was the laſt proof of *Antipater*'s Crime, and confirm'd all the reſt. This *Bathyllus* was one of his freed Men, and brought from *Rome* another ſort of Poyſon, compos'd of that of Aſps and other Serpents; to the end, that if the firſt proved too weak, and took not effect, then *Pheroras* and his Wife might make an end of the King with this. And for the height of *Antipater*'s wickedneſs, he alſo had given this Man Letters, which he had written to *Herod* againſt *Archelaus* and *Philip* his Brethren, who were at that time brought up at *Rome* to ſtudy, being very hopeful young Men: and for that *Antipater* feared they might be ſome hindrance to him in that which he expected, he deviſed all means poſſible to make them away. And the better to effect this purpoſe, he counterfeited Letters in his friends name that were at *Rome*, and for Money got others to write, that theſe two young Men uſed in taunting-wiſe to rail againſt their Father, and openly to complain of the death of *Alexander* and *Ariſtobulus*: and that they took it ill that they were ſent for home (for their Father had ſent word that they ſhould come away) at which alſo *Antipater* was much troubled. For before his departure from *Judæa* to *Rome*, he procured ſuch like Letters to be forged againſt them at *Rome*; and ſo delivering them to his Father, to avoid all ſuſpicion, he ſeemed to excuſe his Brethren; affirming ſome things that were written to be Lyes, other things to be Offences whereunto young Men were prone. At the ſame time, he gave great ſums of Money to them in whoſe name he had written the Letters againſt his Brethren: hereby, as it were hiring them to be ſecret. For the concealment of which ſubornation from *Herod*'s knowledge, he bought much rich Houſhold-ſtuff and Tapiſtry of curious Work, and Plate, and many things more, amounting, by his account to the ſum of two hundred Talents, which he pretended was to be imployed in Preſents, in proſecuting the buſineſs againſt *Syllæus*. But the miſchief which he provided againſt was inconſiderable, in compariſon of thoſe which he had more reaſon to fear; and it cannot be ſufficiently admired, that though all thoſe that had been tortured gave evidence againſt him, how that he practiſed his Father's death, and the Letters witneſſed how again he went about to make away other two of his Brethren; yet, for all this, none of them who went out of *Judæa* to *Rome*, bare him ſo much good will as to give him intelligence what troubles were in the Court at home, although it was ſeven Months before he returned to *Judæa* from *Rome*. Peradventure they who were minded to tell him all, were forced to hold their peace by conſideration of the blood of *Alexander* and *Ariſtobulus* which cried for Vengeance againſt him.

Antipater's Treaſons againſt *Archelaus* and *Philip* his Brother.

Antipater giveth a great ſum of money to thoſe that counterfeit letters againſt his Brothers.

Ant. lib. 18. *cap.* 8. *Antipater* is ſolicited by *Herod* with many kind words to haſten his return.

At laſt he ſent Letters from *Rome* to his Father, that now he would ſhortly return home, and that *Cæſar* had treated him very honourably. The King deſired greatly to have the Traytor in his Power: And fearing that if he had inkling of matters he would look to himſelf, feigned great kindneſs towards him, and ſent back again unto him very loving Letters, willing him to haſten his Return: which if he did, poſſibly he might obtain Pardon for his Mother's offence: for *Antipater* had underſtood that ſhe was baniſhed.

Antipater received a Letter at *Tarentum*, whereby he underſtood the death of *Pheroras*, and greatly lamented it; which divers that knew nothing thought well of. Yet as far as one may conjecture, the cauſe of his grief was, that his Treaſon had not gone forward as he wiſhed, and that he feared leſt that which had paſſed might come to light, and leſt the Poyſon ſhould be found. Yet when he came to *Cilicia*, and there received his Father's Letters before-mentioned, he then made great haſte homeward. When he came to *Celenderis*, he began to reflect more upon his Mother's diſgrace,

The year of the World, 3961. before Chriſt's Nativity, 1.

A diſgrace, his mind as it were preſaging ſome ſiniſter fortune. And the wiſer ſort of
his friends about him, counſelled him not to go to his Father, till ſuch time as he
were certain for what cauſe his Mother was baniſhed and divorced. For it was to
be feared, that he would be accuſed alſo of the ſame Crime that was laid to his Mother's
charge. But the more imprudent being rather deſirous to ſee their Country,
than to contrive what was expedient for *Antipater*, preſſed him to make haſte, leſt
his long delay ſhould breed any ſuſpicion in his Father, and leſt thereby he ſhould
give occaſion to malignant People to raiſe ſlanders: For, ſaid they, if any thing
had paſſed againſt you, it was in your abſence; and were you in preſence no Man
durſt do or ſpeak againſt you; and it were a very unwiſe part, for uncertain ſuſpicions,
B to deprive himſelf of certain felicity, and not to return ſpeedily to his Father,
and receive a Crown from his hands, which he could place upon no other head but
his. This counſel (as his ill fortune would have it) *Antipater* followed, and ſo arrived
in the Haven of *Cæſarea*, having paſſed *Sebaſte*; where, contrary to his expectation,
he was much ſurpriz'd that all Men eſchewed his company, and no Man
came near him. For although he was always hated, yet before they durſt not ſhew their
hatred. But now they abſtain from coming to him for fear of the King; becauſe
the rumour of thoſe things which *Antipater* had done was known in every City, and
to every Man, only *Antipater* himſelf was ignorant thereof. For there was never any
Man brought thither with greater Pomp than he, when he was to ſail to *Rome*;
C and never Man more baſely entertained at his return. And now apprehending the
danger at home, he craftily made himſelf ignorant thereof; and notwithſtanding
that he was almoſt dead for fear, yet in his countenance he counterfeited confidence.
For he could not now poſſibly make any eſcape, nor rid himſelf out of the preſent
danger: and yet he heard no certain news of matters at Court, becauſe the King by
an Edict had forbidden all Men to give him notice thereof: So that many times he
comforted himſelf thus; that either all matters concerning him were yet ſecret; or
if any thing was come to light, that he by Policy and Impudence could acquit himſelf
thereof; for thoſe two were his only Weapons. Being thus determined, he went
to the King's Palace alone, without any of his friends and followers, who at the very
D firſt gate, were moſt contumeliouſly repulſed. By chance *Varus*, the Ruler of *Syria*,
was there; and then boldly going into his Father's preſence, he advanced boldly
near him to ſalute him. But *Herod* putting him back with his hands, and ſhaking
his head, cried out, *What thou that haſt attempted to murther thy* Father, *dareſt thou
yet preſume to offer to embrace me, being guilty of ſo many Treaſons! Mayeſt thou periſh,
wretch, as thy crimes deſerve. Come not near me till thou haſt cleared thy ſelf of all that
is laid to thy charge; for thou ſhalt have juſtice, and* Varus *ſhall be thy Judge, who is by
good fortune now here. Go and premeditate how to acquit thee againſt to Morrow, which
is all the time I will give thee to do it.*

Antipater hated in *Cæſarea*.

Antipater's entertainment at his Fathers hands.

Hereat *Antipater* was ſo aſtoniſhed with fear, that he was not able to reply any
E thing, but ſilently went away. Preſently his Mother and his Wife came to him and
told him all the proofs of Treaſons againſt him; then he conſidered with himſelf how
to anſwer every point. The next day the King called an aſſembly of his friends and
kindred, and to them admitted *Antipater*'s friends: And he and *Varus* ſitting in judgment,
commanded all proofs to be brought, and the Witneſſes to appear: amongſt whom
were certain of *Antipater*'s Mothers Servants lately apprehended, who had Letters
from her to carry to him, to this effect: Foraſmuch as all things are known to thy Father,
beware that thou return not unto him, before thou haſt obtained ſome warrant
of thy ſafety from *Cæſar*. Theſe and others being brought in, *Antipater* alſo came
in after them, and proſtrating himſelf before his Father's feet, he ſaid, *I beſeech you,
F Sir, bear no prejudicate opinion againſt me, and lend me an open ear, whilſt I purge my
ſelf; for if you pleaſe to give me leave, I will prove my ſelf guiltleſs.* *Herod* commanding
him to hold his tongue, ſpake thus unto *Varus*: *I know well,* Varus, *that you, or
any other juſt and indifferent Judge, will find* Antipater *to have deſerved death: But I
fear leſt you conceive an averſion againſt me, and think me worthy ſo great afflictions for
having been ſo unfortunate as to have brought ſuch Children into the World. And yet this
ſhould move you to pity me, who have been ſo merciful to, and careful for ſuch wicked
Caitifs. For I had already appointed thoſe young Men that are dead to be Kings, and
brought them up at* Rome, *and gotten them* Cæſar's *favour: but they whom I had ſo
much honoured, and exalted to the Crown, became Traytors againſt my life. Their death
G was very advantageous to* Antipater, *whoſe ſecurity I ſought thereby, becauſe he was a
young Man, and the next that ſhould ſucceed me: but this cruel beaſt hath diſcharged his
rage upon my ſelf, and thinks my life too long, and is grieved that I live to be old, and
hath*

Antipater is judged before *Varus*.

Herod's accuſation againſt *Antipater*.

Herod's kindneſs towards his Children.

The year of the World, 3961. before Chriſt's Nativity, 1.

Herod loved *Antipater* above the reſt, and beſtowed many benefits on him.

hath attempted to make himſelf King, no other way but by murthering his Father. For which I know no other reaſon, but that I called him out of the Country, where he lived obſcurely; and caſting off thoſe Sons whom I had begotten of a great Queen, appointed this to be Heir of my Kingdom. I confeſs my error, that I incited them againſt me, by having, for Antipater*'s ſake, deprived them of their right. For wherein had I ſo well deſerved of them, as of* Antipater *? unto whom, during my life time, I committed the ſway and rule of my Kingdom, and openly in my Will and Teſtament declared him my Succeſſor: Beſides other gratifications, I beſtowed upon him the yearly revenue of fifty Talents. And lately, when he was to ſail to* Rome, *I gave him three hundred Talents, and commended him to* Cæſar, *as the only Son of all my Houſe, who had regard to his Father's life. And what was the offence of the others compared with* Antipater*'s? what proofs were produced againſt them, equal to thoſe that have ſhewed me more clearly than the day the Conſpiracy framed againſt me by this moſt wicked and ingrateful of all Men? and is it now to be endured that he is ſo impudent as to dare to open his mouth, in hope to colour all again with craft and deceit? Beware* Varus, *that he deceive you not, for, I know this Beaſt, and I even now ſee by his feigned tears, how probable a tale he will tell. This Fellow once warned me, that whilſt* Alexander *lived I ſhould beware of him, and not put every one in truſt with my Perſon: This is he who was wont to go before me into my Bed-chamber, and look about in every Corner, leſt any ſhould have lain in wait to have attempted any Treaſon againſt me: This is he who watched by me in my ſleep, and in whom I thought my ſelf ſecure; who comforted me when I mourned for them that were put to death. This is he who gave me good or ill characters of his Brethren when they were alive. This was my defender and champion. O* Varus, *when I remember his crafts and ſubtilties, and all his counterfeitings, I wonder that I am yet alive, and how I eſcaped the hand of ſuch a Traitor. And ſeeing that fortune ſtirs up thoſe of mine own Houſe againſt me, and that thoſe that I moſt eſteem are my greateſt Enemies, I will bewail my hard fortune alone; and not one that hath thirſted after my blood ſhall eſcape, although proof be brought againſt every one of my Children.* Thus, his Heart being ſurcharged with ſorrow, he was forced to break off his ſpeech: and preſently he commanded *Nicolas*, one of his friends, to report all the proofs and evidences.

Antipater's anſwer, and excuſe.

All this while *Antipater* lay proſtrate at his Father's feet; but now lifting up his head, he addreſs'd to him and ſaid: *You Sir your ſelf made my Apology: For how can he paſs for a Parricide, who, as your ſelf confeſs, always watcht to preſerve you from all dangers; Which if you ſay I did feignedly, is it probable that I would be ſo circumſpect in other affairs and at other times, and now in ſo weighty a matter play the part of a ſenſleſs Man? How could I think that ſuch a deſign, though kept ſecret from Men, could be hidden from God, who ſeeth all things? Was I ignorant what beſel my Brethren, whom God ſo puniſh'd for their wicked Conſpiracy againſt you? or what ſhould cauſe me to aim at their life? The hope of the Kingdom? I poſſeſs'd it already: Or a ſuſpicion of your hatred towards me? I knew you loved me paſſionately: Or any fear which I had of you? On the contrary, I rendred you formidable to others by the care I took of your preſervation. Was it want of Money? Nothing leſs; for who might ſpend more than I? Truly if I had been the wickedſt perſon in the World, or the crueleſt beaſt upon the earth, yet I ſhould have relented, being overcome by the benefits of ſo loving a Father; ſeeing, as your ſelf ſaid, you recall'd and prefer'd me before ſo many Sons, and being yet alive, you proclaim'd me King, and made me a ſpectacle to all Men to envy, through the benefits you beſtowed upon me. O wretch that I am! O unhappy time of my abſence out of my Country! what an opportunity hath it given to malicious and calumniating People! Yet, O Father, it was for your ſake, and about your affairs that I went to* Rome, *to the end that* Syllæus *might not triumph over your old age.* Rome *can witneſs my Piety, and* Cæſar *the Prince of the whole World, who often called me a lover of my Father. Receive here, O Father, his Letters, far more credible than thoſe feigned Calumniations againſt me: let theſe plead my cauſe, let theſe teſtifie my affection towards you: Remember how unwilling I was to go to* Rome, *knowing I had here in this Country many ſecret Enemies. Thus you unwarily have been the cauſe of my ruine, by forcing me to that Voyage which has afforded Envy time to frame accuſations againſt me: but now I will come to the proof of theſe matters. Behold here I am, who notwithſtanding a Parricide, yet never ſuffered any misfortune by Sea or Land: is not this a ſufficient argument of my innocency? But I will not inſiſt upon this proof of my innocence, ſince I know that God hath permitted you to condemn me already in your heart. Only I conjure you, give not credit to depoſitions extorted by Torments: let me be burned, inflict all Torments upon me, ſpare not my body: For if I am a Parricide, I ought not to die without all ſorts of Torments.* *Antipater* accompanied theſe words with ſo many tears, that he moved all that were preſent, and *Varus* alſo, to compaſſion; but *Herod* only abſtained

Antipater calleth *Rome* and *Cæſar* to witneſs.

A ſtained from weeping, for his anger againſt his unnatural Son fix'd his mind upon
the proof of his Crime. And preſently *Nicholaus* at the King's commandment made
a long ſpeech concerning *Antipater*'s Malice and Artifices, which he laid ſo open,
that he extinguiſh'd all pity in the minds of the Hearers. He aſcribed all the miſchief
which had befallen that Kingdom unto him, and eſpecially the death of his two
Brethren, who through his calumniations were made away; affirming alſo that he
uſed treacherous practices againſt thoſe yet alive, fearing leſt they ſhould ſucceed
in the Kingdom: for he who had prepared poyſon for his Father would much leſs
ſpare his Brethren. And then coming to the proof of his intent to poyſon his Father,
he declared in order all the evidences thereof, aggravating his offence by the
B corrupting of *Pheroras*, who by *Antipater* was drawn in to purpoſe the Murther of
his Brother and King, and how he had alſo corrupted the King's deareſt friends: and
ſo filled the whole Court with wickedneſs. When he had accuſed him of many other
things, and brought proof thereof, he ended his ſpeech.

The year of the World, 3961. before Chriſt's Nativity. 1.

Nicholaus at the King's command beginneth a moſt heinous and bitter accuſation againſt *Antipater*.

Nicholaus's peroration.

Then *Varus* commanded *Antipater* to make anſwer to theſe things, and ſeeing that
he continued lying on the ground, and ſaid nothing more, but God was witneſs of
his innocency; he called for the Poyſon, and gave it one who was condemned to
die, who having drunk thereof, preſently died. Then *Varus* talked apart with
Herod; and what was done there in that Council he writ unto *Cæſar*, and the next
day he departed. And when *Herod* had put *Antipater* in Priſon, he ſent Meſſengers
C unto *Cæſar*, to inform him of his hard fortune and calamity. After this it was diſcovered
that *Antipater* deſign'd the death of *Salome*. For one of *Antiphilus*'s Servants
came from *Rome*, and brought Letters from *Acme*, who was one of *Julia*'s Maids,
which ſhe writ to the King, telling him that ſhe found a Letter of *Salome*'s among *Julia*'s;
which for good will ſhe had ſent him. Theſe Letters which ſhe affirmed to be
Salome's contained many invectives againſt *Herod*, and many accuſations. But theſe
Letters were feigned by *Antipater*, who for Money had perſwaded *Acme* to write them
in her own name; as the Letter that ſhe writ to *Antipater* evidently ſhewed; for ſhe
writ as followeth.

The poyſon tried upon a condemned Man.

Another proof againſt *Antipater*.

*I have writ to your Father as you requeſted me, and ſent alſo other Letters; and I aſſure
D my ſelf he will not ſpare his Siſter, if he do but read the Letters. You may do well, ſeeing
I have performed all your requeſts, to be mindful of your promiſe.* This Letter againſt *Salome*
and others, being found to be counterfeited, the King began to doubt that *Alexander*
was made away by ſuch counterfeited Letters; and he remember'd that he had
almoſt put his Siſter to death, through *Antipater*'s device. Wherefore he reſolved
no longer to delay to puniſh him for all; yet was he hindred by a great ſickneſs from
accompliſhing his purpoſe. He only ſent Letters to *Cæſar* concerning *Acme*'s treachery
and falſe accuſation of *Salome*; and changed his Teſtament, and blotted out the
name of *Antipater*, and in his room writ *Antipas*, leaving out *Archelaus* and *Philippus*,
who were the elder Brethren, becauſe *Antipater* had render'd them odious to him.
E He bequeathed to *Auguſtus* a thouſand Talents, beſides many other rich gifts: and to
his Wife the Empreſs, and Children, and Kindred, and Freed Men, above five hundred;
he alſo gave great gifts to others, either in Land or Money, and left to his Siſter
Salome great riches.

Herod intendeth *Antipater*'s puniſhment, and therefore blotteth his name out of his Teſtament.

CHAP. XXI.

Of the Golden Eagle, and of Antipater*'s and* Herod*'s death.*

F *Herod*'s diſeaſe encreaſed, partly through age, and eſpecially by his grief and ſorrow;
for he was now threeſcore and ten years old; and his mind was ſo troubled
for the death of his Children, that though he were in health, yet he took no pleaſure
in any thing; and his ſickneſs was ſo much the more grievous to him, becauſe
that *Antipater* was yet alive; but he purpoſed to put him to death as ſoon as he was
recovered of his ſickneſs. To increaſe his Calamity, there aroſe a tumult among the
People. There were in the City two Doctors, reputed very ſkilful in our Country-laws:
One of them was named *Judas*, the Son of *Sariphæus*; the other was called *Matthias*,
the Son of *Margalote*. Theſe two were followed by a great number of young
Men; ſo that when they expounded the Law, they had an aſſembly like a great Army.
G And hearing that the King, partly by Grief, and partly by his Diſeaſe, was
very like to die, they told their acquaintance, that now it was a fit time to revenge
the injury which God received by thoſe prophane Works, which were made
againſt

Ant. lib. 17. *cap.* 8.

The year of the World, 3963 *before Chriſt's Nativity*. 1.

Judas and *Matthias* perſwade the people to pull down the Golden Eagle.

The young men that pulled down the Eagle, are brought before *Herod*, and are examined.

The young men with the Ring-leaders, condemned to die.

The King troubled with many diſeaſes. *Ant. l.* 17. *c.* 9.

Herod ſeeketh remedy in his ſickneſs at the hot Baths.

againſt his expreſs Commandment; which forbids to place the Images, or likeneſs of any living thing in the Temple. This they ſaid, becauſe the King had ſet a Golden Eagle upon the chief Porch of the Temple, which they exhorted the young Men to take away; ſaying, that it was meritorious, although danger might enſue thereon; yea, even to die for their Country-laws. For they that died for ſuch a cauſe, ſhould enjoy everlaſting life and glory: And that many unwiſe Men, ignorant of that Doctrine, ſo loved their lives, that they choſe rather to die by ſickneſs, than to ſpend their lives in ſo glorious an enterprize. Whilſt they ſpoke thus, there was a rumour ſpread, that the King was now at the laſt gaſp; whereby the young Men being encouraged, about Noon, when many were walking in the Temple, they let themſelves down from the top of the Temple with great ropes, and ſo with hatchets cut down the Eagle. Whereof the Captain of the Soldiers being advertiſed, he went with a great many Soldiers ſpeedily to the Temple, and took almoſt forty of the young Men, and carried them to the King: Who asked them if that were true, that they were ſo bold as to cut down the Golden Eagle: They confeſſed they had done it. Then he demanded by whoſe Commandment? They anſwered, by the Commandment of the Law. After this, it was asked them, why they, who were preſently to die, were ſo joyful? They anſwered, Becauſe after death they hoped to enjoy Eternal Bliſs. The King hereat was ſo greatly moved with anger, that for all his Diſeaſe, he went forth and made a Speech to the People; wherein he inveighed againſt theſe Perſons as Sacrilegious; who, under pretence and colour of their Country-laws and Religion, attempted ſome great matter; and he adjudged them as impious People, worthy of Death. The People fearing that he would torture many to learn who had favoured the act, requeſted him that only the Authors and Actors of that Crime, might receive puniſhment; and that he would remit the offence to all the People beſides. The King, with much ado entreated, cauſed the young Men that let themſelves down with Cords, and the two Doctors, to be burned; and the reſt which were taken in the act, to be beheaded. After this, the King's ſickneſs ſpread over his whole body, and he was afflicted with moſt grievous pains: For he had a great Fever, and an Itch over all his body, which was intolerable, and a daily Collick; and his feet were ſwelled, as though he had the Dropſie: His belly alſo was ſwelled, and his privy Members putrified, ſo that the Worms bred in the putrified places. He was alſo grievouſly tormented with difficulty of breath, and a Convulſion of the whole Body; ſo that ſome ſaid, that this was a puniſhment laid upon him, for the death of the two Doctors. *Herod*, notwithſtanding he was afflicted with ſo many and grievous ſickneſſes, yet he was deſirous to live, and ſought remedy, in hope of health. At laſt, he paſſed over *Jordan*, where he uſed the warm Waters of *Caliroe*, which run into the Lake of *Aſphaltites*; and are ſo ſweet, that Men uſe to drink of them. There the Phyſicians cauſed his body to be bathed in hot Oyl, and he was therewith ſo weakened, that his ſenſe failed, and he was as though he were dead; whereat thoſe that were about him being troubled, with their cries they cauſed him to look up; and now deſpairing of life, he cauſed fifty Drachmes to be diſtributed to every Soldier, and great Sums of Money to the Captains and his friends.

Herod full of melancholy.

The Ambaſſadors ſignifie *Acme*'s death, and bring Letters that authorize *Herod* to puniſh *Antipater*.

Herod overcome with pain, would have ſlain himſelf. *Ant. lib.* 17. *cap.* 16.

As he returned, when he came to *Jericho*, he was in a very great likelihood to die; and his melancholy put into his head a wicked reſolution: For he cauſed the chief Men of every Town and Village in all *Judæa* to be aſſembled together, and then he ſhut them up in a place called the *Hippodrome*: And calling unto him his Siſter *Salome*, aud *Alexas* her Husband; *I know* (ſaid he) *that the Jews will make Feaſts for joy of my death; yet if you will do what I deſire, it ſhall be mourned for, and I ſhall have a remarkable Funeral. As ſoon as I have given up the Ghoſt, cauſe my Soldiers to encompaſs theſe Men whom I have here in hold, and kill them all: By this means all* Judæa, *and every Houſhold thereof ſhall have cauſe to lament.* After he had commanded this to be done, thoſe whom he had ſent to *Rome*, brought him Letters, wherein was ſhewed how *Acme*, *Julia*'s Servant, was by *Cæſar*'s Command put to death, and *Antipater* adjudged worthy to die: yet *Cæſar* writ, that if his Father had rather baniſh him, he permitted it. *Herod* with this news was ſomething pleaſed, yet preſently his pains and a vehement Cough ſeized him with that violence, ſo that he thought to haſten his own death; and taking an Apple in his hand, he called for a Knife (for he was accuſtomed to cut the Meat which he did eat) and then looking about him, leſt any ſtanding by ſhould hinder him he lift up his arm to ſtrike himſelf. But *Achab* his Nephew run haſtily to him, and ſtayed his hand; and preſently there was made great lamentation throughout all the King's Palace, as though the King had been dead. *Antipater* having ſpeedy news hereof, took courage, and promiſed the Keepers a piece of Money to

The year of the World, 3963 after Chriſt's Nativity, 1.

Antipater's death. *Ant. lib. 17. cap. 12.*

Herod's death ſignified to the Soldiers.

let him go. But the chiefeſt of them did not only deny to do it, but alſo went preſently to the King, and told him what *Antipater* requeſted. *Herod* hearing this, lifted up his voice with more ſtrength than was meet for a ſick Man, and commanded his Guard to go and kill *Antipater*, and bury him in the Caſtle called *Hircanion*. And now again he altered his Teſtament, and appointed *Archelaus* his eldeſt Son King, and *Antipas* his younger Brother Tetrarch. Five days after the death of his Son *Antipater*, *Herod* died; having reigned thirty and four years after he ſlew *Antigonus*, and thirty ſeven years after the *Romans* had declared him King. In many things he was as fortunate as any Man; for being born but a private Perſon he got the Crown, and kept it, and left it to his Poſterity: But in his Domeſtick Affairs, he was moſt unfortunate. *Salome*, before it was known to the Soldiers that the King was dead, went forth with her Huſband, and releaſed all thoſe that were in hold, whom the King had commanded to be ſlain; ſaying, that the King's mind was altered, and therefore he gave them all licence to depart; And after their departure, the King's death was publiſhed to the King's Soldiers, who, together with the other multitude were aſſembled in the Amphitheatre at *Jericho*, by *Ptolomy*, Keeper of the King's Seal; who made a Speech to them, and told them that *Herod* was now happy; and he comforted the Multitude, and read unto them a Letter which the King left, wherein he earneſtly requeſted the Soldiers to favour and love his Succeſſor. After the Epiſtle read he recited the King's Teſtament, wherein *Philip* was appointed Heir of *Trachonitis*, and the places thereunto adjoyning; *Antipas* Tetrarch, and *Archelaus* King. He commanded his Ring to be carried to *Cæſar*, to whom he referred the cognizance and diſpoſal of all with full Authority; requiring, that as to any thing elſe his ſaid Teſtament ſhould be performed.

Archelaus proclaimed King, after his Fathers deceaſe. *Herod's* pompous Funeral.

This was no ſooner read, but preſently the Skies were filled with the voices and cries of the people, who congratulated *Archelaus*; and the Soldiers and the People promiſed to ſerve him faithfully, and wiſhed him a happy Reign. This done, the next care was about the King's Funeral, on which *Archelaus* ſpared no coſt, but buried the King with all Royal Pomp poſſible. The Herſe whereon he was carried, was adorned with Gold and Precious Stones; upon it lay a Bed wrought with Purple, whereupon was laid the dead Corps of the King, covered alſo with Purple, a Crown and Diadem of pure Gold on his Head, and a Scepter in his Right hand. About the Herſe were his Sons and Kinsfolk; and the Guard, and Bands of *Thracians*, *Germans* and *Gauls*, all went before in order, as though they had gone to Wars. The reſt of the Soldiers, in Warlike order, followed their Captains and Leaders; and five hundred of his Servants and Freed-men carried Perfumes. And thus the Corps was carried the ſpace of two hundred Furlongs from *Jericho* to the Caſtle of *Herodion*; where, as himſelf had appointed, it was interred.

THE H

SECOND BOOK

OF THE

WARS of the JEWS. I

Written by Flavius Josephus.

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The Contents of the Chapters of the Second Book.

1. *Of* Herod's *Succeſſor* Archelaus, *how he entred into the Temple, and the Mutiny that aroſe for the revenge of thoſe that were executed for taking away the Golden Eagle.*
2. *Of the Fight and Maſſacre in* Jeruſalem, *between the* Jews *and the* Sabinians.
3. Varus, *Governour of* Syria *for the* Romans, *repreſſeth the Inſurrections in* Judea. L
4. *How the* Jews *had an Ethnarch conſtituted over them.*
5. *Of the Impoſtor* Alexander, Herod's *pretended Son; and how he was taken.*
6. *Of the Baniſhment and death of* Archelaus.
7. *Of* Judas *the* Galilean, *who eſtabliſhed a fourth Sect; and of the three Sects amongſt the* Jews.
8. *Of the Cities which* Philip *and* Herod *built: and of* Pilate's *Government.*
9. *The Emperor* Caius *orders* Petronius, *Governour of* Syria, *to conſtrain the* Jews *by Arms, to receive his Statue into the Temple:* Petronius *forbears to do it. The death of* Caius *ſaves him from Puniſhment.*
10. *The* Roman *Army declares* Claudius *Emperor. Of the Reign and Death of* Agrippa. M
11. *Of divers Tumults in* Judea *and* Samaria.
12. *Of the Tumults in* Judea *under* Fœlix.
13. *Of* Albinus *and* Florus, *Preſidents of* Judea.
14. *Of* Florus *his Cruelty againſt the* Jews *of* Cæſarea *and* Jeruſalem.
15. *Of another Oppreſſion of the Citizens of* Jeruſalem *by* Florus.
16. *Of* Politianus *the Tribune, King* Agrippa's *Speech to the* Jews, *exhorting them to obey the* Romans.
17. *Of the Rebellion which the* Jews *begun againſt the* Romans.
18. *Of the death of* Ananias *the high Prieſt,* Manahem *and the* Roman *Soldiers.* N
19. *Of the great Maſſacre of the* Jews *at* Cæſarea, *and in all* Syria.
20. *Cruelties exerciſed againſt the* Jews *in divers other Cities, and particularly by* Varus.
21. *Fifty thouſand* Jews *ſlain at* Alexandria.
22. *Of the Maſſacre of the* Jews *by* Ceſtius Gallus.
23. *Of* Ceſtius *his Battel againſt* Jeruſalem.
24. *Of the Siege of* Jeruſalem *by* Ceſtius, *and of the Maſſacre.*
25. *Of the Cruelty of thoſe of* Damaſcus *againſt the* Jews, *and of* Joſeph's *Affairs in* Galilee.
26. *Of* Joſeph's *danger and eſcape; and of the malice of* John *of* Giſcala. O

A 27. *The Cities of* Tiberias *and* Sephoris *are recovered by* Joſeph.
28. *How the people of* Jeruſalem *prepared themſelves for War; and of the Robberies of* Simon *Son of* Gioras.

CHAP. I.

B *Of* Herod'*s Succeſſor* Archelaus, *how he entred into the Temple, and the Mutiny that aroſe for the revenge of thoſe that were executed for taking down the Golden Eagle.*

A*Rchelaus* being acknowledged Succeſſor in the Kingdom to *Herod*, lately dead, neceſſity conſtrained him to go to *Rome*, to the end he might be confirmed by *Auguſtus*; which Journey gave occaſion of new Broils: For after that for ſeven days he had celebrated his Father's Funeral, and largely feaſted the people (for this is a Cuſtom amongſt the Jews, which bringeth many of them to Poverty; and yet he that doth not ſo is reputed impious) he went to the Temple C attired in a white Garment, where he was, with great joy, received of the people; and he himſelf ſitting in a Tribunal, upon a Throne of Gold, very courteouſly admitted the People to his preſence, and thanked them for their diligent Care uſed in his Father's Funeral, and for the Honours they had rendred to himſelf, as to their King. Yet he ſaid, he would not take upon him either the Authority or Name of a King, till ſuch time as his Succeſſion was approved of by *Cæſar*, who by his Father's Teſtament, was Lord and Maſter of all; and for that Cauſe he had refuſed the Diadem offered him by the Soldiers at *Jericho*, when they would have crowned him. But he promiſed, that if he were confirmed King by the Hands of the Emperour, he would largely recompence both the Soldiers and the People for their good Will; D and that he fully purpoſed to be more favourable unto them, than his Father had been. The Multitude hereat greatly rejoyced, and made preſent tryal of his Mind and Purpoſe; for ſome cried out, requeſting that the Tributes might be leſſened: Others deſired that the new Impoſts might ceaſe; others requeſted him to ſet all Priſoners at liberty. *Archelaus*, in favour of the People, granted all theſe Requeſts; and then offering Sacrifices, he banquetted with his Friends. But ſuddenly, a little after Noon, a great Multitude deſirous of alteration (the common lamentation for the King's death being ceaſed) began a private mourning, bewailing their Misfortune, whom *Herod* had put to death for pulling down the Golden Eagle from the Porch of the Temple. This ſorrow was not ſecret; but the whole City reſounded with E lamentations for them, that were thought to have loſt their Lives for the Temple, and their Country-Laws. They alſo cried, that revenge was to be taken upon them, whom *Herod* for that Fact had rewarded with Money. And that firſt of all, he who by *Herod* was conſtituted High-Prieſt, was to be rejected, and another more honeſt and devout was to be put in his place. *Archelaus*, although he was herewith offended; yet, becauſe he was preſently to take ſuch a Journey, he abſtained from Violence, fearing leſt he ſhould render the Multitude his Enemies. Wherefore he ſought rather by Admonition than by Force, to reclaim thoſe that were Seditious; and he ſent the Governour of the Soldiers to requeſt them to be pacified. But the Authors of the Sedition, ſo ſoon as he came to the Temple, and before he ſpake one word, threw Stones F at him; and in like manner they uſed others ſent afterwards by him to appeaſe them; for *Archelaus* diſpatched many Meſſengers unto them, whom they contumeliouſly treated; ſo that if they had been more in number, their Fury would have proceeded further. Wherefore, when the Feaſt of Unleavened Bread drew nigh, which the Jews call *Eaſter*, wherein an infinite number of Sacrifices were appointed; an innumerable multitude of people came out of all Villages thereabout, for Devotion ſake, to the Solemnity; and they who ſo lamented the death of the Doctors, remained in the Temple, ſeeking by all means to promote the Sedition. Which *Archelaus* fearing, ſent a Band of Soldiers, and a Tribune with them, to take the chief of the Seditious, before G ſuch time as they had drawn unto them the Multitude of the People; againſt whom the whole People being ſtirred up, ſlew a great many of them with Stones; and the Tribune himſelf being ſore hurt, had much ado to eſcape. And when they had ſo done, they preſently went and offered Sacrifice, as though no hurt had been done. But

The year of the World, 3964. *after Chriſt's Nativity*, 2.

Ant. lib. 17. *cap.* 11. The Lamentations and Banquets *Archelaus* made.

Archelaus promiſeth his Subjects all favour.

A Sedition about the pulling down of the Eagle, and the Agents thereof. *Ant. lib.* 17. *cap.* 12.

Archelaus's bounty towards the Seditious.

The Feaſt of *Eaſter* ſolemnly kept, and much Sacrifice offered.

The year of the World, 3964. after Chriſt's Nativity, 2.

Three thouſand of the Jews ſlain at the Feaſt of *Eaſter.*

Archelaus perſwaded himſelf, that the Multitude would not be appeaſed without H ſlaughter: wherefore he ſent againſt them the whole Army, the Foot into the City, and the Horſe into the Field; who aſſaulting the ſeditious People as they were ſacrificing, ſlew of them almoſt three thouſand, and ſcattered the reſidue into the Mountains adjoyning. There were alſo ſome who followed *Archelaus*, and proclaimed by vertue of his Command, that every one ſhould depart home to his Houſe; as accordingly, notwithſtanding the Holineſs of the Day, they did. But he, accompanied with his Mother, *Poplas*, *Ptolomy*, and *Nicholaus* his Friends, went to the Sea-coaſt, leaving *Philip* Governour of the Kingdom, and of his Houſhold: With them departed *Salome* and her Children, and the King's Brethren and Kindred, under pretence to aſſiſt *Archelaus* to the Crown; but indeed, it was to inform *Cæſar* of the Murther committed I in the Temple againſt the Law.

Sabinus cometh into *Judæa* to ſeize the Fortreſſes, and keep the Treaſure. *Ant. lib.* 17. *cap.* 13.

When they came to *Cæſarea*, they met with *Sabinus* Governour of *Syria*, who was coming towards *Judæa*, to take into his cuſtody *Herod's* Treaſure. *Varus*, to whom *Archelaus* had ſent *Ptolomy* about this matter, forbad him to proceed further. And ſo *Sabinus*, in obedience to *Varus*, neither entred the Caſtles, nor took *Herod's* Treaſure from *Archelaus*; but promiſed, that he would let all alone, till *Cæſar's* pleaſure were underſtood. But ſo ſoon as one of them that hindred him was gone to *Antioch*, and the other, to wit *Archelaus*, to *Rome*; he ſtill remaining at *Cæſarea*, now haſted to *Jeruſalem*, and took the King's Palace: Where, calling for the chief of the Guard, and the Purveyors, he exacted of them an account, and ſought to take into his cuſtody the Caſtles and ſtrong Holds. But the Captains of the Gariſons, mindful of the K Charge which *Archelaus* had given them, refuſed him entrance; affirming that they kept them more for *Cæſar* than *Archelaus*. At this time alſo, *Antipas*, one of *Herod's* Sons went to *Rome* with a deſign to obtain the Crown; alledging that *Herod's* firſt Teſtament was of more force than the laſt, and that he in the firſt was declared King; and both *Salome*, and divers others of his Kindred, who ſailed with *Archelaus*, promiſed him their Aid. He took with him his Mother and *Ptolomy*, Brother to *Nicholaus*; in whom he had great confidence, becauſe he had been always faithful to *Herod*, and was held by him in great credit. But none had ſo much encouraged him as *Irenæus* the Orator, who had an excellent faculty of ſpeaking. Truſting to theſe, he refuſed L the counſel of them who ſought to perſwade him to yield to *Archelaus*, both as the elder, and appointed by the laſt Teſtament of his Father. Now when they were all arrived at *Rome*, thoſe of the Kindred that hated *Archelaus*; and eſpecially thoſe that looked upon it as a ſort of Liberty to be governed by the *Romans*, favoured *Antipas*; in hope, that if their deſign of being freed from the Rule of Kings did not ſucceed, they ſhould at leaſt have the comfort to be commanded by him, and not by *Archelaus*. And to further him the more, he obtained *Sabinus's* Letters to *Cæſar*; wherein *Archelaus* was accuſed, and *Antipas* commended. *Salome*, and the reſt of the Complices, preſented Accuſations againſt *Archelaus* to *Cæſar*, who, after them, delivered alſo his Juſtification in writing; and withal, his Fathers Ring, and an Inventory M of his Treaſure by *Ptolomy*. *Cæſar* pondering with himſelf what both Parties alledged, and the greatneſs, and large Revenues of the Kingdom, and the number of *Herod's* Children; and having alſo read the Letters of *Varus* and *Sabinus*, he called the chief of the *Romans* to Council; where *Caius* the ſon of *Agrippa*, and his Daughter *Julia*, whom he had adopted by his Aſſignment, ſate in the firſt place, and ſo he licenced the Parties to plead their Rights. *Antipater*, *Salome's* Son, being the greateſt of all *Archelaus's* Adverſaries, ſpake firſt, and ſaid, that *Archelaus* now only for form diſputed for the Kingdom, of which he had already poſſeſſed himſelf without waiting to know *Cæſar's* Pleaſure; and that he did now ſtrive in vain, to render *Cæſar* favourable to him, whom he would not attend to judge of his lawful Succeſſion. That after *Herod's* N death, he ſuborned ſome to offer him the Diadem: And that ſitting on a Throne of Gold in Kingly manner, he had changed all Orders of the Soldiers, diſpoſed of Offices, and granted unto the People their Requeſts; which could not be effected but by a King. That he had alſo ſet at liberty many Men, who for great Crimes were impriſoned by his Father. And having done all this, he came now to *Cæſar*, to crave the ſhadow of the Kingdom, the ſubſtance and Body whereof he already poſſeſſed; ſo that herein he left nothing to *Cæſar* to diſpoſe of but the bare Title. Moreover, he alledged that *Archelaus* did but Counterfeit ſorrow for his Father's death, feigning himſelf to mourn in the day time, and in the night he would be drunk and riotous. By which carriage, he ſaid, that he had cauſed the Sedition of the People, and incurred O their hatred. After theſe Accuſations, he inſiſted upon the horrid ſlaughter of the multitude about the Temple: For he ſaid, That they only came againſt the Feſtival Day to offer

Antipas elected King by *Herod's* former Teſtament, ſtriveth with *Archelaus* for the Kingdom.

Antipas accuſeth *Archelaus* by Letters to *Cæſar*.

Cæſar calleth a Council of *Roman* Nobility.

Antipater's vehement Accuſation againſt *Archelaus*.

Antipater ſpareth no vehemency in accuſing *Archelaus*.

The year of the World, 3964. after Christ's Nativity, 2.

A offer Sacrifice; and that they themſelves were ſacrificed, as they were offering the Sacrifices which they brought: And that there were ſuch heaps of dead Bodies in the Temple, as never in any foreign War, the like had been ſeen. That *Herod* fore-ſeeing his cruelty, never judged him worthy of the Kingdom, till ſuch time as his Underſtanding failed him; when being more ſick in Mind than Body, he knew not whom he named his Succeſſor in his laſt Will; whereas he had nothing whereof he could blame him, whom in his former Will, he had appointed his Succeſſor, when he was in health, both of Mind and Body. Yet (ſaid he) put the caſe, *Herod* in his extremity, knew what he did, yet *Archelaus* hath rendred himſelf unworthy of the Kingdom, by having committed many things againſt the Laws. For (ſaid B he) what will he be after he hath received Authority from *Cæſar*, who before he received any, hath murthered ſo many? *Antipater* having ſpoken more to this effect, and at every Accuſation taking Witneſs of his Kindred that ſtood by, ended his Speech.

The Will changed during *Herod*'s Sickneſs. *Antipater* againſt *Archelaus.*

Then *Nicholaus* ſtood up, and firſt of all ſhewed, that the ſlaughter of them in the Temple was neceſſary and unavoidable; for they, for whoſe death *Archelaus* was now accuſed, were not only Enemies of the Kingdom, but alſo of *Cæſar*; And for other Crimes objected, he ſhewed how that they were done, even by the counſel and perſwaſion of the Accuſers. He alſo urged, that the ſecond Teſtament might be of force, for that therein *Herod* had refered it to *Cæſar*, to confirm his Succeſſor. And C he who had ſuch remembrance, as to leave the Arbitrament of his Will to him who is Lord of all; could not be thought to miſtake himſelf in appointing his Heir, nor yet deprived of his Senſes, ſeeing he knew by whom he ſhould be eſtabliſhed. When *Nicholaus* had ended his Speech, and declared all that he thought might make for *Archelaus*; *Archelaus* coming into the midſt of the Counſel, proſtrated himſelf at *Cæſar*'s Feet. *Auguſtus* courteouſly raiſed him from the Ground and declared him worthy to ſucceed his Father. Yet did he not pronounce a definitive Sentence, but the ſame day the Council being diſmiſſed, that he might deliberate with himſelf at more leaſure, whether any one ſingle Perſon of thoſe nominated in the two Wills, ſhould ſucceed their Father in the Kingdom, or that the Kingdom ſhould be divided amongſt the whole D Family; becauſe they were many in number, and had all need of Eſtate to ſupport themſelves with honour.

Nicholaus defendeth *Archelaus.*

Archelaus humbleth himſelf at *Cæſar*'s feet. *Cæſar*'s Bounty and Humanity towards him.

CHAP. II.

Of the Fight and Maſſacre at Jeruſalem, *between the Jews and the Sabinians.*

BEfore *Cæſar* determined any thing concerning this matter, *Malthace*, the Mother of *Archelaus* fell ſick and died; and many Letters came out of *Syria*, ſignifying E that the Jews had rebelled. Which *Varus* foreſeeing after the departure of *Archelaus* from thence, had gone to *Jeruſalem* to repreſs the Authors of that Sedition: And becauſe the multitude would not be quiet, he left one Legion of the three which he brought out of *Syria*, in the City, and ſo returned to *Antioch*. But *Sabinus* coming afterwards to *Jeruſalem*, was the cauſe that the Jews began a new Broil: For he forced the Garriſons to render to him the Caſtles, and rigorouſly made ſearch for the Kings Treaſure: And he was not only aſſiſted by thoſe that *Varus* left there, but alſo he had a great multitude of his own Servants all armed, to further his Avarice. And in the Feaſt of *Pentecoſt* (ſo called, becauſe it happens at the end of ſeven times ſeven days) the People gathered themſelves together, not for Religions ſake, but for anger F and hatred; ſo that there was an infinite multitude of People which came out of *Galilee*, and *Idumæa*, and *Jericho*, and the Countrys beyond *Jordan*. Yet the Jews which were inhabitants of the City, ſurpaſſed the reſt both in number and courage, and they therefore parted themſelves into three Bands, and made three Camps; one on the North ſide of the Temple, another on the South towards the Hippodrome, the third on the Weſt near the Palace; and ſo they beſieged the Romans on every ſide. *Sabinus* greatly fearing them, both for their Multitude and for their Courage, ſent many Letters to *Varus*, earneſtly requeſting him with all ſpeed to bring ſuccour; for if he did not, the whole Legion would be deſtroyed. He himſelf got into the higheſt Tower of the Caſtle of *Phaſalus*, ſo called from the name of *Herod*'s Brother, whom G the Parthians killed; and from thence he gave a ſign to the Roman Soldiers to iſſue out ſuddenly upon their Enemies; for himſelf was in ſuch a fear, that he durſt not come down to the Soldiers of whom he was Commander. The Soldiers obeying his Command,

Ant. lib. 17. cap. 14. Sedition in *Jeruſalem.*

Sabinus ſeizeth the King's Treaſure, and laboureth to get poſſeſſion of his Fortreſſes.

Three Camps of the Jews.

Sabinus getteth into the higheſt Tower of the ſtrongeſt Caſtle.

The Legians of the Jews [illegible]

The year of the World, 3964. *after Chriſt's Nativity*, 2.

A Skirmiſh between the Jews and *Romans*. The *Romans* fire the Porches.

Command, attacked the Temple, and there fought a fierce Battel with the Jews; who H having none to aſſiſt them, and being unexperienced in Warlike Affairs, were ſoon conquered by them that were skilful. At laſt, many Jews got upon the Porches, and caſt Darts at them from the Pinnacles, ſo that they killed many: But the other could not revenge themſelves of them, who fought againſt them from ſo high a place; neither could they ſuſtain the force of them who joyned Battel with them; till at laſt the *Romans* fired the Porches, which for greatneſs, and curious work were admirable. By this means many Jews were either deſtroyed with the ſudden fire, or elſe, leaping down amidſt their Enemies, were by them ſlain; others going backward, were caſt headlong from the Wall; others deſpairing of life, killed themſelves with their own Swords; and they who privily came down the Walls, being aſſaulted by the *Romans*, and aſtoniſhed I with fear, were eaſily overcome: Till at laſt, all being either put to the Sword, or fled through fear, the treaſure dedicated to God, was left deſtitute of Keepers; ſo that the Soldiers took away thereof about four hundred Talents; and that which they left, *Sabinus* got.

Ant. lib. 17. *cap.* 15.

Simon, one of the King's Servants taketh the Kingdom upon him.

Athrongæus a Shepherd, uſurpeth the Kingdom.

The End and Iſſue of the War.

But this loſs of Men and Money ſtirred up many more *Jews*, and thoſe more brave than the firſt, againſt the *Romans*; whom they beſieged in the King's Palace, and threatned all their deſtructions, unleſs they would preſently depart from thence: Yet promiſing *Sabinus* and the Legion leave to depart, if he ſo liked. Part of the King's Soldiers, who of their own accord fled to them, aſſiſted them. But the moſt Warlike and valiant amongſt them, were three thouſand Men of *Herod*'s Army, whoſe Leaders were *Rufus* and *Gratus*; one of the Foot, and the other of the Horſe; both which, K although they had had no Soldiers with them, might yet for their Valour and Counſel, have been conſiderable to the Party of the *Romans*. The Jews earneſtly continued the Siege, and aſſaulted the Caſtle-Walls, crying upon *Sabinus* to depart, and not to hinder them now, after ſo long time, to recover their Country's Liberty. *Sabinus*, though with all his heart he wiſhed himſelf away, yet he durſt not truſt them; but he ſuſpected that their courteſie was but a Plot to entrap him. And on the other ſide, hoping that *Varus* would come and help him, he ſtill endured the danger of the Siege. At the ſame time there were tumults in many places of *Judæa*; and many through the opportunity of the time, aſpired to the Kingdom. For in *Idumæa* two thouſand old Soldiers, L who had born Arms under *Herod*, gathering together, and having Armed themſelves, went to attack the King's Forces commanded by *Achiab*, *Herod*'s Nephew; who becauſe they were old Souldiers, and very well armed, durſt not meet them in the Field, but withdrew into ſome Fortreſſes. At *Sephoris* alſo, a Town of *Galilee*, *Judas* the Son of *Ezechias*, Captain of the Thieves which formerly were defeated by King *Herod*, and had waſted the Country; gathered together a great multitude, and brake into the King's Armory, and armed all his Company, and fought againſt them who affected the Royal Dignity. Alſo, beyond the River, one *Simon*, who had been *Herod*'s Servant; being a good Man, and of a huge ſtature, put a Crown upon his own Head: and gathering together a company of Vagrants, went about with them to *Jericho*, M and burnt the King's Palace, and many fair and ſumptuous Houſes there, and ſo got a great Booty there; and he had ſurely fired all other Buildings of Note, had not *Gratus*, Captain of the King's Footmen, made haſt to fight him with the Bow-men of *Trachon*, and the moſt Warlike Men of *Sebaſte*. *Simon* loſt many Men in this Encounter; and when he fled into a ſtrait Valley, *Gratus* overtook him, and cut him overthwart the Neck, ſo that he fell to the Ground. In like manner, other of the King's Palaces near *Jordan*, by *Bethara*, were burnt by a multitude of other Rebels, gathered together in bands from beyond the River. At this time a Shepherd, named *Athrongæus*, pretended to make himſelf King: His Birth was ſo low, that formerly he had been but a ſimple Shepherd; and he had no other merit, but that he was very large, N and ſtrong of Body, and deſpiſed death. With this reſolution he armed his four Brethren, each of which had a Company armed, and they were as his Lieutenants, to make Incurſions; whilſt he, like a King, meddled only with great Affairs, and wore a Crown upon his Head: And thus he continued a long time waſting the Country, and killing, not only the *Romans*, and King's Soldiers; but alſo the Jews, if there was hope to gain any thing by them. One day he met a Company of the *Romans* at *Emmaus*, who carried Corn and Armour unto the Legion; he fought with them, and killed one *Arius* a Centurion, and forty of the moſt valiant amongſt them upon the place; the reſt being in like danger, through the help of *Gratus* with the Soldiers of *Sebaſte*, eſcaped. O After they had done many things in this manner againſt their own Country-men as well as ſtrangers, at laſt, three of them were taken; the Eldeſt by *Archelaus*, and the two other, who were Eldeſt after him, fell into the hands of *Gratus* and

Ptolomy; and the fourth yielded himſelf to *Archelaus* upon Compoſition. Such was the ſucceſs of the bold Enterprize of theſe five Men. But at that time a War of Thieves filled all *Judæa* with Troubles and Robberies.

The year of the World, 3964. after Chriſt's Nativity, 2.

CHAP. IX.

Varus, *Governour of* Syria *for the* Romans, *repreſſes the Inſurrection in* Judæa.

WHen *Varus* had, by the Letters of *Sabinus*, underſtood the danger wherein the whole Legion was, being beſieged in *Jeruſalem*; he haſted to ſuccour them: But firſt he went to *Ptolemais* with two other Legions, and four Cornets of Horſe; where he had appointed the King's Forces, and the other Auxiliary Troops to meet him. As he paſſed by *Beritus*, the Inhabitants gave him fifteen hundred Men. Alſo *Aretas* the King of *Arabia*, for the hatred he bare to *Herod*, ſent him a great number, both of Horſe and Foot. As ſoon as the Hoſt was aſſembled, *Varus* incontinently directed part of his Army into *Galilee*, adjoyning to *Ptolemais*; and appointed a Friend of his, the Son of *Caius* their Governor, who preſently put all to flight againſt whom he was ſent; and having taken the Caſtle of *Sephoris*, he fired it, and made all the Inhabitants thereof Slaves. *Varus*, with the reſt of the Army, went to *Samaria*, and took it; yet he did the City no harm, becauſe he found, that amidſt all theſe Tumults, they had been quiet. When he had pitched his Tents at a Village called *Arus*, which belonged to *Ptolomy*, the *Arabians* ſacked it, for they hated thoſe that loved *Herod*. From thence they went to *Sampho*, another ſtrong Burrough; which they in like manner ſacked and deſtroyed, without ſparing any thing. All was filled with the ſlaughter and fires which the *Arabians* made, there was no end nor hindrance of their Avarice. Alſo *Varus* commanded *Emmaus* to be burnt, being angry for the death of *Arius*, and the reſt that were ſlain there; and the Inhabitants thereof abandoned it, every one by flight ſeeking to ſave himſelf. From thence he went to *Jeruſalem*; and at his approach, the Jews that beſieged the *Roman Legion* fled and ſcattered themſelves, ſome here, ſome there, all about the Country: They that remained in the City excuſed themſelves, that they were not conſenting to the Tumult; but that for the Celebration of the Feaſt, they permitted thoſe Seditious to come into the City, affirming that they had rather have been beſieged together with the *Romans*, than have joyned with thoſe of the Sedition; and ſo they laid the cauſe of that Tumult upon others. But firſt *Joſephus*, *Archelaus*'s Couſin, with *Gratus* and *Rufus*, went to meet him; leading the King's Army, and the *Sibaſtians*, and the *Roman* Soldiers, adorned in their accuſtomed Apparel. *Sabinus* durſt not be ſeen by *Varus*, and therefore got him out of the Town before, and went to the Sea-coaſt. *Varus* divided his Army, and ſent ſome Parties into the Country, to ſeek the Authors of the Tumult: And thoſe that were brought to him who were in leſs fault, he committed to Priſon; thoſe who were the chiefeſt, he crucified, to the number of two thouſand.

Ant. lib. 17. cap. 16.

Varus aſſiſteth the *Romans* againſt the *Jews*.

Varus taketh divers Cities and Caſtles of *Judæa*.

Emmaus burnt

Varus cometh to *Jeruſalem* with his Army, and with his only Preſence diſmayeth the *Jews*.

The year of the World, 3966. after Chriſt's Nativity, 4.

Varus crucified two thouſand of the Seditious.

And underſtanding that in *Idumæa* there yet remained ten thouſand Men in Arms, he preſently ſent the *Arabians* home; becauſe he perceived that they did not ſerve as they that came to help him, but as they themſelves pleaſed, waſting the Country againſt his Orders; and ſo, accompanied with his own Army, he haſtned againſt the Enemies: But they without any fight, through *Achiab*'s Counſel, yielded themſelves to *Varus*. And he pardoned the Common Soldiers, and ſent the Captains to *Cæſar* to anſwer the matter: Who, pardoning moſt of them, yet puniſhed ſome that were of *Herod*'s Kindred, becauſe they had rebelled againſt their own King. *Varus* having thus quieted the Eſtate of *Judæa* and *Jeruſalem*, left in the Fortreſs of *Jeruſalem*, the ſame Legion that was there before, and departed to *Antioch*.

Varus's mercy and bounty to the *Idumæans*.

CHAP.

The year of the World, 3966. after Chriſt's Nativity, 4.

H

CHAP. IV.

How the Jews *had an Ethnarch conſtituted over them.*

Ant. lib. 17. cap. 17.
Ethnarca, Ruler, or Governour.
The Jews call *Archelaus* in queſtion.

A bitter Accuſation of the Jews againſt *Herod* and his Sons.

Herod's Tyranny and cruelty.

The *Jews* beſeech the *Romans* to have compaſſion on the remainder of the *Jews*.

Nicholaus defends *Archelaus* before *Cæſar* and the reſt.

Cæſar maketh *Archelaus* Ethnarch of *Jewry*.
The diſtribution of the Kingdom to *Herod*'s Children.

Thoſe Cities that were under *Archelaus*'s ſubjection.
Salome Princeſs of *Jamnia*, *Azotus* and *Phaſælis*.

NOW *Archelaus* met a new Obſtacle at *Rome*; for the Jews, who before the Sedition, with the leave of *Varus*, were gone to *Rome*, to crave the liberty of their Country. Thoſe who went as Ambaſſadors in their Country's behalf, were fifty in number, and they were aſſiſted by more than eight thouſand Jews that lived at *Rome*. Whereupon *Cæſar* called a Counſel of the Nobility of *Rome* in the ſtately Temple of I *Apollo*, which he had built on Mount *Palatine*. The whole Body of the Jews appeared with the Legats againſt *Archelaus* and his Friends. *Archelaus*'s Kindred neither came with him, nor with the reſt of the Jews: with him they would not joyn for envy; and with the Jews they durſt not for ſhame. Amongſt them alſo was *Philip*, the Brother of *Archelaus*, whom *Varus* ſent in courteous manner to aſſiſt his Brother; or to the end, that if it ſhould pleaſe *Cæſar* to divide *Herod*'s Kingdom among his Children, he might have a part. The Ambaſſadors ſpoke firſt, and began to declaim againſt *Herod*'s Memory: Firſt of all they ſaid, that they found him not a King, but the moſt cruel Tyrant that ever was; and that he had murthered many; and thoſe whom he left alive, endured ſuch miſery, as they thought themſelves far more unhappy than thoſe that were ſo butchered. K For (ſaid they) *he was not only contented to tear his Subject's Bodies with Torments, but alſo defaced and ruined the Cities of his own Country, to adorn and beautifie the Cities of Strangers: And he permitted Foreigners to maſſacre the Jews without revenge. And inſtead of their ancient and wonted Happineſs which* Judæa *enjoyed by a Religious obſervation of the Laws, the Country was by him made ſo poor, and ſo waſted with Injuſtice, that within theſe few years that* Herod *reigned, they have ſuffered more Murthers and Maſſacres, than all their Anceſtors had, from the time of their departure out of* Babylon, *in the Reign of* Xerxes, *to the days of* Herod. *That being by enduring ſuch miſery, now accuſtomed to the Yoke, they had willingly ſubjected themſelves to his Son* Archelaus *after that* Herod *his Father was dead, notwithſtanding he was the Son of ſuch a Tyrant; and had publickly mourned* L *for the death of* Herod, *and offered Sacrifice for the Proſperity of his Succeſſor. But he, to ſhew himſelf* Herod's *true Son, began his Reign with the ſlaughter of three thouſand Citizens; and becauſe he had ſo well deſerved the Kingdom, he offered ſo many Men to God for Sacrifice: and on a Feſtival Day, filled the Temple with ſo many dead Bodies. Wherefore, 'tis not ſtrange that they who eſcaped that Maſſacre, conſider their own Calamity; and as in Battel, turn their Faces againſt thoſe who wounded them, and beſeech the* Romans, *that they would think the remnant of the Jews worthy of compaſſion; and not abandon and expoſe the reſidue of their Nation as a Prey to them, by whom they are like to be moſt cruelly butchered; but that it may pleaſe them to adjoyn their Country to* Syria, *and to let them be ruled by the* Romans; *that ſo they may find that the Jews, though now counted ſeditious and rebellious,* M *are under peaceable and quiet Governours, a peaceable Nation.* With this Petition the Jews ended their Accuſation. After this *Nicholaus* ſtood up againſt them; and firſt of all acquitted the Kings of the Crimes laid to their Charge, and then reproved his Countrymen, as people not to be eaſily governed, and of their own nature averſe, except forced, to obey their King: And by the way he alſo blamed the Kindred of *Archelaus*, who joyned with his Accuſers. *Cæſar* having heard what both Parties could ſay, diſmiſſed the Aſſembly. And within few days after he gave *Archelaus* half the Kingdom, with the Title of Ethnarch; promiſing moreover to make him King, if he behaved himſelf well: the other half he divided into two Tetrarchies, and gave the ſame to the reſt of *Herod*'s Sons; one to *Philip*, the other to *Antipas*, who contended with *Ar-* N *chelaus* for the Crown. *Antipas* his Part lay from *Galilee*, beyond the River *Jordan*; the Revenues whereof amounted to two hundred Talents a year. *Philip* had *Batanæa*, and *Trachonitis*, and *Auranitis*, and part of what belonged to *Zenodorus* near *Jamnia*; the Revenues whereof amounted to one hundred Talents a year. *Archelaus* had in his Ethnarchy *Idumæa* and all *Judæa* and *Samaria*, which was freed from the fourth part of the Tribute, becauſe they had not rebelled with the reſt. Theſe Cities alſo, were given him, *Straton*'s Tower, *Sebaſte*, *Joppa* and *Jeruſalem*. But *Gaza*, and *Gadara*, and *Hippon*, *Cæſar* took from the Kingdom, and joyned them to *Syria*. *Archelaus*'s yearly Revenues amounted to four hundred Talents a year. *Cæſar* alſo, beſides that which *Herod* had left *Salome*, as *Jamnia*, *Azotus* and *Phaſælis*, gave her the Pa- O lace at *Aſcalon*; all which amounted to threeſcore Talents a year. But *Cæſar* obliged her to live in the Country ſubject to *Archelaus*. And having confirmed the reſt of

A of *Herod*'s Kindred the Legacies which in his Teſtament he had left them, he gave his two Daughters that were Virgins, over and above, a hundred and fifty thouſand Drachmes of Silver, and married them to *Pheroras*'s two Sons. Laſtly, he divided that which *Herod* had bequeathed unto himſelf, amounting unto a thouſand Talents, amongſt his Sons; leaving himſelf only ſome Jewels of ſmall value, which he reſerved in honour and remembrance of the dead.

The year of the World, 3966. after Chriſt's Nativity, 4.

CHAP. V.

B *Of the Impoſtor* Alexander, Herod*'s pretended Son; and how he was taken.*

AT the ſame time a certain young Man, a Jew born, brought up by a Freed-man of *Rome* in the Town of *Sidon*, being very like *Alexander* whom *Herod* had put to death, went to *Rome*, having one of his Countrymen for his Companion, who knew very well the Eſtate of the Kingdom; and by whoſe Inſtructions he affirmed, That they who ſhould have put him and *Ariſtobulus* to death, being moved to compaſſion, let them go, and put two others in their room like them. With this Tale he deceived many Jews living in *Creet*, where he was honourably received: From thence he ſailed to *Melos*, where he was entertained with greater Pomp; and enriching C himſelf, he uſed ſuch means, that he got his Hoſts (which gave him entertainment) to accompany him to *Rome*. At his landing at *Puteoli*, he received great Preſents from the Jews who dwelt there, eſpecially thoſe that were well affected to his Father, honoured him as a King. For he was ſo like *Alexander*, that they that had ſeen *Alexander*, and knew him well, would have ſworn he had been the ſame. Wherefore, when he arrived at *Rome*, all the Jews deſired to ſee him, and an infinite multitude followed him whitherſoever he went in the Streets; and they ſo doted upon him, that they carried him in a Horſe-litter, and at their own proper Coſt and Charges, prepared for him a Royal Train.

Ant. lib. 17. *cap.* 18. A certain young Man feigning himſelf to be that *Alexander* whom *Herod* ſlew, deceiveth many.

But *Auguſtus* well remembred *Alexander*'s Viſage (for *Herod* had accuſed him be- D fore him) and although, before he ſaw him, he judged that he was ſome Impoſtor; yet he made as though he believed all; and ſent one *Celadus*, who knew *Alexander* well, to bring this young Man to him. *Celadus* no ſooner beheld him, but forthwith he perceived the difference betwixt them; and eſpecially when he took notice of his hard Fleſh and ſervile Shape, he preſently underſtood the whole matter. But he could not but be greatly ſurprized at his bold Speeches; for when they demanded of him what was become of *Ariſtobulus*, he anſwered, That he was alive; but on purpoſe tarried behind, and lived in *Cyprus*; becauſe, being aſunder, they could not both ſo eaſily be entrapped. *Celadus* taking him apart from the reſt of the Company, told him that *Cæſar* would ſave his Life, if he would truly confeſs by whoſe Counſel he E feigned himſelf to be *Alexander*. He accepting this proffer, followed him to *Cæſar*, and declared to him the Jew, who for Lucre ſake, had made uſe of his likeneſs to *Alexander*; confeſſing that he had received as great Gifts of the Cities by which he paſſed, as they would have given *Alexander* if he had been alive. *Cæſar* laugh'd at the Cheat, and condemned the falſe *Alexander* to the Galleys, but put the other Jew to death, who had induced him to this Impoſture. And as for the Jews at *Milo*, he thought that they had puniſhment ſufficient, in loſing all that which they had laid out, and beſtowed upon him.

Cæſar deſireth to ſee the young man.

Cæſar maketh the counterfeit *Alexander* a Galley-ſlave, and executeth his Counſellor.

F

CHAP. VI.

Of the Baniſhment and Death of Archelaus.

ARchelaus being now made Prince, remembred the Conteſts paſt; and in revenge thereof, he ill treated, not only the *Jews*, but alſo the *Samaritans*. But in the ninth year of his Reign, the *Jews* and *Samaritans* ſent Ambaſſadors againſt him, to *Cæſar*; by whom he was baniſhed to *Vienna*, a City of *Gallia*, and all his Goods confiſcated. 'Tis reported, that before he was ſummoned to appear before *Cæſar*, he had a ſtrange Dream, in which he ſaw nine great Ears of Corn devoured by Oxen; and preſently ſending for ſome *Chaldeans*, he demanded what that Dream betokened. Some interpreted it one way, and ſome another; but one *Simon* an *Eſſean*, told him, G that the nine Ears of Corn betokened the number of years he had reigned, and the

Ant. lib. 17. *cap.* 10. *Archelaus* baniſhed for his Tyranny, and his Goods confiſcated. *Archelaus*'s Dream of the Oxen and ears of Corn.

The year of the World, 3966. after Chriſt's Nativity. 4.

Archelaus refuſing *Mariamne*, marrieth *Glaphyra*. *Glaphyra* ſaw *Alexander* in her ſleep.

Oxen ſignified the change of his Fortune; for as much as theſe creatures in labouring H the Land, turned up and altered the face of it: And therefore nine years being paſt ſince he had been eſtabliſhed Prince, he was to prepare himſelf for death. Five days after this Interpretation, *Archelaus* was ſent for to *Rome*, to anſwer before *Auguſtus* the things whereof he was accuſed. I have alſo thought it worth rehearſing, to ſet down the Dream of his Wife *Glaphyra*, Daughter to *Archelaus* King of *Cappadocia*, who was firſt married to *Alexander*, Brother to this Man, and Son to King *Herod*, by whom he was put to death, as we have ſaid before: After whoſe death, ſhe was married to *Juba*, King of *Lybia*; and he being dead, ſhe returned home to her Father; where living in her Widowhood, *Archelaus* the Ethnarch beholding her, was ſo inflamed with her love, that preſently divorced his Wife *Mariamne*, and married her. Soon I after ſhe came to *Judæa*, ſhe dreamed that ſhe ſaw *Alexander* her firſt Husband, ſtanding before her, and ſaying unto her, It had been enough for thee to have married the King of *Lybia*; but thou, not contented therewith, comeſt again to mine Houſe, greedy of a third Husband; and which is worſt of all, art now married to mine own Brother I will not conceal nor diſſemble this Injury which thou doſt me, but I will recover thee againſt thy will. And ſhe ſcarcely lived two days after ſhe had related this Dream to her Friends.

K

CHAP. VII.

Of Judas *the* Galilean, *who eſtabliſhed a fourth Sect; and of the three Sects amongſt the* Jews.

Ant. lib. 18. cap. 12.

The year of the World, 3973. after Chriſt's Nativity, 11.

Three Sects among the Jews, of which the *Eſſeans* were the beſt.

The *Eſſeans* Doctrine of Marriage.

Among the *Eſſeans*, goods are common.

After that *Archelaus*'s Dominions were reduced into a Province, a certain *Roman* Knight called *Coponius*, was made Governour thereof. During his Adminiſtration, a certain *Galilean* named *Judas*, incited his Countrymen to revolt; reproaching them for paying Tribute to the *Romans*, and for being ſubject to any but to God. This *Judas* was Author of a new Sect of his own deviſing, nothing like other Sects. For there are three Sects of Philoſophers amongſt the Jews; one is that of the *Phariſees*, another of the *Sadduces*, and the third of the *Eſſeans*, which is the moſt fa- L mous of all the three. The *Eſſeans* are Jews born, but live in the greateſt Union together imaginable: They conſider all pleaſures as Vices that are to be avoided; and eſteem Continence and Victory over the Paſſions as the greateſt Vertues. They reject Marriage, and account other Men's Children, put to them to be taught whilſt young, as their own Kinſmen, whom they diligently inſtruct in their Manners and Opinions; not for that they condemn Marriage and Propagation of Mankind, but to avoid Women's Incontinence; for they think that none of them keep themſelves true to one Man. Alſo they contemn Riches, and all things with them are common, and no Man amongſt them is richer than other. And they have a Law amongſt them- M ſelves, that whoſoever will embrace their Sect, he muſt make his Goods common; for ſo, neither any amongſt them ſeems abject for Poverty, nor any great for Riches; but they have as it were all equal Patrimonies like Brethren. They account it a ſhame to anoint the Body with Oyl; and if any Man, though againſt his Will, be anointed therewith, they uſe all diligence to wipe it away: And they account themſelves fine enough, if their Cloaths be White. They have amongſt them Stewards, to overſee all things for their common benefit; who are choſen from amongſt them, by a common conſent. Their Revenue is diſtributed according to the need that every one hath. They have not one certain City, but are diſperſed in many Cities; and N if any of their Sect, though a Stranger, come to them from another place, they give him any thing they have, as if he were their ancient Acquaintance. In like manner, they go boldly to thoſe whom they never in their lives ſaw before, as though they were familiarly acquainted with them: And therefore, when they take a Journey, they only arm themſelves againſt Thieves, and carry nothing with them elſe. In every City there is one appointed, whoſe Office is to receive and lodge thoſe of their Sect that come thither; and to ſee that they neither want Cloaths, nor any thing elſe neceſſary for them. All Children under Government, brought up by them, go apparelled alike; and they never change their Apparel nor Shoes, except they have worn out their firſt Apparel. Amongſt themſelves they neither buy nor ſell; but every O Man that hath any thing which another wanteth, giveth him it, and taketh that of him which himſelf needeth; yea, every one of them may take any thing he hath need of from whom he pleaſeth, without any change. Above all, towards God they

The *Eſſeans* Hoſpitality.

The *Eſſeans* Apparel.

are

A are very Religious; for before the Sun-riſe they ſpeak of nothing but holy things, and
then they make certain Vows and Prayers after the cuſtom of their Country, as it
were praying that God would pleaſe to make it riſe upon the Earth. After this, every
one is diſmiſſed to practice the Art he knoweth: And when every one hath diligently
laboured till eleven a Clock, they all meet together again, and being covered with
linnen cloaths, they waſh their Bodies with cold water; and having thus purged themſelves,
they go to their Cells, into which no Man that is not of their Sect is admitted:
And then they come to the Refectory, as into a holy Temple; where all ſitting
down with Silence, there is ſet before every Man in order, a Loaf and a little Meſs of
Pottage, all of one ſort. Before they eat, a Prieſt giveth thanks, and no Man may eat
B any Meat till his Prayer be made to God. Likewiſe, when Dinner is ended they pray
again; for both before and after they give thanks to God, the Giver of all: And
then putting off that Apparel as Sacred, they apply themſelves to their Work till Evening.
At Supper they do as before, cauſing their Gueſts to ſup with them, if by fortune
any come. Their Houſe is never troubled with cries or Tumults, for every one is
appointed to ſpeak in his turn; ſo that their ſilence produces reſpect in ſtrangers. The
cauſe of this moderation is their continual Sobriety, and that every one is limited how
much to eat or drink. And although, that in all other matters, they are ruled by their
Superior, yet in theſe two, to wit, compaſſionating and helping, they may do as they
think good: for every one may when he pleaſeth, help thoſe whom he thinketh deſerve
C help; and when he pleaſeth give Meat to them that are in need. Yet may not
they give any thing to their Kindred, without the leave of their Superior. They take
great care to ſuppreſs their anger; they keep their promiſe, and maintain peace; and
people account every Word they ſpeak of as much force as if they had bound it with an
Oath: And they ſhun Oaths worſe than Perjury; for they eſteem him a Lyar, who is
not to be believed, without he call God to Witneſs. They ſtudy diligently ancient
Writers, chiefly gathering out of their Writings, what is moſt convenient for the Soul
and the Body. Out of them they learn Remedies for Diſeaſes, and the Vertues of
Herbs, Stones and Metals. Thoſe who are deſirous to be of their Order, do not
ſtraightway converſe with them; but for a year before live out of the Colledge, and
D have the ſame Diet, a little Hatchet, and ſuch a Girdle as is before ſpoken of, and a white
Garment. But at the years end, if they perceive ſuch a perſon to be continent, they
give him a Diet more agreeing with their own, and he is permitted to waſh himſelf in
cold water, to the end to purifie himſelf; yet he is not admitted in common amongſt
them, till for two years more they have obſerved his life and manners: And at laſt,
when he is thought worthy, he is admitted to their common company. But before he
is received to the common Table, firſt he is to proteſt ſolemnly to honour and ſerve
God with all his Heart, to obſerve Juſtice and Fidelity towards all Men; never willingly
to hurt any Man, nor injure any for another Man's command; but always to
hate the wicked and aſſiſt the good; to keep his Faith to all, but eſpecially to his Superiors;
E because they hold their power from God. To which they add, that if he be
put in Authority over others, he never will abuſe it to the prejudice of thoſe that are
under him, and neither exceed the reſt in Apparel, nor any other ambitious pomp:
That he will always love the truth, and ſeverely reprove Lyars: and that he will keep
his Hands and Soul pure from all Theft and unjuſt Gain: And that he will not conceal
any Myſteries, or Secrets of their Religion from his Companions, nor reveal them to
any Strangers, although he ſhould be thereto threatned by death. Adding moreover,
that he will never deliver any Doctrine, ſave that which he hath received; and diligently
preſerve the Books, as well as the Names, of thoſe from whom they received it.
Theſe Proteſtations they oblige thoſe to take ſolemnly, who enter into their Order, to
F the end to fortifie them againſt Vices. Thoſe of the Society who tranſgreſs notoriouſly,
they thruſt out of their company: And whoſoever is ſo puniſhed, for the moſt part dieth
a miſerable death; for, it being not lawful for him to eat with any Stranger, he is
reduced to feed on Graſs like Beaſts, and ſo he periſheth through Famine. For which
cauſe oftentimes they are moved with compaſſion, to receive many into their Order
again, when ready by Famine to yield up the Ghoſt; judging them to have endured
penance enough for their Offences, who with Famine were almoſt brought to death's
door. They are very ſevere and juſt in their Judgments; and to decide any matter,
there is never fewer of them than an hundred; and that which is by them agreed upon,
is irrevocable. Next after God, they reverence their Law-giver, inſomuch that if any
G one revile him, they forthwith condemn him to death. They take it for a great duty
to obey their Elders, and what is appointed by many; ſo that if ten of them ſit together,
no Man of them muſt ſpeak, without he be licenſed thereto by nine of the Company.

The year of the World, 3973. after Chriſt's Nativity, 11.

Their Religion and labor.

The *Eſſeans* in compaſſion and helping others have free choice, in other things they are ruled by their Governour.

The *Eſſeans* ſwear not.

The *Eſſeans* Vows and Covenants.

The *Eſſeans* circumſpect in Juſtice.

The year of the World, 3973. after Chriſt's Nativity, 11.

The *Eſſeans* reverence the Sabbaths.

The *Eſſeans* live a long time.

The *Eſſeans* conſtancy in the War with the *Romans*.

The year of the World, 3979. after Chriſt's Nativity, 17.

The *Eſſeans* eſteem the ſoul immortal but they believe not the Reſurrection of the dead. The *Grecians* opinion of the ſoul of man.

The *Eſſeans* propheſie.

pany. They account it a great incivility to be in the midſt of the Aſſembly, or on their right hand. And they are more ſevere than any other Jews in obſerving the Sabbath; for they do not only abſtain from dreſſing Meat (which they dreſs the Evening before) that day, but alſo, they may not remove any Veſſel out of its place, nor ſatisfie the neceſſities of nature. Upon other days they dig a Pit a foot deep in the Ground with the Hatchet, which (as we before ſaid) every one, at his entrance into their Order, hath given him; and then covering themſelves diligently with their Garment, as if they feared to be irreverent to the light of Heaven, in that Pit they eaſe themſelves: and then cover their Ordure with the Earth they took out of the Pit: And this they do in the moſt ſecret places. And although this purging of their Bodies be natural, yet do they by waſhing purifie themſelves after it, as after great Uncleanneſs. Furthermore, amongſt themſelves they are divided into four Orders, according to the time which they have continued this exerciſe of life; and they that are Juniors, bear ſuch reſpect to the Seniors, that if they do but touch one of them, they are obliged to purifie themſelves, as though they had touched a Stranger. They are long liv'd, ſo that moſt of them live an hundred years, which I judge is by reaſon of their well-ordered Diet, and their Temperance. They contemn Adverſity, and by Conſtancy and Fortitude triumph over Torments. They prefer an honourable Death before Life. The Wars which the Jews made againſt the *Romans*, ſhewed what invincible courage and hardineſs they have in all things; for they ſuffered the breaking of the Members of their Bodies, Fire and Sword, and all kind of Tortures, rather than be brought to ſpeak the leaſt word againſt their Law-giver, or to eat Meats forbidden: They could not be forced to any of theſe, neither would they entreat the Torturers, nor ſhew any ſorrow amidſt their Torments: Yea, in the midſt of their Pains they ſcoffed at their Tormentors; and joyfully yielded up their Souls, as though they hoped to paſs to a better life. For it is an Opinion amongſt them, that the Body is mortal and corruptible, but the Souls remain ever immortal; and being of a moſt Pure and Etherial Subſtance, wrap themſelves in Bodies as in Priſons, being drawn thereunto by ſome natural inclination: But when they are delivered out of theſe Carnal Bonds, then preſently, as freed from a long Bondage, they joyfully mount into the Air. And of the good Souls they ſay, as did the *Grecians*, that they live beyond the Ocean in a place of Pleaſure, where they are never moleſted with Rain, nor Snow, nor Heat, but have always a ſweet and pleaſant Air. But the wicked Souls (as they ſay) go into a place very tempeſtuous, where there is always Winter weather, always lamentations of thoſe who for ever are to be puniſhed. For I judge that the *Greeks* are of this Opinion, when they ſay there is an Iſle for the Vertuous, whom they call Heroes and Half-gods; and that the Souls of the wicked go to a place in Hell, where it is feigned, that ſome are tormented, as *Syſiphus*, *Tantalus*, *Ixion*, and *Titius*. Theſe *Eſſeans* alſo believe that they are created immortal, that they may be induced to Virtue, and averted from Vice; that the good are rendred better in this life, by the hope of being happy after death; and that the wicked, who imagine they can hide their evil Actions in this World, are puniſhed for them in the other with eternal Torments. This is the *Eſſeans* Opinion, touching the excellency of the Soul; from which we ſee very few of thoſe depart, who have once embraced it. There are alſo ſome among them, who promiſe to foretel things to come: which Faculty is obtained as well by the ſtudying of Holy Books and ancient Prophecies, as by the care they take of ſanctifying themſelves: And their Predictions ſeldom fail.

There is a Colledge of the *Eſſeans* that differeth from the former in the point of Marriage.

The ſecond Sect of the Phariſees.

The third of the *Sadduces*.

There is another ſort of *Eſſeans*, agreeing with the former, both in Apparel, Diet and kind of Life, and obſervance of the ſame Laws and Ordinances; only they differ in the matter of Marriage: Affirming, that to abſtain from Marriage, tends to aboliſh Mankind. For (ſay they) if all Men ſhould follow this Opinion, preſently all Mankind would periſh. Notwithſtanding, theſe People uſe ſuch moderation, that for three years ſpace they obſerve the Women they intend to marry; and then, if they appear ſound enough to bear Children, they marry them. None of them lie with their Wives when they are with Child; to ſhew that they do not marry to ſatisfie Luſt, but to have Children. When their Wives waſh themſelves, they are covered with a Garment, as the Men are, and this is the manner and cuſtom of this Sect. Of the two former Sects, the Phariſees are ſaid to be moſt ſkilful in interpreting the Laws. The chief Article of their Belief is, That all things are to be attributed to God and Fate; yet ſo, that every Man may in many things, of his own power, do good or ill; though Deſtiny may help much therein: And that the Souls of Men are all incorruptible; but only the Souls of good Men go into other Bodies, and the Souls of wicked Men are ſent into everlaſting pain. But the Sadduces deny Fate, and affirm, that as God is the Author of no Evil, ſo he takes no heed to what Men do; that a Man hath power to do

well

A well or ill, and every Man may chuſe whether he will be good or bad, and they generally deny both pains and rewards for Souls after this Life. The Phariſees are as ſociable and loving one to another, as the Sadduces are at diſcord among themſelves, living like ſavage Beaſts, and as uncourteous to their own Sect, as to ſtrangers. This is all which I have to ſpeak concerning the Philoſophers among the Jews. Now I will return to my purpoſe.

The year of the World, 3979. after Chriſt's Nativity, 17.

CHAP. VIII.

B *Of the Cities which* Philip *and* Herod *built: and of* Pilate'*s Government.*

Archelaus his Ethnarchy being now made a Province, the reſt of his Brethren, to wit, *Philip* and *Herod*, who was ſirnamed *Antipas*, continued to govern their Tetrarchies. And *Salome* dying, left *Julia* by her Teſtament the Toparchy which ſhe ruled, as alſo *Jamnia*, and a ground ſet with Palm-trees in *Phaſalis*. When *Tiberius* the Son of *Livia*, upon the death of *Auguſtus*, (after he had reigned ſeven and fifty years, ſix months, and two days) was made Emperour of *Rome*, *Philip* built a City near the head of *Jordan* in the Country of *Paneade*, and called it *Cæſarea*; and another he built in the lower part of *Gaulanitis*, and named it *Tiberias*, and another in C *Pærea* on this ſide *Jordan*, which he named *Julias*. *Pilate* being ſent by *Tiberius* to be Governour over the *Jews*, cauſed in the night ſome Enſign on which was the Image of *Cæſar* to be brought into *Jeruſalem*; which thing, within three days after, cauſed a great tumult among the *Jews*: for they who beheld this action were aſtoniſhed, and conſider'd it as a violation of the Law of their Countrey, which forbids expreſly, any Picture or Image of Men or other Creatures to be brought into the City. At their lamentation who were in the City, there was gathered together a great multitude out of the Villages adjoyning, and they went preſently to *Pilate* then at *Cæſarea*, beſeeching him earneſtly that the Images might be taken away out of *Jeruſalem*, and that the Laws of their Country might remain inviolated. When *Pilate* denied their ſuit, D they proſtrated themſelves before his houſe, and there remained lying upon their faces, for five days and nights, without moving. On the ſixth day *Pilate* ſitting on his Tribunal-ſeat, call'd all the *Jews* together before him, as though there he would have given them an anſwer: but on the ſudden a company of armed Souldiers (for ſo it was provided) compaſſed the *Jews* about on all ſides: The *Jews* were hereat amazed, ſeeing that which they expected not. Then *Pilate* told them, that except they would receive the Images of *Cæſar* he would kill them all; and to that end made a ſign unto the Souldiers to draw their Swords. The *Jews* as if they had agreed together, fell all down at once, and offered their naked necks to the ſtroke of the ſword, crying out that they had rather loſe their lives, than ſuffer their Religion to be prophaned. E Then *Pilate* admiring the conſtancy of the People in their Religion, preſently commanded the ſaid Enſigns to be taken out of the City of *Jeruſalem*.

Ant. l. 18. *c.* 7.

The year of the World, 3997. after Chriſt's Nativity, 35.

The people would not condeſcend to *Pilate* to alter their Country-laws.

Pilate admiring the conſtancy of the Jews in their Religion, ſent the Statues from *Jeruſalem.*

After this, he cauſed another tumult among them; for they have a ſacred Treaſure called *Corban*, which *Pilate* reſolv'd to make uſe of to bring water into the City, four hundred furlongs off; for this cauſe the People murmured; ſo that when *Pilate* came to *Jeruſalem*, they flocked about his Tribunal to make their complaint. *Pilate* foreſeeing a Tumult, cauſed Souldiers ſecretly armed to mingle themſelves among the People in private apparel, and commanded them not to uſe their ſwords, but to beat thoſe with Clubs whom they ſaw make ſuch clamours. And when he had thus plotted the matter, ſitting in his Tribunal, he gave a ſign unto the Souldiers; and preſently F the *Jews* were beaten; and many of them, partly with blows, and partly trodden upon by the multitude, died miſerably. The multitude amazed at the calamity of thoſe that were ſlain, held their tongues. For this cauſe *Agrippa* Son of *Ariſtobulus*, whom *Herod* the King his Father put to death, went to *Rome*, and accuſed him to *Cæſar*. *Tiberius* not admitting his accuſation, he remained ſtill at *Rome*, and ſought the favour of other great Men there, and eſpecially he courted *Caius* the Son of *Germanicus*, he being yet a private perſon: And upon a certain day, having invited him to a Banquet, he ſtretched forth his hands, and openly pray'd Almighty God, inſtead of *Tiberius Cæſar* he might ſee him Lord of all the World. *Tiberius* having notice hereof by one of his familiar Friends, cauſed *Agrippa* to be impriſoned; where G he endured hard and ſtrait impriſonment till the death of *Tiberius*, which was ſix months after. After he was dead (having reigned two and twenty years, ſix months, and three days) *Caius Cæſar*, who ſucceeded him in the Empire, freed him from priſon

The year of the World, 3998. after Chriſt's Nativity, 26.

Pilate beateth the ſeditious with clubs.

The year of the World, 4001. after Chriſt's Nativity, 39.

Agrippa Ariſtobulus's Son hateth *Tiberius*, and inſinuateth himſelf into *Caius Caligula*'s friendſhip.

Tiberius reigned 22 years, ſix months, and 3 days.

The year of the World, 4001. *after Chriſt's Nativity*, 39.

Caius Cæſar giveth the Tetrarchy to *Agrippa*, *Ariſtobulus*'s Son, and maketh him a King. *Ant. l.* 18. *c.* 14. *Herod* and his Wife remain in *Spain*.

ſon, and gave him the Tetrarchy of *Philip*, who was newly deceaſed, and the title H of King. When *Agrippa* came into his Kingdom, *Herod* the Tetrarch began to envy his eſtate; and *Herodias* his Wife ſtill urged him forward, in hope that he ſhould be made a King alſo: for (ſaid ſhe) thou wanteſt that dignity only through ſlothfulneſs, becauſe thou wouldeſt not go to *Cæſar*: for if *Agrippa* be made a King, being before but a private Man, how canſt thou doubt to be made a King, who art already a Tetrarch? *Herod* herewith perſwaded, went to *Caius Cæſar*, who greatly reproached his Ambition, inſomuch as he fled into *Spain*: for *Agrippa* had followed him to *Rome* to accuſe him before *Cæſar*; and *Caius* gave him *Herod*'s Tetrarchy. And ſo *Herod* remained in *Spain* with his Wife till his death.

I

CHAP. IX.

The Emperor Caius *orders* Petronius, *Governour of* Syria, *to conſtrain the* Jews *by Arms to receive his* Statue *into the Temple*: Petronius *forbears to do it. The death of* Caius *ſaves him from puniſhment.*

The year of the World, 4002. *after Chriſt's Nativity*, 40.

Ant. lib. 18. *cap.* 15. *Caius Cæſar* calleth and reputeth himſelf a God. The fear the *Jews* had of *Petronius*'s Army.

Caius Cæſar ſo abuſed his Authority, that he would be thought to be a god, and ſo called. Alſo he put many Noble Men of his Countrey to death by his Cruelty; which he likewiſe extended even to *Judæa*: For he ſent *Petronius* with an K Army to *Jeruſalem*, commanding him to ſet his Statues in the Temple; and if the *Jews* refuſed to receive them, that thoſe who withſtood him ſhould be put to the Sword, and the reſt led away Captive. Almighty God did otherwiſe diſpoſe this proud Commandment. But *Petronius* accompanied with three Legions, and many aſſiſtants out of *Syria*, came with all ſpeed from *Antioch* to *Judæa*: many of the *Jews* would not believe any War towards, notwithſtanding that they heard a general report thereof: and they that believed it, could not bethink themſelves of any means to reſiſt. Suddenly all were in a great fear; for the Army was now come to *Ptolemais*, which City is ſituate by the Sea ſhore in *Galilee*, in a fair Field; and on the Eaſt-ſide it is compaſſed with Mountains, diſtant from it threeſcore furlongs, L which belong to *Galilee*; on the South ſide it is inveſted with Mount *Carmel*, which is diſtant an hundred and twenty furlongs: on the North-ſide it is environed with an exceeding high Mountain, which the Inhabitants call the *Tyrians* Ladder: this Mountain is an hundred Paces diſtant from the City. Two miles from this City there is a River running by, call'd *Pelus*, a very little one, near which is the admirable Sepulchre of *Memnon*, which is a hundred Cubits high and of a concave form. In this place is ſeen a ſort of Sand as tranſparent as Glaſs, which many Ships carry away for Balaſt; but though they empty the place of it, yet that place is preſently after covered with the like Sand again. For there are winds which as it were on purpoſe, carry this Sand from the higher places round about it thither; and this Sand being put into M the Furnace is preſently changed into Chryſtal or Glaſs. And that which in my opinion is more to be wondred at, is, that the Sand being ſo turned into Glaſs, if afterward any part thereof be caſt upon the brink of this place, it is again turned into ordinary Sand. And this is the nature of that place.

The deſcription of *Ptolemais*.

Sand like Glaſs near *Memnon*'s Sepulchre.

Now the *Jews* with their Wives and Children gathered themſelves together in the field where the City *Ptolemais* is ſituate, and humbly beſought *Petronius* not to violate their Country-Laws, but to have compaſſion on them. *Petronius* ſeeing the multitude that humbly ſued to him, and how earneſtly they ſought his favour, left *Cæſar*'s Statues at *Ptolemais*, and himſelf went from thence to *Galilee*, and at *Tiberias* called all the *Jews* and Nobility together, and repreſents to them the power of the *Romans*, N and how dreadful *Cæſar*'s threatnings ought to be to them; adding moreover, that the *Jews* ſupplication was indeed a contumely, ſeeing all Nations under the Dominion of the *Romans* (the *Jews* only excepted) had already placed *Cæſar*'s Statues in their Temples among thoſe of their Gods: and herein they did as it were Revolt from the Emperour, and affront him their Governour who repreſented his Perſon. They anſwered it was againſt the Laws and Cuſtoms of their Countrey: for it was not lawful for them to have the Image of God, much leſs of a Man; and that they were not only forbidden by the Law to have an Image in the Temple, but alſo to have it in any prophane place. *Petronius* replied, if you obſerve your Laws ſo religiouſly, I muſt alſo obſerve my Lord's Command: for if I do not but ſpare you O I ſhall be juſtly puniſhed: And 'tis not to me, but to him you muſt make your Addreſſes; for I my ſelf, as well as you, am ſubject to him. At theſe words the whole multitude

Petronius certifieth the *Jews* of the *Romans* power and *Cæſar*'s threats.

A multitude cried out together, that before they would ſee their Religion violated, they would willingly expoſe themſelves to any danger. When the noiſe of the People was ceaſed, *Petronius* ſaid; Are ye then prepared and minded to fight againſt *Cæſar*? The *Jews* anſwered, No, we every day offer Sacrifices for *Cæſar* and the *Romans*. But if *Cæſar* muſt needs place his Image in the Temple, he muſt firſt kill us all with our Wives and Children. Hereat *Petronius* greatly marvelled, and was moved to compaſſion when he beheld the conſtancy of the *Jews* in their Religion, and ſo great a multitude prepared to die for it. And for that time they departed, nothing being done. The next day following he aſſembled only the Nobility of the *Jews*, and ſpoke to them both generally and one by one, exhorting them to obey B *Cæſar*'s command, and ſometime admoniſhing them, otherwhile threatning them, and putting them in mind of the power of the *Romans*, and *Cæſar*'s indignation, and that he muſt of neceſſity do as he was commanded. But they were moved by none of theſe. Whereupon *Petronius*, fearing the ground would be left untilled, (for it was now ſeed-time, and all the People had remained idle in the City for fifty days ſpace) calling them together, he ſaid, that he would go about a thing which might greatly endanger himſelf. For (ſaid he) I will either (God aſſiſting me) appeaſe *Cæſar*'s wrath, or elſe I will loſe mine own life to ſave ſuch a multitude as you are. And diſmiſſing the People, who made daily prayers to God for him, he led his Army from *Ptolemais* to *Antioch*, from whence he preſently ſent to *Cæſar* in all haſte, recounting to him C with how great an Army he went into *Judæa*, and that all the whole Nation made ſupplication to him; whoſe requeſt and humble ſuit if he denied, muſt utterly deſtroy the Men and their Countrey; for they remained reſolute in their Countrey-Religion, and vehemently reſiſted any new Law. *Caius* writ an anſwer of theſe Letters to *Petronius*, threatning him, that it ſhould coſt him his life, becauſe he made no more haſte to execute his Command. The Meſſengers that brought theſe Letters, were toſſed in a Tempeſt upon the Sea three whole months together; but others coming after them to bring news of *Caius*'s death, had a proſperous wind: So *Petronius* received the Letters of *Caius Cæſar*'s death twenty ſeven days before the other threatning Letters came.

The year of the World, 4002. *after Christ's Nativity*, 40.

The conſtancy of the Jews.

Petronius once more aſſembleth the Jews, and threatens them.

Petronius ſendeth to *Cæſar* and ſignifieth the Jews ſupplication.

Petronius receives letters of *Cæſar*'s death.

D

CHAP. V.

The Roman *Army declares* Claudius *Emperor. Of the Reign and Death of* Agrippa.

Caius Cæſar being aſſaſſinated, after he had reigned three years and ſix months, *Claudius* was made Emperour by the Army which was at *Rome*. The Senate by the inſtigation of the Conſuls *Sentius Saturninus*, and *Pomponius Secundus*, commanded three Legions of Souldiers to keep the City, during the Council holden in the E Capitol: and abhorring *Caius Cæſar*'s cruelty, they determined to fight againſt *Claudius*, and to reduce the Empire to the ancient Government; that as before time ſo, for ever after, thoſe ſhould rule that the Senate judged worthy. It chanced that at this time *Agrippa* came to *Rome*, and the Senate ſent to him, requeſting him to come and take place in their Council. *Claudius* alſo deſired him to take part with the *Army*, intending to uſe his help where need required. *Agrippa* perceiving that *Claudius* was in a manner already Emperour for his power, he took part with him; who preſently ſent him as Ambaſſadour to the Senate, to tell them his purpoſe; how that firſt of all, the Souldiers, whether he would or no, ſet him in that dignity; and it had been in him an undiſcreet part, to have forſaken ſuch an offer from the Souldiers, who F did it for good will; that if he had refuſed it his life had been in danger; and it was ſufficient danger, that he had been elected Emperour. Moreover, he purpoſed to rule, not as a Tyrant, but as a good Prince; for he would be contented only with the Title of Emperour, and do nothing without the common conſent of them all. And although he was not naturally inclined to modeſt and courteous behaviour, yet he had a ſufficient example to beware, that he abuſed not his authority, by *Caius Cæſar*'s death. *Agrippa* carried this Meſſage to the Senate, who anſwered, (as though they truſted to their Souldiers and the Juſtice of their Cauſe) that they would not thruſt themſelves into voluntary bondage. *Claudius* receiving this anſwer, ſent *Agrippa* again to tell them, that nothing could cauſe him to abandon them by whom he was made Emperour: and that he was forced to make war againſt them, with whom he was very G loath to conteſt; and therefore willed them to chuſe a place out of the City for the battel to be fought in: for it ſtood with no reaſon to deface the City with Civil Wars

The year of the World, 4005. *after Christ's Nativity*, 43.

Ant. lib. 19. *cap.* 3.

Caius reigned three years and ſix months.

Agrippa is choſen both betwixt the Senate and *Claudius* for an Arbiter.

The Senates anſwer to *Agrippa*.

The year of the World, 4005. *after Chriſt's Nativity*, 43.

and Maſſacres, for the obſtinacy of ſome few. *Agrippa* did this meſſage alſo to the Se- H
nate; and one of the Souldiers that were for the Senate drew his Sword, and ſaid, *Fellow Soldier, what ſhould move us to maſſacre our Friends and Kindred, and Parents, who follow* Claudius? *eſpecially, ſeeing we have an Emperour with whom we can find no fault; unto whom we ſhould rather go forth with Congratulations, than with Arms.* When he had ſaid this, he paſſed thorough the midſt of the Court, and all the Souldiers followed him.

The Senate follow the Souldiers to *Claudius*.

Claudius honourably entertains the Senate. *Agrippa*'s Kingdom.

The year of the World, 4008. *after Chriſt's Nativity*, 46.

Ant. lib. 19. *cap.* 5. *Agrippa* after he had reigned three years in *Cæſarea*, dies.

Herod after he had reigned in *Chalcis*, dieth.

Ant. lib 19. *cap.* 7, 8. *Alexander* and *Ariſtobulus*'s Genealogy.

The Senate, being thus left deſolate, and abandoned by their Forces, began to be in great fear; and ſeeing it was no ſtanding out for them, they followed the Souldiers, and went to *Claudius*. Before the City Walls there met them ſome that endeavoured to ſhew themſelves dutiful to *Claudius* for his Fortunes ſake; who, having their I
Swords drawn, had killed the foremoſt before *Cæſar* underſtood any thing of their coming had not *Agrippa* haſtened to advertiſe him of the matter. He told him, that if he did not preſently appeaſe the Souldiers fury, now raging againſt the Citizens, all the Nobility would preſently be deſtroyed, and he ſhould be left Emperour of a deſolate place. When *Claudius* heard this, he repreſſed the Souldiers fury, and very honourably received the Senate into his camp; and went forth preſently with them, and offered Sacrifice, to God (as the manner is) for the good Eſtate of the Empire, and to give him thanks for that Soveraignty which he held of him. Alſo, he preſently made *Agrippa* King of all his Father's Dominions; giving him likewiſe all that *Auguſtus* had given *Herod*, to wit, *Trachonitis* and *Auranitis*, and beſides them, another Countrey, called K
the Kingdom of *Lyſania*; and publiſhed this his Gift by Edict to the People, and commanded the Senate to engrave that Donation in Brazen Tables, and to place it in the Capitol. Moreover, he gave the Kingdom of *Chalcis* to his Brother *Herod*, who was become alſo his Son-in-law by the marriage of *Bernice*, his Daughter. *Agrippa* now received greater Revenues of his Kingdom than he could deſire; which he ſpent not vainly, but in building ſuch a Wall about *Jeruſalem*, as, had he finiſhed it, the *Romans* could never have taken it: but before he could end that work, he died in *Cæſarea*; having reigned three years with the Title of King, and other three years before with that of Tetrarch. He left behind him three Daughters, which he had by *Cypris*; *Bernice*, *Mariamne* and *Druſilla*; and one Son by the ſame Wife named *Agrippa*, who, becauſe he was very young *Claudius* reduced the Kingdom into a Province, and made L
Cuſpius Fadus Governour thereof. After whom ſucceeded *Tiberius Alexander*; who nothing violating the Laws of the Nation, ruled them in Peace. After this, *Herod* King of *Chalcis* died; leaving behind him two Sons, which he had by his Brother's Daughter *Bernice*; to wit, *Bernicianus* and *Hircanus*; and by his firſt Wife *Mariamne*, *Ariſtobulus*. His other Brother alſo, *Ariſtobulus*, died a private perſon, leaving one Daughter, *Jotapa*. And theſe were the Poſterity of *Ariſtobulus*, Son of King *Herod* by *Mariamne*, whom he put to death: But his eldeſt Brother *Alexander*'s Poſterity reigned in the greater *Armenia*.

M

CHAP. XI.

Of divers Tumults in Judæa *and* Samaria.

The year of the World, 4011. *after Chriſt's Nativity*, 49.

A filthy fact and ſpeech of a Souldier againſt the Jews on a Feſtival day.

Cumanus feareth the *P*eoples rage.

Some ten thouſand men thronged to death.

AFter the death of *Herod*, who reigned in *Chalcis*, *Claudius* created *Agrippa*, the ſon of the former *Agrippa*, King of *Chalcis*, his Uncle's Kingdom: And *Cumanus* was made Ruler of the other Province after *Tiberius Alexander*; under whom many new tumults and calamities befel the Jews. For when they were aſſembled together at the N
Feaſt of Unleavened bread in *Jeruſalem*, the *Roman* Souldiers ſtanding in the Porch of the Temple (for always armed men kept that place upon Feſtival days, leſt the People gathered together ſhould make any tumult) one of the Souldiers taking up his coat, turned his bare Buttocks againſt the Jews faces, ſpeaking words as unſeemly as was his geſture. At which inſolence the whole multitude began to murmur; and they flocked about *Cumanus*, requeſting him to puniſh the Souldier for his miſdemeanour: And ſome of them, raſh young Men, and prone to Sedition, began to revile the Souldiers, and threw Stones at them. *Cumanus*, fearing that the whole multitude of the Jews would violently move againſt him, called to him many armed Souldiers, and ſent them to ſeize the Gates of the Temple. The Jews being in great fear, fled and left the Temple; and there was ſuch a throng, that as they haſted to flee, above ten thouſand People were preſt and trodden to death: So that this Feſtival day was turned into woful lamentations and mournings in every place. This calamity was followed ſoon after by another; O

A another: for near *Bethoron*, one *Stephanus*, Servant to *Cæſar*, carrying ſome rich
houſhold ſtuff, was robbed of it in the High way. But *Cumanus* ſending for thoſe in
the Villages next adjoyning, in order to diſcover the Thieves, commanded them to be
bound and brought to him, becauſe they had not taken the Thieves: In one of which
Villages a certain Souldier finding the Book of the Holy Scripture, cut it in pieces, and
burnt it. Hereupon all the Jews of this Countrey gathered themſelves together from
all places, being no leſs incenſed, than if they had ſeen their Countrey ſet on fire; and
carried by zeal for their Religion, they forthwith went to *Cæſarea* to *Cumanus*, there
beſeeching him, that the Souldier, who had affronted God and their Law, might not
eſcape unpuniſhed. *Cumanus* perceiving that the *Jews* would not be appeaſed without
B ſome ſatisfaction, condemned the Souldier to death, and ſent him to execution in their
preſence; which done, they all departed.

The year of the World, 4014. after Christ's Nativity, 52.

A Souldier cuts the Book of the Holy Scripture in pieces and burneth it.

The Souldier executed, that burned the Bible.

At the ſame time there aroſe a great difference between the *Galileans* and *Samaritans*;
for at a Village called *Geman*, ſcituate in the great plain of *Samaria*, a certain
Galilean, of the number of the *Jews* that came to the Feaſt, was ſlain: For which fact
many *Galileans* joyned together, to be revenged of the *Samaritans*: And the Principal
of the Countrey went to *Cumanus*, requeſting him, before any more harm were
done, to go into *Galilee*, and puniſh the Authors of this Murther. But *Cumanus* being
buſied in greater Affairs, ſent them away without granting their requeſt. When this
murther was known in *Jeruſalem*, all the multitude left the ſolemnity of the Feſtival,
C and went to *Samaria*, refuſing to be reſtrained by the Magiſtrates. Of this their Tumult
and Sedition, the Son of *Dinæus*, called *Eleazar*, and one *Alexander*, were Captains;
who, with violence entring the Borders of the Countrey of *Lacrabatana*, killed
Man, Woman and Child, and burnt the Towns. When *Cumanus* heard this, he took
the Cavalry of *Sebaſte*, and went to help them that were thus oppreſſed, and he killed
and made Priſoners many of them who took part with *Eleazar*. Now the Magiſtrates
of *Jeruſalem* went out to the reſt of the Jews which ſo waſted *Samaria*, cloathed in ſackcloth,
and aſhes upon their heads, and beſeeched them not to ſeek revenge upon the
Samaritans, leſt thereby they moved the *Romans* to deſtroy *Jeruſalem*; but to be merciful
to their Countrey, the Temple, their Wives and Children, and not at once hazard
D all, and overthrow their whole Countrey and Nation in revenging the death of
one *Galilean*. The Jews hereby were pacified, and departed. At the ſame time there
were many that made it their Trade to rob and ſteal (as moſt commonly People by
long peace grow inſolent) ſo that they robbed in every part of the Countrey, and the
ſtrongeſt and moſt audacious oppreſſed thoſe that were weaker. Hereupon the *Samaritans*
went to *Tyre*, to pray *Numidius Quadratus* Governour of *Syria*, to revenge
them of thoſe that ſo robbed and ſpoiled their Countrey. The chief Men of the Jews
went thither alſo; and *Jonathas*, the Son of *Ananus*, who was High-Prieſt, defended
the Jews againſt the *Samaritans* Accuſation; affirming the *Samaritans* to have been the
cauſe of that tumult by killing the *Galilean*; and that *Cumanus* was cauſe of the reſt of
E their calamities, who refuſed to puniſh the murtherers. *Quadratus* for that time ſent
away both Parties, promiſing them that when he came into their Countrey, he would
diligently enquire of the matter: And coming from thence to *Cæſarea*, he crucified all
thoſe whom *Cumanus* had made Priſoners. And departing from thence to *Lydda*, he
heard the *Samaritans* complaints, and ſent for eighteen Men, whom he underſtood for
certain to have been in that broil, and beheaded them, and ſent the two High-Prieſts,
Jonathas and *Ananias*, and his Son *Ananus*, with ſome of the moſt conſiderable Jews, to
Cæſar; and alſo the chief of the *Samaritans*. He likewiſe commanded *Cumanus* and
Celer the Tribune, to go to *Rome*, and juſtifie themſelves to *Claudius*, for that which
they had done in that Countrey.

A Galilean ſlain in Samaria.

Eleazar and *Alexander*, two Princes of the Jews, exerciſe much cruelty.

Conſpiracy in Robbery.

Quadratus, Governour of *Syria*, heareth the *Samaritans* and Jews.

Quadratus giveth Sentence betwixt the Jews and *Samaritans*.

F This done, he went from *Lydda* to *Jeruſalem*; and finding there the multitude
celebrating the Feaſt of unleavened Bread, without any tumult or diſorder, he returned
to *Antioch*. *Cæſar* at *Rome* hearing the Allegations of *Cumanus*, and the *Samaritans*
(*Agrippa* was alſo there, earneſtly defending the cauſe of the Jews; as alſo *Cumanus*,
was aſſiſted by many Potentates) he pronounced ſentence againſt the *Samaritans*, and
commanded three of their chief Nobility to be put to death, and baniſhed *Cumanus*,
and ſent *Celer* the Tribune bound to *Jeruſalem*, that the Jews might draw him about
the City, and then cut off his head. This done, he ſent *Felix*, Brother to *Pallas*, to govern
Judæa, *Samaria* and *Galilee*. And he preferred *Agrippa* from *Chalcis*, to a greater
Kingdom; making him King of that Province whereof *Philip* had been Tetrarch; to
G wit, *Trachonitis*, *Batanæa* and *Gaulanitis*; adding thereunto the Kingdom of *Lyſania*,
and the Tetrarchy whereof *Varus* had been Governour. *Claudius* having reigned thirteen
years, eight months, and thirty days, departed this life, leaving *Nero* to ſucceed
him,

Claudius's Sentence againſt ſome *Samaritans*, *Cumanus* and *Celer*.

Claudius dies and *Nero* ſucceeds him.

The year of the World, 4014 after Chriſt's Nativity, 52.

Nero killeth his Brother, his Mother, and Wife.

him; whom by the perſwaſion of his Wife *Agrippina* he adopted to the Empire, though H he had a lawful Son of his own named *Britannicus*, by his former Wife *Meſſalina*; and a Daughter called *Octavia*, whom he married to *Nero*: He had alſo another Daughter by *Agrippina*, named *Antonia*. How *Nero* abuſed his Wealth and Felicity; and how he ſlew his Brother, Mother, and his Wife, and afterwards raged againſt all his Kindred; and how in a mad vein he became a Player on a Stage; becauſe it requireth a long Narration, I will ſpeak nothing thereof.

CHAP. XII.

Of the Tumult in Judæa *under* Fœlix. I

The year of the World, 4018. after Chriſt's Nativity, 56.

Ant. lib. 20. *cap.* 11. *Fœlix* ſurpriſeth *Eliazar* the Captain of the Thieves, and many others, and ſends them bound to *Rome*.

Another ſort of Thieves, who at noon days went about the City to murther Men.

Jonathan the High-Prieſt with many others ſlain.

Ant. lib. 20. *cap.* 12.

BUt I think my ſelf to relate particularly the Actions of this Emperour towards the Jews. He made *Ariſtobulus*, *Herod*'s Son, King of the leſſer *Armenia*; and added to *Agrippa's* Kingdom four Cities, and the Territories belonging unto them: Two of them, *Abila* and *Julias*, were in the Countrey of *Parea*: the other, *Tarichea* and *Tiberias*, were in *Galilee*: And he made *Fœlix* Governour over the reſt of *Judea*. This *Fœlix* took *Eleazar*, Captain of the Thieves, after he had robbed and ſpoiled the Countrey twenty years, and many more with him, and ſent them bound to *Cæſar*; and he crucified a great number of them, who either were Thieves and his Confederates, or elſe had aſſiſted him. The Country was no ſooner cleanſed from theſe, but preſently K another ſort of Thieves aroſe in *Jeruſalem*, called *Sicarii*, from their ſhort Swords, who at high Noon in the midſt of the City killed many in every place; and eſpecially at the celebrating of Holy Feaſts, they mixed themſelves with the multitude, having ſhort Swords under their Coats, and therewith killed thoſe to whom they bare any grudge; and when Men fell down dead, they amongſt the reſt, cried out of the murther. By this deceitful means they were a long time unſuſpected, and unknown. And firſt of all they killed *Jonathan* the High Prieſt, and after him, every day ſome were ſlain; and the City was put in no leſs fear, than if it had been in a time of War, for each Man every moment expected death, and caſt a diligent Eye upon thoſe that came L near him, and no man truſted his familiar friends; and yet were they murthered, whilſt they were looking about them to eſcape danger. So cunningly did theſe Thieves cover and conceal their actions. Moreover, there aroſe another ſort of miſchievous People, who did not ſo much harm with their hands as the firſt, but with their impious counſel more; and did no leſs trouble the quiet Eſtate of the City, than did the Thieves. Theſe People being Vagabonds and Juglers, deſiring alteration under pretence of Religion, made the People frantick; for they led them into the Wilderneſs, affirming that there God would ſhew them tokens of his purpoſe to ſet them at liberty. *Fœlix*, perceiving that theſe Aſſemblies tended to Rebellion, ſent an Army of Horſe and Foot againſt theſe People, and killed many of them.

An *Egyptian* Prophet gathereth well nigh thirty thouſand men

Fœlix overthroweth the *Egyptian*.

The Thieves and Magicians work much miſchief to many Men.

The year of the World, 4020. after Chriſt's Nativity, 58.

Ant. lib. 10. *cap.* 13.

M But a certain Egyptian, a falſe Prophet, occaſioned a far greater Maſſacre among the Jews than this: for being a Magician, he came into the Countrey; and calling himſelf a Prophet, he gathered unto him almoſt thirty thouſand Jews, who were by his Magick-Arts ſeduced: and leading them from the Wilderneſs to mount *Olivet*, he determined from thence to go to *Jeruſalem*, and to drive thence the Forces of the Romans, and there to fix the ſeat of his Dominion over the People. He choſe for his Guard a good number of his followers. *Fœlix* foreſeeing his intent, met him with his Legions of Romans, and a great number of other Jews; and fighting againſt him, the Egyptian being defeated, fled, and many that were with him were taken and committed to Priſon, and the reſt of the multitude diſperſed themſelves into their Countrey. Theſe N being thus repreſſed, another part (as it happened in a ſick Body) began to riſe: For ſome Magicians and Thieves being gathered together, exhorted the People to ſhake off the Roman Yoke, and threatned preſent death to thoſe that continued to ſuffer ſo ſhameful a Servitude; ſo that they forced them who were contented with their ſubjection to the *Romans*, to diſobey them. Theſe People being diſperſed all over the Countrey, robbed and ſacked rich Men's Houſes, killed them, and fired the Villages; ſo that all *Judæa* was in extream fear of them, and every day their cruelty encreaſed.

At this time aroſe another tumult at *Cæſarea*, between the *Jews* that dwelt there and the *Syrians*. The *Jews* challenged the City to be theirs, becauſe it was founded by O *Herod*, who was a *Jew*. But the *Syrians* denying not the builder of the City was a *Jew*; yet affirmed, that it ought to paſs for a *Greek* City; for (ſaid they) the

Founder

A Founder would not have placed in it Shrines and Statues, if he had meant that it ſhould have belonged to the Jews. Hereupon there aroſe a great controverſie among the Jews and Syrians, ſo that the matter came to blows; and every day, thoſe that were the hardeſt of both parts, fought together. For the wiſer ſort of the Jews could not reſtrain thoſe of their Nation from being ſeditious; and the Greeks ſcorned to give place to the Jews. The Jews ſurpaſſed them in riches and ſtrength of Body; and the Grecians truſted to the help of the Roman Souldiers; for a great many of the Roman Army being levied in *Syria*, were ready to aſſiſt the Syrians, becauſe of Kindred and Conſanguinity. The Officers that commanded them endeavoured to appeaſe the Tumult, and took thoſe that were moſt ſeditious, and beat them, and caſt them into B Priſon. But the puniſhment of thoſe that were apprehended, terrified not the reſt; on the contrary, they were hereby more tumultuous. *Fœlix* finding them at blows as he paſſed into the great Market-place, commanded the Jews, who had the advantage, to retire; and becauſe they obeyed not, he ſent for Soldiers, who ſlew them, and plundered their Goods. The Sedition being ſtill on foot, he ſent ſome of the Nobility on either Part, to *Nero*, to plead their Cauſe before him. *Feſtus* ſucceeded *Fælix*, who vigorouſly perſecuted them that troubled the Country, and deſtroyed many Thieves.

The year of the World, 4020. *after Chriſt's Nativity*, 58.

A Fight between the Jews and Syrians about *Cæſarea*. Sedition and Slaughter among the Jews.

The year of the World, 4024. *after Chriſt's Nativity*, 62.

C CHAP. XIII.

Of Albinus *and* Florus, *Preſidents of* Judæa.

A*Lbinus*, who ſucceeded *Feſtus*, followed not his ſteps; for there was no miſchief ſo great, which he was not guilty of: For he, not only took away by force Men's Goods from them under colour of Juſtice, and at his own pleaſure exacted a greater Tribute; but alſo freed and let looſe any one, whom, either the Magiſtrates of the City took, or his Predeceſſors had left in priſon, ſo that their Friends would give a piece of Money; and they only, who were not able to give Money, were D impriſoned as moſt hainous Offenders. At this time, they in *Jeruſalem* that deſired alteration, began to take courage; and thoſe that were rich among them feed *Albinus* with Money, to have his Protection: and the common People that loved not to be in quiet, were much pleaſed with *Albinus*'s Government; and each of the moſt wicked had a Troop of Thieves after him: But *Albinus* himſelf was over them all, as chief of the Thieves; whom he uſed as his Guard to rob the meaner ſort. They, whoſe houſes were ſacked and ſpoiled, were glad to hold their peace; and they, who yet had eſcaped, were glad to be very officious towards thoſe who deſerved death, for fear they ſhould ſuffer it. In general, no Men could truſt one another. Every one trembled under the Rule of ſo many Tyrants: And all theſe miſchiefs were the Seeds of the E Servitude, which afterwards befel this miſerable City.

Ant. lib. 20. *cap.* 15. *Albinus* Preſident of *Judæa*, full of all wickedneſs.

The Seditious bribe *Albinus* to wink at their Robberies.

Notwithſtanding that *Albinus* was of ſuch behaviour, yet *Geſſius Florus*, who ſucceeded him, ſo behaved himſelf, that in compariſon of him, *Albinus* might have been thought a good Governour. For *Albinus* did all things ſecretly and craftily, but *Geſſius* committed any iniquity, how great ſoever, ſo openly, as though he gloried in miſchief; and behaved himſelf, not as a Ruler of the Countrey, but as a Hangman ſent to execute Malefactors; omitting no manner of Theft, nor any means whereby he might afflict the People. Where he ought to have ſhewed pity, there he was a Tyrant; and where he ought to have been aſhamed, there he ſhewed himſelf ſhameleſs. No Man ever could invent more means to betray the truth, and deviſe more ſubtil ways to do F harm, than he; for it ſufficed him not, for his own gain to abuſe Men one by one at his pleaſure, but he waſted and ſpoiled whole Cities at once, and deſtroyed the People in great multitudes. He was not aſhamed, by the publick voice of a Cryer, to proclaim it through the whole Countrey, lawful for any one that would, to rob and ſteal, ſo that they would bring him a part of their Booty. In brief, his Avarice was ſuch, that the Countrey was almoſt left deſolate; People forſaking their own native home, and fleeing into ſtrange Lands. And all the time that *Ceſtius Gallus* was Governour of *Syria*, no Man durſt go to him, to make any complaint againſt *Florus*, but when, at the Feaſt of Unleavened Bread, *Gallus* came to *Jeruſalem*, there met him a multitude of the Jews above three hundred thouſand; all beſeeching him to help and ſuccour their G afflicted Countrey, and baniſh *Florus*, who was the very Peſt of their Nation. Yet *Florus* was ſo impudent, that being with *Gallus*, and hearing theſe Out-cries againſt him, he was no whit moved, but laughed at it. *Ceſtius* for that time appeaſed the people,

The year of the World, 4028. *after Chriſt's Nativity*, 66.

Ant. lib. 20. *cap.* 15. *Geſſius Florus* ſucceeded *Albinus*, and proved worſe than *Albinus*. The Covetouſneſs of *Florus* ſpoileth whole Cities.

The year of the World, 4028. *after Chriſt's Nativity*, 66.

Ceſtius Gallus appeaſeth the people, and promiſeth a mitigation of *Florus*'s ſeverity. The beginning of the War of the Jews, the 12. year of *Nero*'s Reign.

People, promiſing that hereafter he would make *Florus* more gentle unto them, and ſo returned to *Antioch*. *Florus* conducted him to *Cæſarea*, and juſtified himſelf to H
him with lyes, deviſing with himſelf how to make the Jews rebel, which he thought was the ſafeſt means to cloak his villanies; for if they continued in peace and obedience, he feared that ſome of them would accuſe him before *Cæſar*; but if he could make them revolt, then he hoped that their great fault would ſhadow his injuſtices. Wherefore to bring about his purpoſe, he every day oppreſſed them with new calamities, in order to force them to rebel againſt the *Romans*. At this time the Gentiles of *Cæſarea* got their Cauſe againſt the Jews, before *Nero*, and brought Letters to teſtifie the Decree in their favour. Which was the beginning of the War of the Jews in the twelfth year of *Nero* his Empire, and the ſeventeenth of *Agrippa*'s reign in the Month of *May*. I

CHAP. XIV.

Of Florus *his cruelty againſt the Jews of* Cæſarea *and* Jeruſalem.

Ant. lib. 20, *cap.* 15. The cauſes of the War of the Jews.

The year of the World, 4030. *after Chriſt's Nativity*, 68.

Florus's perjury and deceit toward the Jews.

The conflict of the Jews with the *Cæſareans*.

Florus impriſoneth twelve of the chiefeſt Jews in *Cæſarea*.

Another cauſe of War raiſed by *Florus*.

the first cause of the War betwixt the
Jews & Romans

How great ſoever the evils were which *Florus* perpetrated tyrannically, our Nation ſuffer'd them without revolting But that which hapned at *Cæſarea* was as a ſpark that kindled the fire of War. The Jews dwelling at *Cæſarea*, had a Synagogue near unto a piece of Ground that belonged unto a Gentile dwelling there. The Jews often ſought to purchaſe it of him, offering him far more than it was worth: But the K
Man not only contemned their requeſt, but alſo, to their great grief, he reſolved in that place to build Taverns; and ſo to leave them a very ſtrait and narrow paſſage to go to their Synagogue. Some young Men among the Jews, led with zeal, reſiſted the workmen, and would not ſuffer them to build. *Florus* hearing this, commanded the Jews to let the workmen go forward in their work. The Jews not knowing what to do, one *John*, a Publican, offered *Florus* Eight Talents to hinder the building; whom he promiſed for that Money to fulfil their requeſt: And now having it, he preſently departed from *Cæſarea*, and went to *Sebaſte* without performing any thing, giving as it were occaſion of ſedition, as though he had received Mo- L
ney of the Nobility of the Jews to permit them to fight a certain time. The next day, which was the *Jews* Sabbath, when they were all aſſembled to go to the Synagogue, one of *Cæſarea*, a ſeditious perſon, took a great earthen Veſſel, and ſet it at the entrance into the Synagogue, and upon it offered Birds. This fact ſo moved the Jews, that they would not be pacified, becauſe it was done in contempt of their Religion, and thereby the place was prophaned. One part of the Jews that was more modeſt and wiſe, counſelled the Jews to complain to them that were in Authority: but thoſe who by heat of youth were prone to ſedition, began contumeliouſly to revile their adverſaries. On the other ſide, the Authors of this action and the more ſeditious of the People of *Cæſarea*, were alſo prepared to fight with them, having M
cauſed it to be done before the Synagogue, only to pick a quarrel; and ſo they fought together. *Jucundus*, General of the Horſe, that was left to keep all in quiet, preſently came with Souldiers, and commanded the Veſſel to be taken away, and ſo endeavoured to appeaſe the tumult: But not being able to do it through the violence of them of *Cæſarea*; the Jews took the Books of their Law, and retired themſelves to a place called *Narbata*, belonging to them, which was diſtant from *Cæſarea* threeſcore furlongs: from whence twelve of the chief of them, together with *John* the Publican, went to *Florus*, being at *Sebaſte*, to complain of the injury done to them, and to requeſt him to aſſiſt them, and modeſtly put him in mind of the eight Talents they gave him. But he preſently commanded them to be bound and im- N
priſoned, becauſe they had preſumed to take and carry their Law from *Cæſarea*. Hereat thoſe of *Jeruſalem* were greatly moved; but they ſhewed it not. Whereupon *Florus*, as upon ſet purpoſe to give occaſion of rebellion, ſent for ſeventeen Talents out of the Sacred Treaſury, pretending that it was to be employed in *Cæſar*'s affairs. At this time the People were much troubled, and ran to the Temple calling upon the name of *Cæſar*, that he would deliver them from *Florus* his tyranny. Some of them being ſeditious, began to curſe *Florus* bitterly, and took a Box, and carried it about and begged an alms for *Florus*; which they did in deriſion, as who ſhould ſay, he was as miſerable as Beggars that have nothing. *Florus* for all this a- O
bated not his avarice, but was more eager to rob the inhabitants of their goods. So that when he ſhould have gone to *Cæſarea*, to have quieted the ſedition and removed the cauſe of tumults, as alſo he had received money to that end; taking an Army

A Army of Horſe and Foot, he marched to *Jeruſalem*, that with the help of the *Roman* Souldiers he might effect his pleaſure, and terrifie the whole City

The year of the World, 4030. after Chriſt's Nativity, 68.

Another occaſion of the War. *Florus* ſcorneth the gratulation of the Jews.

The People to pacifie him, went out in courteous ſort to meet the Army, ſhewing themſelves ready to give them the beſt entertainment they could, and to receive *Florus* with all honour and reverence. But he ſent before him one *Capito* a Centurion, with fifty Horſemen; commanding them to depart, and not to mock him with a pretence of honour, whom they had ſo heinouſly affronted. That if they had any courage they ſhould flout and reproach him to his face; and not only in words, but in deeds, ſhew that they deſired liberty. Herewithal the multitude was terrified; and the Horſemen that came with *Capito* aſſaulting them with violence, every
B one fled before they ſaluted *Florus*, or did any honour to his Troops: and going every one unto his houſe, they paſs'd the watchful night in fear and ſorrow. *Florus* for that night lodged in the Kings Palace. The next day he cauſed a Tribunal openly to be placed, and the High-Prieſt and all the chief of the Jews reſorted thither and ſtood before the Tribunal. Then *Florus* ſitting in the Tribunal-ſeat, commanded them to bring forth preſently all thoſe that had uſed any opprobrious words againſt him, and threatned to be revenged on them except they did it. The Jews made anſwer, that the People intended nothing but peace and quietneſs, and requeſted that they that had offended in words, might obtain pardon. For it was no marvel in ſo great a multitude, if there were ſome raſh and fooliſh young Men: and that it was
C impoſſible to diſcern all that offended, ſeeing every one was now penitent for that which was done, and at leaſt for fear would deny it; and that if he intended to maintain the quietneſs of the Nation, and preſerve the City ſtill to the *Romans*, he then muſt rather pardon a few ſeditious for ſo many good Mens ſakes, than revenge himſelf of a few wicked Perſons, by the hurt and moleſtation of ſo many that thought no harm. Hereat *Florus*'s Choler was increaſed, and preſently he commanded the Souldiers to plunder the Market-place (which was the higher part of the City) where things were ſold, and put all they met or found to the ſword. The Souldiers who were deſirous of gain, having now authority from their Ruler, did not only ſack the place they were ſent to, but alſo all the houſes, and murthered the Inhabitants.
D All ſtreets and gates were filled with them that ſought to flee, and the dead bodies of them that fell into the Souldiers hands: no ſort of ſpoiling was omitted. They alſo apprehended many of the Nobility, and brought them to *Florus*: and he cauſing them to be whipt, afterward hanged them. There were ſlain on that day, of Men, Women and Children (for they ſpared not the Infants) ſix hundred and thirty. So horrid an action appeared ſo much the more inſupportable to the Jews, in regard it was a new ſort of cruelty which the *Romans* had never exerciſed. *Florus* then doing that which none before durſt ever preſume to do: for he cauſed Knights before the Tribunal-ſeat to be whipped, and after hanged; who though they were Jews born, yet had received that dignity from the *Romans*.

Florus in his Tribunal requireth them to be yielded unto him, who had ſpoken ill of him.

The outrages of *Florus*'s Souldiers.

Florus's Souldiers kill 630 Jews in one day.

E

CHAP. XV.

Of another oppreſſion of the Citizens of Jeruſalem *by* Florus.

AT this time King *Agrippa* was gone to *Alexandria* to ſee *Alexander*, whom *Nero* had ſent to be Ruler over *Egypt*. His Siſter *Bernice* in the mean while remained in *Jeruſalem*; and ſeeing the cruelty of the Souldiers, ſhe was much grieved, and often ſent the Lieutenant of her Horſemen and her own Guard to *Florus*, requeſting him
F to abſtain from the ſlaughter of the Citizens. But he neither regarding the multitude of them that were ſlain, nor the dignity of her that entreated, but only his private gain, and what he could gather by oppreſſion and rapine, denied her requeſt: ſo that the rage of the Souldiers extended it ſelf alſo againſt the Queen. For they did not only before her face beat and kill all that came in their way, but they had alſo killed her, had ſhe not fled into the Palace, where ſhe watcht all night, keeping a Guard about her, in fear that the Souldiers would break in upon her. She came to *Jeruſalem* to fulfil her vow to God: for it is the cuſtom, that if any be afflicted with grievous ſickneſs, or be in any other diſtreſs, they muſt abide in prayer thirty days before they offer ſacrifice, and abſtain from wine, and ſhave their hair; which
G cuſtom Queen *Bernice* then obſerving, went alſo barefooted to *Florus* his Tribunal-ſeat to entreat him: but he not only contemned, but alſo put her in danger of her life. This was done the ſixteenth day of *May*. The day after the multitude gathered together

Bernice requireth *Florus* to pacifie his diſpleaſure againſt the Jews.

The fury of the Souldiers againſt *Bernice*.

The year of the World, 4030. *after Chriſt's Nativity*, 68.

The people exclaim againſt *Florus*.

Florus reneweth the diſcontents of the people. *Florus*'s ſubtilty and treaſon.

gether in the upper part of the City in the Market-place, and with great cries complain that ſo many were ſlain, and eſpecially uſed contumelious words againſt *Florus*: which the Nobility, and High Prieſts (fearing death) apprehending, beſeeched them to abſtain from ſuch words as had already cauſed that calamity in the City, and not to provoke *Florus* to greater indignation. And ſo the multitude was pacified for their ſakes who entreated, and hoped that hereafter *Florus* would deſiſt from ſuch cruelty. *Florus*, when he ſaw the multitude quieted, was ſorry: and that he might again provoke them, he aſſembled together the Nobility and High-Prieſts, telling them that it would be an argument that the People did not ſeek alteration any more, if they would go in courteous manner and meet the Souldiers which were coming from *Cæſarea*, whereof there were two Legions. Having thus aſſembled the Jews together to go meet the Souldiers; he alſo ſent and commanded the Centurions not to ſalute the Jews who came to meet them: and if therefore the Jews were offended, and gave any hard ſpeeches, they ſhould fall upon them with their Weapons. The High-Prieſts aſſembling themſelves together in the Temple, deſired them to go, and ſolemnly meet and entertain the Souldiers, for fear of a greater inconvenience. Notwithſtanding this counſel, thoſe that were ſeditious refuſed to do as they were requeſted: and others for grief of them that were ſlain, took part with the ſeditious.

The exhortation of the Prieſts and Princes to the people.

Then all the Prieſts and Levites brought forth the holy veſſels and ornaments of the Temple, and with Harps, Songs and muſical Inſtruments came before the multitude, and on their Knees conjur'd them by the care that they ought to have of the honour and preſervation of the Temple, not to provoke the *Romans* through contumelious words, leſt they ſhould ſack the Temple. There might you have ſeen the chief of the Prieſts with aſhes upon their heads, and their cloaths rent, ſo that their naked breaſts were perceived; calling every Nobleman by his name, and ſpeaking to all the multitude, requeſting them not for a ſmall offence to betray their whole Countrey to them, who ſtill gaped after the deſtruction thereof. For what thanks ſhall ye have from the *Romans* for your former ſalutations, if now in hope of amendment of your miſeries you go not forth to meet them? Contrariwiſe, if you would go to them in ſolemn manner, then you take from *Florus* all occaſion of violence, and ſave your Countrey from ruine, and your ſelves from further calamities. Adding that it was a great ſhame that ſuch a multitude ſhould be led away with a few ſeditious Perſons; and that it was more fit that ſo many ſhould force thoſe few ſeditious People to obey them, and joyn with them in opinion.

The event ſheweth *Florus*'s intent and counſel. The ſlaughter of the Jews.

With theſe perſwaſions they mollified the obſtinacy of the Jews, and alſo perſwaded many of the ſeditious People, ſome with threats, and ſome with reverence of themſelves to be pacified. And ſo they going before, all the People followed, and went out to meet the *Roman* Souldiers. At their coming near them they ſaluted them; who anſwering nothing again, thoſe of the Jews that were ſeditious, began to rail againſt *Florus*, by whoſe order this was done: whom preſently the Souldiers apprehending, beat them with Clubs; and the reſt flying, the *Roman* Horſemen purſued them and trod upon them with their Horſes. Many were ſlain by the *Romans*, and more were killed in the throng, one tumbling upon another. There was a great throng in the Gates of the City; for every one haſting and ſtriving to get in, hindred themſelves and others. Many died moſt miſerably in the throng, and ſome were ſtifled, and ſome preſt to death and trodden upon; ſo that their Neighbours coming to bury them, could not know them. The Souldiers alſo cruelly aſſaulted them, killing all that they could come to, and hindred the People from going in by the Gate called *Bezetha*, becauſe they deſired firſt to recover the Temple and the Caſtle called *Antonia*.

The ſeditious for fear leſt *Florus* ſhould ſeize their ſpoils, flee to the Temple. *Florus* taketh the ſpoils, and entreth the Temple. *Florus* ſeeing the Jews inexpugnable in the Temple, ſurceaſeth his violence, and leaving a band behind him, goeth to *Cæſarea*.

At the ſame time *Florus* coming with a party of Souldiers out of the Palace purſued them thither, ſtriving to get the Caſtle; yet he did not prevail: for the People made reſiſtance, and threw down ſtones from the houſes-tops, and killed many of the *Romans*; who being peſter'd with ſtones and darts caſt from aloft, could not reſiſt the People who on every ſide came againſt them, but retired themſelves to the reſt of the Army at the King's Palace. Thoſe that were ſeditious, fearing that *Florus* would again aſſault them, and by the Caſtle *Antonia* get entrance into the Temple, got upon the Galleries that reached from the Porch of the Temple to *Antonia*, and beat them down, hereby to defeat the covetouſneſs of *Florus*, who greedily gaped after the ſacred Treaſure, and ſtriving to enter by *Antonia* into the Temple to take it: but ſeeing the Porches beaten down, he offered no more violence. And calling together the High Prieſts and Nobility, he ſaid that he was content to depart out of the City, but he would leave them as great a Garriſon as they would requeſt. Where-

A unto they anſwered, that nothing ſhould be alter'd, if he would leave one company to keep all quiet: provided he left not that, which lately ſo ill treated the People, becauſe the People would not eaſily brook them, for that which they had ſuffered at their hands. *Florus*, as he was requeſted, changing the Garriſon, with the reſt of the Army went to *Cæſarea*.

The year of the World, 4030. after Chriſt's Nativity, 68.

CHAP. XVI.

B *Of* Politianus *the Tribune: King* Agrippa*'s ſpeech to the Jews, exhorting them to obey the Romans.*

FLorus yet deviſed another way to ſtir the *Jews* to rebellion: For he ſent word to *Ceſtius* that the *Jews* were revolted, impudently belying them to have committed that which indeed they endured at his hands. The Nobles of *Jeruſalem* and *Bernice* certified *Ceſtius* of all that *Florus* had done. He receiving Letters from both parties deliberated with his Officers what to do. Some counſelled *Ceſtius* to go into *Judæa* with an Army, and puniſh the *Jews*, if they were revolted; and if they were not, then to confirm them in their obedience. Yet it pleaſed him better to ſend ſome about him thither before, to bring him true news of their eſtate, and what had C happened. So he ſent *Politianus* the Tribune, who in his way met with *Agrippa* in *Jamnia*, as he was returning from *Alexandria*, and told him all, for what, and from whom he was ſent. Here alſo were preſent the Prieſts and the chief of the *Jews*, to welcome *Agrippa*; and having ſaluted him as courteouſly as they could, they preſently bewailed the miſery which had befallen their Nation, and the cruelty of *Florus*. Which although *Agrippa* compaſſionated, yet he made as if he were angry with the *Jews* whom he greatly pitied; purpoſing hereby to allay their paſſions in ſtead of further irritating them by teſtifying the ſame ſentiments to revenge. All the better ſort, who for the ſake of their lands and eſtates deſired quietneſs, well perceived that the King's reprehenſion was not of malice, but for their good.

Ceſtius Gallus Preſident of *Syria* conſulteth with the Princes what were beſt to be done.

Politianus is ſent to *Jeruſalem*, and meets with *Agrippa*.

D Alſo the People of *Jeruſalem* went out to meet the King threeſcore furlongs off, and received him and *Politianus* very courteouſly; yet the Women lamented the death of their Husbands ſlain, and with tears moved the whole multitude to ſorrow, who beſought *Agrippa* to have compaſſion on their Nation, and entreated alſo *Politianus* to go into the City, and behold what *Florus* had done. There they ſhewed him the Market-place deſart, and the houſes deſtroyed; and by means of *Agrippa* they perſwaded him to go round about the City as far as *Siloa*, only with one Man, and behold with his Eyes what *Florus* had done, and that they were obedient to the *Romans* in all things, and only were Enemies to *Florus* who had uſed them ſo cruelly. *Politianus* having gone about the whole City, aſcended into the Temple E where he well perceived many arguments of the *Jews* fidelity towards the *Romans*: and calling the People there together, he praiſed their Loyalty, and exhorted them ſtill to continue in like obedience, and worſhipped God and the holy places, as far as the Law permitted him: and ſo he returned to *Ceſtius*. After his departure, the multitude of the *Jews* came to *Agrippa* and the High-Prieſts, requeſting them to ſend Ambaſſadours againſt *Florus* to *Nero*, becauſe otherwiſe they ſhould give occaſion to think it a voluntary rebellion, by not complaining of ſuch murthers; For *Florus* would make him believe that they had rebelled, except they went to him to ſhew that *Florus* gave firſt occaſion; and it was certain that the multitude would not be quieted, if any one hindred that Embaſſage. *Agrippa* thought F it would be an hateful matter to ſend Ambaſſadours to *Rome* to accuſe *Florus*; and on the other ſide he perceived, that it was to no purpoſe to contradict the *Jews*, who were ready now to rebel: wherefore calling the People together he made a ſpeech to them having ſeated his Siſter *Bernice* in an eminent place in the houſe of the Aſmoneans. The porch wherein he called them together, was in ſuch a place that it overlook'd all the higher part of the City, for there was only a Bridge between it and the Temple, which joyned this and that together; and there he ſpake to the *Jews* in manner following: *If I ſaw that you were reſolved to make War againſt the* Romans, *and that the better part of the People were not inclined to peace, I would not have come unto you, nor have preſumed to have counſelled you in any thing. For it is in vain to give* G *counſel of ſuch things as are expedient, where all the Auditors are already determined to follow that which is contrary to the counſel given them. But for that ſome are ignorant what miſery War produces, becauſe by reaſon of their young years they have not known it, others*

The multitude of the people go out to meet *Agrippa* and *Politianus*.

Politianus aſſembleth the people, and inciteth them to peace, and after returns to *Ceſtius*.

The Jews require the King that there might be ſome Ambaſſadors ſent to *Rome* to complain of *Florus* to *Nero*.

Agrippa's Oration to the Jews.

The year of the World, 4030. after Chriſt's Nativity, 68.

Agrippa ſtriveth to make the common ſort flexible and attentive.

It behoveth to honour the Magiſtrate, and not to provoke him by injury.

Agrippa Excuſeth *Cæſar* and the *Romans.*

Depulſion of the *Jews* liberty which they ſo vehemently ſeek.

others are moved with a raſh and unadviſed deſire of liberty, and others are drawn by H *avarice and hope of gain in combuſtions, I thought good to aſſemble you all together, and declare unto you what means are to be uſed to reſtrain ſuch people, that the good may the better know how to reſiſt and overcome the practices of the wicked. But let no man murmur, if he hear that which diſpleaſeth him, and I will tell you nothing but that which ſeemeth expedient for you. For they that are ſo bent to rebellion, that they will not be recalled, may for all my words continue in the ſame mind ſtill. And I will ſpeak nothing at all, except you will all keep ſilence, I know many ſeek to aggravate the injuries that are done by the Rulers of this Country, and highly commend and extol liberty: yet before I begin to declare unto you the difference between you and thoſe againſt whom ye purpoſe to make War, I muſt firſt divide and ſeparate two things which you think inſeparable.* I *For if you ſeek only to get ſatisfaction upon thoſe that have injur'd you, why do ye ſo extol liberty? or if you think it not tolerable to obey any other, theſe complaints againſt your Rulers are ſuperfluous: For although they were never ſo mild, ſtill would ſubjection be intolerable. Call all things to mind, and conſider what a ſmall cauſe of War is given you. And firſt of all, weigh with your ſelves the crimes and offences of your Rulers; for you ought to ſhew your ſelves humble and dutiful to thoſe that are in authority, and not exaſperate and provoke them to wrath by reproachful ſpeeches. For in reviling them for ſmall offences, you incite againſt you thoſe whom you ſo revile: and whereas before they only did you a little injury, and with ſome ſhame, now being moved by your reſiſtance, they will openly ſet upon you and deſtroy you. There is nothing that ſo reſtraineth cruelty as patience; ſo that oft-times the patience of them who have ſuffered injury, makes* K *them that did the injury aſhamed thereof. Be it ſo that they, which are ſent into the Provinces and appointed by the* Romans *for your Governours, are grievous to you: Yet all the* Romans *do not oppreſs you, nor* Cæſar, *againſt whom you muſt take Arms: For they command no Cruel Governours, to come to you: nor can they who are in the furtheſt part of the Weſt, eaſily know what is done in the Eaſt, or indeed be exactly informed thereof. And truly it is a thing moſt againſt reaſon to take Arms for ſo ſmall a cauſe; eſpecially, when they againſt whom they take Arms know nothing of the matter. But there is reaſon to hope, that theſe matters you now complain of, will not be always ſo: For there will not be always the ſame Governour; and it is credible, that they who ſucceed this, will* L *be more gentle and courteous. But if once you begin to make War, it is not eaſie to end or ſuſtain it without great calamities. And let them who ſo thirſt after liberty, diligently adviſe with themſelves, that they do not bring upon their necks a greater bondage. Slavery is a cruel thing; and it ſeemeth a lawful cauſe to make War to avoid being brought into it; yet he that is already in bondage and revolteth, is rather a rebellious ſlave, than one who loveth liberty. You ſhould therefore have endeavoured to reſiſt the* Romans, *when firſt* Pompey *entred this Land: But then our Anceſtors and their Kings far exceeding you in riches, ſtrength of body and courage, were not able to withſtand a ſmall part of the* Roman *forces; and do you who are their ſucceſſors, and far weaker than they, having ſucceeded them in ſubjection, think that you are able to reſiſt all the whole power of the* M Romans?

The example of the *Athenians*, and others who obey the *Roman* Empire. The *Lacedæmonians.* The *Macedonians.*

The compariſon of the Romans force, with the *Jews* weakneſs. The *Romans* have brought the whole world under their government, and have ſought another world beyond the Ocean ſea.

The Athenians, *who ſometime to preſerve the liberty of* Greece, *feared not to ſet their own City on fire, and with a ſmall fleet defeated that proud* Xerxes, *whom they forced to flee with one Ship, (though he had ſuch a Navy that the Seas had ſcarce room for one Ship to ſail by another, and all* Europe *was not able to receive his Army) and got that famous victory over* Aſia, *near the little Iſle of* Salamina, *yet now are ſubject to the* Romans, *and that* City, *the Queen of all* Greece, *is now ruled by the commands it receives from* Italy. *The* Lacedæmonians *alſo, after they had gotten ſuch a victory at the* Thermopyles, *and under their General* Ageſilaus *ſacked* Aſia, *acknowledge now the* Romans *for their Lords. The* Macedonians *alſo, who had before their Eyes the valour of* Philip N *and* Alexander, *and promiſed themſelves the Empire of the whole world, now patiently bear this change, and obey them whom fortune hath made their Maſters. Many other Nations, who for their power and ſtrength have far more cauſe than you to ſeek their liberty, yet patiently endure to ſerve the* Romans: *But you only think it a diſgrace to obey them, who are Lords of the whole World. And where are the Armies that you truſt in, or your Navy to make you Maſters of the* Roman *ſeas? Where are your treaſures to effect what you intend? Think you that you are to war againſt the Egyptians or Arabians? and do you not conſider the bounds of the* Roman *Empire? Do you not conſider your own inability? Know you not that your Neighbour-nations have often by force taken your City? And that the forces of the* Romans *have paſſed thorow the whole World unconquered, and* O *as it were ſearching for ſomething greater than the World? Their dominion towards the Eaſt is extended beyond* Euphrates, *and towards the North beyond* Iſter, *and towards the*

The year of the World, 4030. after Chriſt's Nativity, 68.

A Eaſt is extended beyond Euphrates, and towards the North beyond Iſter, and towards the South beyond the Wilderneſs of Libya, and towards the Weſt beyond Gades; they have found another World beyond the Ocean, and with an Army entered Britain, where never any came before. Are you richer than the Gauls, ſtronger than the Germans, wiſer than the Greeks? Are you more in number than the whole World beſide? What hope can you have to encourage you againſt the Romans? But ſome of you will ſay, That Bondage is a grievous thing. But how much more ſhould the Greeks think ſo, that were thought to be the Nobleſt Nation under Heaven, and had ſuch large Dominions; yet now obey the Roman Governours? As alſo the Macedonians do, who have greater cauſe than you to ſeek their Liberty? What ſhall I ſay of the five hundred Cities of Aſia? Do they not all obey one Ruler, and the Authority of one Conſul, without any Garriſon?

500 Cities of Aſia obey the Romans.

What ſhall I B ſpeak of the Enochians, Colchians, the People of Taurus, the Inhabitants of Helleſpont, and Pontus, and about Mæotis, who in times paſt had no Maſters, no, not one of their own Nation, yet now three thouſand Soldiers keep them in awe; and forty Long Gallies keep peaceably thoſe Seas that were never ſailed on before? What think you the Bythinians, Cappadocians, and thoſe of Pamphilia, Lydia, and Cilicia, could ſay for their Liberty, who notwithſtanding peaceably pay Tribute to the Romans? What of the Thracians, whoſe Countrey is five Days Journey in breadth, and ſeven in length, far more inacceſſible and ſtronger than yours, by reaſon of the Mountains of Snow and Ice; yet do they obey two thouſand Romans who are in Garriſon? Beſide them, the Illyrians, whoſe Countrey reacheth to Dalmatia and Iſter, are kept in obedience only by two Legions, with help of whom C they alſo reſiſt the Dacians. The Dalmatians themſelves, who have ſo often attempted their own Liberty, and ſtill as their Wealth encreaſed rebelled, are now in peace under one Legion of the Romans.

The Defence of France.

Nay, if any have reaſon to rebel, 'tis the Gauls, whoſe Country is by Nature ſtrong, being on the Eaſt-ſide compaſſed with the Alpes, on the North with the River of Rhine, on the South with the Pyrenæan Mountains, on the Weſt with the Ocean. Notwithſtanding, having amongſt them three hundred and five Nations, and as it were the very Fountain of Plenty of all ſort of Goods and Commodities, wherewith they enrich the whole World; yet do they pay Tribute to the Romans, and account that their Happineſs depends upon that of the Romans; and that neither for want of Courage in them or their Anceſtors, who fourſcore Years long fought for their Liberty. They could not ſee without aſtoniſhment, that the Valour of the Romans was attended with ſuch ſucceſs, that D they gained more by Fortune, than they did by Courage in all their war. Yet now they obey a thouſand and two hundred Soldiers, having almoſt againſt every Souldier a City.

The Spaniards ſubject to the Romans.

Neither could the Spaniards, though Gold grew in their Country, keep themſelves from being ſubject to the Romans. Nor the Portugals, and the Warlike Cantabrians, for all the diſtance of Sea and Land between them and Rome. The Ocean, whoſe Waves beating againſt the Shoar, terrifie the Inhabitants adjoyning, could not ſtay them, but they paſſed it; and carried an Army beyond the Pillars of Hercules, and paſſed the tops of the Pyrenæan Mountains, which reach to the Clouds, and ſo made all thoſe People ſubject to them: And E for all that they were ſo Warlike a Nation, and ſo far from Rome, the Romans have left only one Legion for Garriſon amongſt them.

The Germans Multitude, Vertue, and huge Stature.

Which of you have not heard of the multitude of the Germans? whoſe Vertue and mighty Bodies, I think you have often ſeen; for in every Countrey the Romans have them for Captives: Yet they, whoſe Countrey is ſo large, having Hearts far bigger than their Bodies, and Souls that contemn Death, and are more cruel than brute Beaſts; yet are they now limited by the River Rhine, and kept in ſubjection by Eight Legions of Romans; and thoſe that were taken were made Slaves, and the reſt choſe rather to ſave themſelves by flight than fight.

The Britains ſubject to the Romans.

Moreover, you who have ſuch Confidence in the Walls of Jeruſalem, conſider the Walls of Britain; which Countrey, though compaſſed with the Ocean, and almoſt as great as our whole World; the Romans ſailing to it, have F conquer'd; and Four Legions keep that ſo populous an Iſland.

The Parthians.

What ſhall I ſay more, when the Parthians, a moſt warlike People, who lately Reigned over ſo many Nations, and abound in ſo much wealth, are now compelled to ſend Hoſtages to Rome? Nay, you may ſee all the Nobility of the Eaſt at Rome; where, with the Pretext of Peace, they ſhadow their Captivity. Almoſt all the Nations under the Sun tremble and dread the Roman Puiſſance; and will you only War againſt them?

The Carthaginians made ſubject by Scipio's hands.

The Romans govern the Moors.

Do you not conſider what befel the Carthaginians, who boaſted themſelves of that Great Hannibal, and were ſprung from the Noble Race of the Phœnicians; yet, at laſt, were deſtroyed by Scipio? Neither the Syrenæans, who deſcended from the Lacedæmonians, nor of all the Race of the Marmaridans, extending as far as the Deſerts (which are very ſcarce of Waters) nor the Syrtes, nor the Nazomonians, nor G the Moors, nor the innumerable multitude of the Numidians, have been able to reſiſt the Power of the Romans; who by force of Arms, have conquer'd that Third Part of the World

The year of the World, 4030. after Chriſt's Nativity, 68.

(the Nations whereof can hardly be numbered) which from the Sea Atlantick, *and* Hercules's
Pillars, unto the Red-Sea, containeth all Ethiopia, *and innumerable Cities: Who,* H
beſides that, they pay ſo much Fruits and Corn to the Romans, *as for Eight Months in every
Year, will keep and ſuſtain all the People of* Rome, *do alſo pay Tribute; and moreover
aſſiſt them any way they can, and never murmure at it, as you do: And there is only one Legion
left to keep them in Obedience. But what ſhould I need to tell you of Forreign Examples,
to convince you of the Power of the* Romans, *ſeeing you may well underſtand it by
what they have done in* Egypt, *your neighbour Country; which reaching to* Ethiopia *and*
Arabia *the Happy, and bordering upon* India, *and having in it an infinite number of People,*

Alexandria acknowledgeth the power of the *Romans.*

beſides the Inhabitants of Alexandria *(which is eaſie to be counted, by the Tribute paid of
every Perſon by the Poll) yet they diſdain not to live under the Dominion of the* Romans.
Alexandria *is both Populous and very Rich, in length thirty Furlongs, in breadth ten, and* I
*pays more Tribute in a Month, than you do in a whole Year; and, beſides their Money finds
all* Rome *with Corn four Months in the Year: And, is on every ſide compaſſed about, either
with a vaſt Wilderneſs, by which none can paſs; or the fierce Sea, which is boundleſs; or
with great and ſtrong Rivers; or muddy and dirty Quagmires, and Mariſh-grounds:
Yet all this little avails them to withſtand the force of the* Romans. *For two Legions only
placed in the City, keep all the great Country of* Egypt, *and the Nobility of* Macedon *in
awe. Now ſince all the inhabited World is ſubject to the* Romans, *what Aſſociates will
you have from ſome Country not Inhabited, to aid you againſt the* Romans? *Except peradventure
ſome of you hope for help from beyond* Euphrates, *and that your Country-men of*
Adiabena *will help you: But they will not entangle themſelves in theſe dangerous Wars, without* K
reaſonable cauſe; and if they would conſent to ſo bad counſel, the Parthians *will not ſuffer*

God's favour towards the *Romans.*

them: For they are careful to maintain their League with the Romans? *and would think
it violated, if any under their Dominions ſhould war againſt them. It remaineth then, that
you muſt only truſt that God will help you; but you ſee God doth aſſiſt the* Romans: *For
it is impoſſible that ſuch an Empire ſhould have been without the help of God. Beſides, conſider
that although you were to war againſt far weaker than your ſelves, yet you could not promiſe
to your ſelves favourable ſucceſs; and it may ſo come to paſs, that if you Religiouſly obſerve
the cuſtom of Sabbaths, and in them do nothing, it will not be hard to conquer you.
For ſo your Anceſtors found by experience with* Pompey; *who deſign'd all his Enterprizes
for that day, wherein his Enemies were idle, and made no reſiſtance. But if in War ye* L
tranſgreſs your Country Laws, I know not then for what you ſhould rebel. For truly, all of

The laſt Argument that proveth the *Jews* deſtitute of God's and Man's help, and unapt to make War. Whilſt the Ship is yet in the Port, it is good to prevent the future Tempeſt.

*you, at this time, are of that mind, that you take Arms to maintain your Country Laws.
And I pray you, how will you requeſt help at God's Hands, if wilfully you break his Laws?
All that begin War, either truſt in Humane Riches, or Divine Succour: And they that war,
having no probability to hope for any of thoſe, wilfully lead themſelves into open deſtruction.
But if you cannot reſiſt the paſſion which tranſports you, let every Man with his own
Hands butcher his Wife and Children, and conſume this goodly Country with Fire; for ſo
you ſhall gain this, not to abide the ſhame of a Conqueſt. It is good, O Friends, it is good,
whileſt yet the Ship is in the Haven, to fore-ſee and provide for future Tempeſts; and not
then begin to fear, when you are amidſt the Waves and Surges of the Sea. They who fall* M
*into miſery not fore-ſeen, are worthy to receive compaſſion; but they that run into wilful
calamity, deſerve no pity, but reproach. Unleſs perhaps ye think that the* Romans *will
fight with you, on certain conditions; and that if they overcome you, they will not uſe you
hardly, nor fire and deſtroy this Sacred City, and all the whole Nation, as they have done*

Agrippa's Prophecy of the *Jews* future miſery.

*others. If ye be overcome, who ſo eſcapeth unkilled, can have no place of refuge; for all
Nations either are already ſubject to the* Romans, *or fear that they ſhall be ſhortly. So that
not only you ſhall be in danger, but alſo all Cities wherein any* Jews *remain. For there is
no Nation nor People in the whole World, among whom ſome of your Country-men are not,
who all ſhall be moſt cruelly put to death, if you rebel: And for the wicked counſel of a few* N
Men all Cities ſhall flow with the Blood of the Jews; *and no Man ſhall be puniſhed for
killing* Jews, *becauſe of your offence. But if you think the* Romans *will not execute all this
Outrage after your Rebellion, then conſider how impious a thing it is, to rebel againſt ſo
mild Governours. Take compaſſion, if not of your Children and Wives, yet at the leaſt,
of this City, which is the Mother City of all your Nation. Have ſome regard to theſe Holy
Walls, and the Sanctuary, and your Holy Laws: Aſſure your ſelves, that if the* Romans

Agrippa proteſteth that he had omitted no counſel that he thought expedient for the *Jews.*

*again overcome you, they will not ſpare theſe things, ſeeing you were no more grateful unto
them, for preſerving them before. I proteſt before God, your Holy Temple, and all the Angels
of Heaven, and our whole Country, that I have kept back no counſel which I think profitable
for you. Now if you conſider thoſe things which are profitable for you, ye ſhall live with* O
*me in peace: But if you follow your private paſſions, I will not be partaker of the miſeries and
dangers you thruſt your ſelves into.* King *Agrippa* thus ended his diſcourſe, which his
Siſter

A Siſter *Bernice*, ſtanding by him, accompanied with her Tears: And theſe reaſons and teſtimonies of affection touched the hearts of the People: ſo that their fury being ſomewhat allayed, they cried out, that they meant not to take Arms againſt the *Romans* and *Cæſar*; but againſt *Florus*, for the injuries he had done them. To this, *Agrippa* anſwered; *But your deeds ſhew that you mean War againſt the* Romans; *for you have not paid your Tribute to* Cæſar, *and you have beat down the Gallery which joyns the Temple to the Caſtle of* Antonia: *But if you would ſtop your Rebellion, repair with ſpeed the Gallery, and pay your Tribute; for this Fort belongeth not to* Florus, *nor the Money.* Herewith the People were content; and aſcending into the Temple with *Agrippa* and *Bernice*, they began to re-edifie the Gallery; and the Officers went about and gathered B the Tribute in every Village, and quickly brought forty Talents (for ſo much money was behind.) And thus *Agrippa* ſtifled the beginning of the War. After this, he began to perſwade the People to obey *Florus*, till ſuch time as another were ſent to ſupply his place. Herewith the multitude was ſo moved, that they contumeliouſly reviled the King, and threw Stones at him, and drave him out of the City. The King ſeeing that their ſedition would not be quieted, complaining of the injury done to him, he ſent ſome Perſons of the beſt rank to *Florus*, who was at *Cæſarea*; that he might chuſe whom he would amongſt them, to gather the Tribute through the whole Country. And ſo he departed into his own Kingdom.

The year of the World, 4030. after Chriſt's Nativity, 68.

Agrippa the King is by the people driven out of the City with ſtones.

C

CHAP. XVII.

Of the Rebellion which the Jews *begun againſt the* Romans.

AT this time, ſome of the chief Incendiaries aſſembled together, ſuddenly aſſaulted a Caſtle called *Maſſada*, which they took by ſurpriſe, and killed all the *Romans*, and in their places put a Guard of their own Company. In the Temple alſo, *Eleazar* Son of the High-Prieſt *Ananias*, a bold and deſperate young Man, Captain of the Souldiers; perſwaded them who offered ſacrifices, not to offer any, but thoſe that were D given by *Jews*. And this was the ground and cauſe of the War that enſued: For they rejected thoſe Sacrifices that were wont to be offered in the name of the Emperour. And although the High-Prieſts, and People of Account, requeſted them not to omit that Cuſtom of ſacrificing for their Kings and Governours; yet they refuſed ſo to do, truſting greatly to their Faction: All thoſe of the City that deſired alteration, were of this mind, and eſpecially *Eleazar*, who at that time was General, as is before ſaid. Wherefore all the chief Men, High Prieſts, and Principal of the Phariſees, aſſembled themſelves; and perceiving into how great danger thoſe Rebels brought the City, they determined to make tryal of the courage of the Seditious People: Wherefore, they aſſembled them together before the Brazen Gate, which was in the inner part of E the Temple, towards the Eaſt. “And firſt of all, they greatly complained of their raſh and unadviſed Rebellion, and that they ſought to ſtir up ſo great a War againſt their Country; inveighing againſt the cauſe that moved them thereto, as being without reaſon: Telling them, that their Anceſtors, for the moſt part, adorned the Temple with the Gifts of Gentiles, never refuſing the Offerings of Strangers; and not only not refuſed their Offerings (for that were an impious fact,) but alſo placed in the Temple the Gifts that they ſent, which were yet to be ſeen. And that it was ſtrange, that now only they thought to provoke the *Romans* to War, by making new Laws: And beſides other danger alſo, to make the City guilty of a great Crime in matter of Religion, as though it were ſuch, wherein none might offer Sacrifice but F *Jews*, nor any but they adore God. If we ſhould make ſuch a Law againſt any private Perſon, he had juſt cauſe to accuſe us of Inhumanity. But now the *Romans* are deſpiſed, and *Cæſar* himſelf accounted prophane; and it was to be feared, that if the *Jews* diſdained to accept of *Cæſar*'s Offerings, *Cæſar* would hinder them from offering any: And the City of *Jeruſalem* would preſently be accounted as an Enemy to the Empire, unleſs they preſently accepted *Cæſar*'s Sacrifice; and before ſuch time as they heard theſe news, againſt whom this outrage was attempted. Having thus ſpoken, they brought forth the moſt learned amongſt the Prieſts, to recount from time to time how their Anceſtors had always accepted of the Sacrifices of Strangers.

The *Jews* refuſe *Cæſar's* Sacrifices for the proſperity of the *Romans*.

Againſt thoſe who refuſe Foreign Sacrifices.

But none of the Mutineers gave ear to any thing that was ſaid, and the *Levites* came G not to ſerve at the Altar, as now preparing for War. When the Nobility ſaw that they could not appeaſe this ſedition, and that they themſelves ſhould firſt feel the *Romans* power, they deviſed all means to pacifie the Tumult, and ſent ſome Deputies to

None of the Seditious, gave ear to thoſe that were in authority.

Ambaſſadors ſent to *Florus* and *Agrippa*, againſt the Seditious.

The year of the World, 4030. after Chriſt's Nativity, 68.

War in *Jeruſalem* between the Seditious and thoſe that favoured Peace.

Florus; the chief whereof was *Simon*, the Son of *Ananias*; others alſo were ſent to
Agrippa, of which the chief was *Saul*, *Antipas* and *Coſtobarus* (who were all akin to H
the King) requeſting them both to come with an Army to the City, and ſuppreſs the
Sedition which was raiſed, before it went further. *Florus* was glad of theſe tidings;
and deſiring nothing more than War, gave no anſwer to the Deputies. But *Agrippa*,
willing to ſpare both parts, as well the Good as the Rebels; and to preſerve *Judæa* to
the *Romans*, and the Temple to the *Jews*; thought it not meet for him to buſie himſelf
in ſuch affairs, but ſent three thouſand Horſe to aid the People againſt the Rebels;
Which Horſe were of *Auranitis*, *Batanæa* and *Trachonitis*; and he made *Dairus* their
Captain, and *Philip*, Son of *Joakim*, General of all the Army. Theſe coming into the
City, the Nobility, with the High-Prieſts, and the reſt of the People that deſired Peace,
received this ſuccour in good part, and quartered them in the higher part of the City; I
for the Rebels kept the lower part, and the Temple. The War began inſtantly with
Darts and Slings, and ſhooting of Arrows; and ſometimes they encounter'd one another
hand to hand. The Seditious were more valiant, but the King's Souldiers were
more skilful in War, and chiefly endeavoured to get the Temple, and expel out of it
thoſe who thus prophaned it. The Rebels, with *Eleazar*, endeavoured, beſides that
which they had already, to get alſo into their hands the higher part of the City.
Wherefore, during the ſpace of ſeven days, there continued a great conflict betwixt
them, and either part kept what they had. When the Celebration of the Feaſt called
Xylophoria was come, wherein every one carrieth Wood to the Temple, to keep
a fire continually upon the Altar, the Rebels would not ſuffer their Enemies to do K
their Devotion.

Xylophoria a Feaſt.

The King's Souldiers are overcome.

Now many of the *Sicarii* or Thieves, who carried ſhort Poyniards under their
Coats, went amongſt the weaker multitude, and boldly followed their old practice.
By which, thoſe of the King's ſide were forced to leave the higher part of the City;
which the Rebels preſently entring, ſet the Palaces of *Ananias*, *Agrippa* and *Bernice*, on
fire; and forthwith went to the place where all Charters were kept, purpoſing there
to burn all Bonds and Obligations of Debtors, thereby to defraud the Creditors; and
ſo to joyn all the Debtors to their Faction, and ſtir up all the poor people againſt the
rich. The keepers of theſe publick Writings fleeing, the ſeditious perſons ſet all on
fire: And ſo having deſtroyed thoſe Records, which were in a manner the publick L
Eſtate of the City, they addreſſed themſelves againſt ſuch as refuſed their Proceedings.
Some of the High-Prieſts and Nobles hid themſelves in Vaults; others fleeing with the
King's Souldiers into the higher Palace, locked up the doors after them; amongſt whom
was *Ananias* the High-Prieſt, and *Ezechias* his Brother, and they who (as is before ſpoken)
were ſent Deputies to *Agrippa*: And ſo the Seditious were ſatisfied that day with
the Victory, and firing of the Houſes aforeſaid.

The *Jews* take *Antonia*, and burn it.

The next day, which was the fifteenth of *Auguſt*, they aſſaulted the Caſtle *Antonia*;
having beſieged it two days, they took all that guarded it and killed them, and placed
in it a Garriſon of their own company. This done, they went to the King's Palace whither M
Agrippa's Souldiers were fled; and dividing their Company into four Parts, they
began to pull down the Walls; none of them that were within durſt come out for fear
of the Multitude, but went up to the Turrets of the Palace, and killed all thoſe that
offered to come up, and many of the Thieves under the Walls, with things that they
caſt down. This conflict continued day and night, for the Rebels thought that thoſe
within could not hold out long for want of Victuals; and they within thought that
the Seditious being wearied, would ſoon give over. In the mean ſeaſon, one *Manahem*,
the Son of *Judas* of *Galilee* (that moſt crafty ſubtil Sophiſter, who reproached the
Jews in *Cyrenius*'s time for paying Tribute, and for being ſubject to any but to God)
taking with him certain Nobles, went to *Maſſada*, where King *Herod*'s Armory was; N
and breaking into it, he armed the common People, and the other Thieves; and having
them for his Guard, he returned again to *Jeruſalem* as King: And being thus made
Head of the Rebellion, he prepared the Battery againſt the Kings Palace. But they
wanted Engines, and could not openly undermine the Walls, by reaſon of the Enemies,
who continually caſt down Darts upon them. Wherefore they began a Mine a great
way off, till it came under one of the Towers, which then they ſupported with Poſts
of Wood; and they ſet fire on the Wood ſupporting it, and went their ways; ſo the
Supporters being conſumed with fire, the Tower preſently fell down. But thoſe within
fore-ſeeing their adverſaries intent, perhaps by the ſhaking of the Tower; had
built a Wall behind it, to keep out the Rebels, between them and it. The Seditious O
verily thinking that with the fall of the Tower they ſhould be Victors, when they ſaw
another Wall were amazed. Yet the beſieged ſent to *Manahem* and others that were
chief

The year of the World, 4030. *after Chriſt's Nativity*, 68.

A chief of the Rebels, requeſting them to give them licenſe to depart; which *Manahem*
only granted to the King's Souldiers, and to the *Jews*; who, preſently accepting thereof,
departed, and ſo left the *Romans* in great fear; for they were not able to reſiſt
ſo great a multitude, and they thought it a ſhame to entreat that they might depart;
beſides, that it was dangerous for them, although it were granted. Wherefore, leaving
the lower place, which was called *Stratopedon*, becauſe it might eaſily be taken, they
retired into the King's Towers, whereof one was called *Hippicos*, the other *Phaſelus*,
the third *Mariamne*. The Rebels that were with *Manahem*, brake preſently into
the lower part that the *Romans* had forſaken, and killed all that they found there;
and when they had ſacked it, they ſet it on fire: And this was done the ſixth day of
B *September*.

The *Romans* forſaking the *Stratopedon*, flee into the King's Forts.

CHAP. XVIII.

Of the death of Ananias *the high Prieſt*, Manahem *and the* Roman *Soldiers*.

THE next day following, *Ananias* the High-Prieſt was taking in one of the Water-Conduits
of the King's Palace, where he had hid himſelf, and was there killed,
with his Brother *Ezechias*, by the Seditious: And the Rebels beſieged all the Towers
round about, and kept diligent Watch leſt any of the *Romans* ſhould eſcape. But *Manahem*,
C both upon his good ſucceſs in deſtroying the ſtrong Holds, and upon the death of
Ananias the High-Prieſt, became ſo proud and inſolent, that he thought none ſo capable
as himſelf for Government, and became an intolerable Tyrant. Now *Eleazar* and ſome
of his Companions aſſembled together, ſaid, That it would be ſhameful for them that
had revolted from the *Romans*, only to recover their Liberty, to receive for Maſter one of
their own Nation; who, although he were not ſo violent as *Manahem*, yet was ſo inferiour
to them; and if it were ſo, that it were expedient to have one Ruler over all the
reſt, *Manahem* ought to be the laſt that ſhould be choſen to command them. Being
thus agreed, they ſet upon him in the Temple, where he was praying with great
Pomp, apparelled like a King, and having about him a Guard of his Friends in Armour:
D Now when *Eleazar* and his Followers ſet upon *Manahem*, the People all took
up Stones to ſtone him, hoping that by his death the Sedition would be extinguiſhed.
The Guard of *Manahem* at firſt made ſome reſiſtance; but when they perceived the
whole Multitude againſt them, every one ſhifted for himſelf as he could; and thoſe
that were taken were put to death, and they that eſcaped were afterwards ſought for;
only a few of them fled to *Maſſada*, amongſt whom was *Eleazar* the Son of *Jairus*,
Manahem's Kinſman, who afterwards became a Tyrant there. But *Manahem* fled into
a place called *Ophias*, where he hid himſelf; and being taken, he was drawn out
from thence, and after many Torments, put to death, and with him all the chief Miniſters
of his Tyranny, and particularly *Abſalomon*, who was his chief Officer. And in
E this Matter (as I have ſaid) the People greatly helped, hoping hereby to have ſome end
of that Sedition. But the Rebels did not kill *Manahem*, to the end to extinguiſh Sedition,
but to the intent to rob and plunder more freely.

The Death of *Ananias* the High-Prieſt, of *Ezechias* his Brother.

Eleazar's Followers aſſault *Manahem* in the Temple.

Manahem with the Princes ſlain.

The People indeed, with many Intreaties, beſought them to let the *Romans* alone,
whom they beſieged; but they were ſo much the more earneſt againſt them; till being
no longer able to make reſiſtance, with the Conſent of *Metilius* their Captain, and
ſome other of more Authority, they ſent to *Eleazar*, requeſting him to give them leave
to depart with their Lives, and leave their Baggage to the *Jews*. He accepting their
Offer, ſent to them *Gorion* the Son of *Nicodemus*, and *Ananias* the Sadduce, and *Judas*
the Son of *Jonathas*, to confirm the Promiſe of their Lives. Which done, *Metilius* led
F away the Souldiers: and whilſt the *Romans* had their Weapons, none of the Rebels
durſt attempt any of their Treachery againſt them: but ſo ſoon as, according to Covenant,
they had laid down their Shields and Swords, and ſo departed, miſtruſting
nothing, *Eleazar*'s Guard ſet upon them and killed them; they neither made Reſiſtance,
nor any entreaty for their Lives, only put them in mind of their Promiſe and
Oath. So they were all ſlain ſave only *Metilius*, who greatly entreating for his Life;
and promiſing that he would become a *Jew* in Religion, and be Circumciſed, they ſpared
him. Though this was a ſmall Loſs to the *Romans*, becauſe there were but a
few ſlain of their great and almoſt infinite Army; yet it was eaſy to judge that it would
cauſe the Ruin and Captivity of the *Jews*.

The *Romans* unable any longer to reſiſt, yield themſelves.

The *Romans*, againſt all Covenant and Law are all ſlain ſave *Metilius*.

G When they ſaw themſelves to have given ſufficient Cauſe of a War, and that the
City was now ſo filled with Iniquity, that the Wrath of God hung over it; tho' there
had been no fear of any harm to them by the *Romans*, yet the whole City mourned,

The year of the World, 4030. after Chriſt's Nativity, 68.

and was ſorrowful and deſolate, lamenting as tho' they themſelves ſhould anſwer for H the Seditious, for that Murder which was committed on the Sabbath, when it is not lawful for the *Jews* to do even any good Work.

CHAP. XIX.

Of the great Maſſacre of the Jews *at* Cæſarea, *and in all* Syria.

At the ſame hour, on the ſelf-ſame day, it hapned, as it were by God's Providence, that the Inhabitants of *Cæſarea* maſſacred the *Jews* that dwelt amongſt them; I ſo that at one time above twenty thouſand were ſlain, and not one *Jew* left alive in all *Cæſarea*: for thoſe that eſcaped, *Florus* took and brought them forth bound to the People. After this Maſſacre done at *Cæſarea*, the whole Nation of the *Jews* was enraged; and dividing themſelves into Companies, they waſted and deſtroyed, in ſhort time, all the Borders of *Syria*, and the Cities thereabout, to wit, *Philadelphia* and *Gebonitis*, *Geraſa*, *Pella* and *Scythopolis*: Alſo they took by force *Gadara*, *Hippon*, and *Gaulanitis*; pulling down ſome Places, and firing others. From thence they marched towards *Cedaſa*, a City of the *Tyrians*, and *Ptolomais*, *Gaza*, and *Cæſarea*, and neither *Sebaſtia* nor *Aſcalon* could reſiſt them, but they alſo were conſumed with Fire. Likewiſe they deſtroyed *Anthedon*, with *Gaza*: And moſt Places belonging to theſe K Cities were ſacked, to wit, the Fields and Villages; and a mighty Slaughter was made of them that were taken in theſe Towns. The Syrians made as great a Maſſacre of the *Jews* as this among them; for all the *Jews* inhabiting among them were murdered, not only for an old Grudge, but alſo to render their own Danger leſs, by diminiſhing the Number of their Enemies. By this means all *Syria* was in a moſt deplorable Condition, and every City was expoſed to the Diſorders and Violences of two ſeveral Armies, each of which placed their Safety in making a great Effuſion of Blood. The Days were ſpent in Bloodſhed, and the Nights in Fear, worſe than Death it ſelf: For though they only pretended to deſtroy the *Jews*, yet were they drawn to ſuſpect other Nations that followed the *Jews* Religion; and becauſe they were as it were L Neuters, the *Syrians* thought it not good to deſtroy them; but, on the other ſide, for their agreeing in Religion with the *Jews*, they were conſtrained to hold them as Enemies. Many of the contrary part, who before ſeemed modeſt, were now, through Avarice incited to meddle in this Murder; ſo that every one took the Goods of them that were ſlain, and carried them to other Places, as Conquerors. He was moſt renowned that had ſtolen moſt, or killed moſt. There you might ſee in ſeveral Cities, the dead Bodies of all Ages unburied; old Men, and Children, and Women lying in moſt ſhameful manner, their ſecret parts being uncovered. Briefly, all the Country was filled with exceeding great Calamity; and the fear of yet greater Miſery to come, was unſpeakable. M

The *Jews* ſpoil the Villages, and burn the Cities of *Syria*.

All *Syria* full of miſerable Calamities.

an amazing Chapter

Theſe were the Conflicts between the *Jews* and Strangers. But afterwards, making Incurſions upon the Borders of *Scythopolis*, the *Jews* there dwelling, became their Enemies. For they conſpiring with the Citizens of *Scythopolis*, and preferring their own Commodity and Security before Kindred and Conſanguinity, joyned with the Gentiles againſt the *Jews*; and yet, for all that, they were ſuſpected for their forwardneſs. For the *Scythopolitans* fearing that they would aſſault the City by Night, and excuſe their Revolting by their great Miſery, commanded all the Jews, that if they would ſhew themſelves truſty to the Gentiles, they, with all their Children, ſhould go into a Wood hard by. The *Jews* forthwith did as they were required, ſuſpecting nothing; and the *Scythopolitans* were quiet for two days after, and did nothing: But the third N Night they ſent out Scouts to ſee what they were a doing, who finding moſt of them aſleep, they ſurprized them in a moment, and killed them all, who were in number thirteen thouſand; and afterwards took their Goods. Here I think it not amiſs to ſpeak of the Death of *Simon*, who was the Son of *Saul*, whoſe Race was very Noble: He was a Man of great Courage, and Strength of Body; both which he uſed to the great hurt of his Nation; for he daily killed many *Jews* who dwelt near *Scythopolis*, and often ſcattered divers Companies, and put whole Armies to flight; but at length he had an End worthy of his Deeds, and the Murder of his Country-men. For when the *Scythopolitans* had compaſſed the Wood about, ſo that none could eſcape their hands, they killed the *Jews* in every part thereof. *Simon* not drawing his Sword, made O no reſiſtance to any of his Enemies, for he ſaw that it was bootleſs to ſtrive againſt ſuch a multitude: But pitifully crying out, *I receive,* O Scythopolitans, *a worthy Reward for that*

Jews againſt Jews.

The *Scythopolitans* kill 13000 of the *Jews*.

Simon daily kills many of his Country-men in *Scythopolis*.

A *that which I have done; who to ſhew my Fidelity to you, have killed ſo many of my own Country-men: and it is a juſt Plague, that a ſtrange Nation ſhould be falſe to us, who impiouſly forſook our Brethren. I am not worthy to receive Death from the hands of mine Enemies, and therefore I will kill my ſelf with my own; and this Death will be a ſufficient puniſhment for my Offences, and a full Argument of my Magnanimity, that none of my Enemies may boaſt of my Death, nor inſult over me.* When he had thus ſaid, he beheld all his Family with compaſſion and rage mixt together, as his Wife and Children, and aged Parents. And firſt, taking his Father by the Hair of his Head, he ſtood upon him, and thruſt him through; after him he killed his Mother, who was willing to die; after them his Wife and Children, every one of them, as it were, offering their Bodies to the Sword, B and deſirous to prevent the Enemies. When he had ſlain all his Kindred, himſelf remaining alive, he ſtretched forth his Arm, that they might ſee what he would do; and thruſt his Sword into his own Body, up to the Hilt. A young Man, who for his magnanimity, and ſtrength of Body, was worthy to be pitied; yet he had a juſt and deſerved end for uniting himſelf to Strangers againſt his own Country.

The year of the World, 4030. after Chriſt's Nativity, 68.

Simon kills his Parents, his Wife and Children, and at laſt himſelf.

CHAP. XX.

Cruelties exerciſed againſt the Jews in divers other Cities, and particularly by Varus.

C AFter this ſo great a Maſſacre of the Jews at *Scythopolis*, other Cities alſo, where they inhabited, roſe againſt them; and two thouſand five hundred were ſlain at *Aſcalon*, and two thouſand at *Ptolomais*; and the Tyrians killed divers, and put more in Priſon; Likewiſe they of *Gadara* and *Hippon* ſlew the moſt valiant, and thoſe of leaſt Courage they caſt into Priſon. Alſo all other Cities, who either feared or hated the Jews, roſe up againſt them. Only they of *Antioch*, *Sidon*, and *Apamea*, ſpared thoſe that dwelt with them, and neither killed nor impriſoned any of them; perhaps they ſtood in no fear of them if they ſhould have riſen, becauſe their Cities were ſo populous; yet I think they ſpared them only for pity's ſake, becauſe they ſaw they D were quiet, and not ſeditious. The Inhabitants alſo of *Geraſa* did no harm to the Jews amongſt them; but when they deſired to depart, they conducted them ſafely to the end of their Borders. In the Kingdom alſo of *Agrippa* much Cruelty was ſhewed againſt the Jews; for he being gone to *Ceſtius Gallus* at *Antioch*, left the Rule of his Country to one of his Friends named *Varus*, Kinſman to King *Solomon*; to whom there came ſeventy of the chief Nobility of the Country of *Batanea*, requeſting a Gariſon to repreſs thoſe that ſhould attempt Rebellion amongſt them. *Varus*, inſtead of receiving them well, ſent certain of the King's Souldiers by Night, and killed them all as they were coming to him. He committed this Murder without *Agrippa*'s conſent; only for Avarice. But being emboldened by this Fact, he ruined the whole Realm, E ſtill continuing ſuch Cruelties and Violences againſt his Nation, till ſuch time as *Agrippa* underſtood thereof; who, for *Sohemus*'s ſake durſt not put him to death, but diſpoſſeſſed him of his Place. In the mean while the Revolters took the Caſtle of *Cypros*, which is ſituate about *Jericho*; and after they had killed the Gariſon, they deſtroyed the Fortreſs. At the ſame time a multitude of Jews laid Siege before the Caſtle of *Macheron*, and perſwaded the Souldiers, left in Gariſon, to yield the Caſtle; who fearing, that if they denied, they ſhould be compelled thereto, delivered it to them, upon condition that they might quietly depart: Which done, the Jews placed a ſtrong Gariſon in it.

Another ſlaughter of the Jews.

The Cities in Arms againſt the Jews.

Varus kills ſeventy Jews in their Journey.

The Romans yield up their Caſtle in *Macheron* to the Jews.

F

CHAP. XXI.

Fifty thouſand Jews *ſlain at* Alexandria.

THE Citizens of *Alexandria* had alſo a quarrel againſt the Jews that lived with them, ſince the time that *Alexander* the Great, for their help againſt the Egyptians, permitted them to inhabit *Alexandria*, and to have the ſame Privileges with the Grecians. This Honour and Privilege was alſo continued to them by the Succeſſors of *Alexander*; who alſo gave them a certain Place in the City to dwell in, that they G might live more commodiouſly, and not be mingled with the Gentiles: And permitted them alſo to call themſelves *Macedonians*. Afterwards, when *Egypt* was brought under the Rule of the Romans, neither *Cæſar*, nor the following Emperors, diminiſhed the

The year of the World, 4030. after Chriſt's Nativity, 68.

Sedition in *Alexandria*, between the Greeks and Jews.

Tiberias Alexander exhorts the ſeditious Jews to keep Peace.

A cruel Victory, wherein 50000 Jews were ſlain.

the *Jews* Priviledges which *Alexander* had given them. But there were daily Conteſts H between them and the *Greeks*; and although the Judges on both parts ſtill puniſhed thoſe that were in fault, yet the Sedition more and more encreaſed; and though all Cities elſe were filled with Troubles, yet here the Tumult was moſt vehement. For when the *Alexandrians* had called together the People, to determine of an Embaſſage to *Nero*, certain *Jews* mingled themſelves amongſt the *Greeks*, and ſo went into the Amphitheatre: Who being eſpied by their Adverſaries, the *Greeks* cried out, That the *Jews* were Enemies, and came as Spies, and ſo they laid violent hands upon them. Some of them fled, only three of them were taken by the *Greeks*, whom they drew unto a place to burn them alive. All the *Jews* of the City came to ſuccour them; and firſt they drew Stones at them, and then taking Fire-brands, they ran in a rage into the I Amphitheatre, and threatned to burn all the People there aſſembled; which they had done, if *Tiberius Alexander*, Governour of the City, had not appeaſed their Fury; who did not at firſt uſe force of Arms againſt them, but ſent ſome of their chief Men to perſwade them to ceaſe, and not to incite the *Roman* Army againſt them. But the ſeditious *Jews* refuſed this Advice, and mocked *Tiberius*: Who ſeeing that they would ~~not otherwiſe~~ be appeaſed, ſent two Legions of *Romans*, and five thouſand other Souldiers, who by chance came out of *Lybia*, and gave them charge, not only to kill them but alſo to fire their Houſes, and take their Goods. The Souldiers preſently went into the place called *Delta*, (where the *Jews* were gathered together) and did as they were commanded, though not without a bloody Victory. For the *Jews* gathering themſelves K together, placed thoſe amongſt them that were beſt armed, in the Front, who held out for a long time: But when they began to flee, they were maſſacred like Beaſts; ſome of them were killed in the Field, ſome were burnt in their Houſes; the *Romans* firſt taking what they found, and ſparing neither Infants nor old Men, but killing all Ages and Sexes; ſo that all that place flowed with Blood, for there were ſlain fifty thouſand *Jews*; and all the reſt had been extinguiſhed, had not *Alexander* (moved to compaſſion by their Intreaties) commanded the Souldiers to leave off; who being obedient to him, preſently departed: But the People of *Alexandria* were hardly withdrawn from the Maſſacre, becauſe of the hatred which they had conceived againſt the *Jews*; and with much ado they were withheld from tyrannizing over the dead Bodies. And L this befel the *Jews* of *Alexandria*.

CHAP. XXII.

Of the Maſſacre of the Jews *by* Ceſtius Gallus.

Huge Companies of the Romans.

Zabalun, a ſtrong City of *Galile*, ſpoiled and burnt.

The Jews kill 2000 Syrians. The Romans take *Joppa*, and burn it, and kill 8400 Jews.

C*Eſtius Gallus* now thought it time to beſtir himſelf, foraſmuch as the *Jews* were now hated every where; and taking with him the twelfth Legion out of *Antioch*, two thouſand choſen Foot, and four Companies of Horſe out of the other Legions, M and with them the King's Forces that came to help him, to wit, two thouſand Horſemen of *Antioch*, three thouſand Foot all Bow-men, and three thouſand Foot, ſent by *Agrippa*, a thouſand Horſe; and four thouſand which *Sohemus* brought, whereof the third part were Horſe, the reſt Foot, and for the moſt part Bow-men; he went towards *Ptolomais*. Many joined themſelves to them out of every City; who, though they were not ſo skilful in War as the *Romans*, yet their hatred was more than theirs. *Agrippa* himſelf was there with *Ceſtius*, commanding thoſe he brought. There *Ceſtius* taking a part of the *Army*, went to *Zabulun*, (which is the ſtrongeſt City of *Galilee*, called alſo *Andron*, and parts the Borders of the *Jews* from *Ptolomais*); and when he found it deſolate of Inhabitants, (who were fled into the Mountains) but full of Riches; N giving licence to the Souldiers to ſack it, he afterwards ſet it on fire, although he admired the Beauty thereof, (for it was not inferiour to *Tyre*, or *Sidon*, or *Berytum*) and after ſpoiled all the Territories about it. When he had burnt all the Villages thereabout, he returned to *Ptolomais*. The *Syrians*, and eſpecially thoſe of *Berith*, ſtaid ſtill behind to get Booties: Which when the Jews underſtood, and that *Ceſtius* was departed, they took Courage, and came and ſet upon them, and killed of them two thouſand. *Ceſtius* departing from *Ptolomais*, went to *Ceſaræa*, and ſent part of his Army before to *Joppa*, commanding them to keep the Town if they could get it; and if the Townſmen made any reſiſtance, that then they ſhould ſtay till he came with the reſt of the Army. Some of them attaqued it by Sea, ſome by Land; by which O means they eaſily took it. The People thereof had neither time to flee, nor to prepare themſelves to fight, but they were all killed with their Families. After the ſacking

A ing of the Town, they ſet it on fire. The ſlain were 8400. In like manner he ſent
part of his Horſemen to *Narbatena* in the Toparchy near *Samaria*, who ſpoiled the
Country, killed a great number of the Inhabitants, robb'd and burnt the Villages, and
carried away much Booty with them.

The year of the World, 4030. after Chriſt's Nativity, 68.

CHAP. XXIII.

Of Ceſtius *his Battel againſt* Jeruſalem.

HE ſent alſo *Ceſennius Gallus*, General of the twelfth Legion, into *Galilee*, and gave
him as many other Troops as he thought ſufficient to conquer that Nation. The
ſtrongeſt City of *Galilee* called *Sephoris* open'd the Gates to them, and other Cities fol-
lowed their example. They that were ſeditious and gave themſelves to robbing, retir'd
B to the Mountain of *Azamon* which is ſituate in the midſt of *Galilee* over againſt *Sepho-
ris*; Theſe *Gallus* went to attacque with his Army; and ſo long as they kept the higher
part of the Mountain, they eaſily repelled the *Romans*, and killed above 200 of
them: but when they ſaw the *Romans* had gained a higher place than that wherein
they kept, they reſiſted no longer: for not being armed they could not ſtand out,
and if they ſhould have fled, they could not have eſcaped the Horſemen; ſo that
only a few who hid themſelves in difficult places eſcaped, and above 2000 of them
C were ſlain. *Gallus* finding he had no more to do in *Galilee* returned with his Troops
to *Cæſarea*, and *Ceſtius* with his whole Army went to *Antipatris*: where under-
ſtanding that a great company of *Jews* were gathered together in the Tower called
Aphec, he ſent ſome before to attacque them: but the *Jews* would not abide Battle,
and the *Romans* burnt their Tents and the Villages adjoyning. *Ceſtius* going from
thence to *Lydda* found the City deſolate; for all the People were gone to *Jeruſalem*,
becauſe of the Feaſts of Tabernacles: and when he had killed fifty Perſons whom
he found there, he fired the Town, and went by *Bethoron* to *Gabaon*, which is but
fifty furlongs diſtant from *Jeruſalem*. When the *Jews* ſaw the War draw near their
Capital City, they left their ſolemnity, and run to their Arms, and having got to-
D gether a great multitude, they went to fight with the *Romans*, obſerving no order,
nor regarding the Sabbath, which formerly they held in ſo great eſtimation: and
the ſame fury that made them leave their devotion, made them alſo victorious
in the Battle; for they aſſaulted the *Romans* with ſuch Courage, that they brake
their Body, and killing all that reſiſted, preſſed into the midſt thereof: and if a freſh
ſupply both of Horſe and Foot had not come in time, all *Ceſtius*'s Army had been
in danger. There were ſlain five hundred and fifteen *Romans*, whereof four hun-
dred were Foot, and the reſt Horſe; but of the *Jews* only two and twenty. The
moſt valiant in this Combat were *Monobaſus* and *Cenelaus*, Kinſmen to *Monobaſus* King
of *Adiabena*; and next to them *Paraides Niger*, and *Silas* a Babylonian, who had
E fled to the *Jews* from King *Agrippa*, whom he had lately ſerved. But at length the
Jews being repulſed, returned to *Jeruſalem*; and *Simon* the Son of *Gioras* attacqued
the *Romans*, as they were returning towards *Bethoron*, and ſlew many of the Rere-
ward, and took many Carts and much Baggage, which he brought into the City.
Ceſtius ſtayed three days in the Field, and the *Jews* kept the high places, obſerving
which way he would go, with a purpoſe to ſet upon the *Romans* if they ſtirr'd.

Sephoris and other Cities of *Galilee* do friendly entertain the *Romans*.

Two thouſand ſeditious ſlain in *Galilee* by the *Romans*.

Antipatris ſpoiled and burned.

Lydda burnt.

Ceſtius planteth his Army fifty furlongs from *Jeruſalem*.

The aſſault and victory of the *Jews* againſt the *Romans*.

The courage of the *Jews* againſt the *Romans*.

F

CHAP. XXIV.

Of the Siege of Jeruſalem *by* Ceſtius, *and of the Maſſacre.*

A*Grippa* perceiving the *Romans* to be in great danger, becauſe all the Mountains
were covered with infinite numbers of *Jews*, he propoſed to try, if with gentle
words he could perſwade them to deſiſt from War; or if ſome refuſed, to receive thoſe
that were willing. Wherefore he ſent unto them *Borcæus* and *Phœbus*, two of his
Captains, whom they well knew, with charge to promiſe them pardon in the name
of *Ceſtius*, and of the *Romans*, for all that they had already done, if they would
lay down their Arms and return to their duty. But the Revolters fearing that all
the Multitude, in hope of ſafety would joyn with *Agrippa*, determined to kill theſe
G Deputies; and they ſlew *Phœbus* before he ſpake a word; *Borcæus*, being wounded,
eſcaped. But the People were angry hereat, and with Stones and Clubs drave them
into

The Rebels kill one of the Kings Ambaſſadors: another of them eſcaped, being wounded.

A remarkable Victory gain'd by the Jews

The year of the World, 4030. *after Chriſt's Nativity*, 68.

Ceſtius draweth forth his whole Army againſt the *Jews*.

Divers *Jews* call for *Ceſtius* as if they intended to open their Gates unto him.

The *Romans* cover themſelves with their Shields, and undermine the Walls, and burn the Temple-gates.

into the Town that were the Authors of this fact. *Ceſtius* perceiving them divided H among themſelves, thought that he had now a fit opportunity to aſſault them, and ſo came upon them with his whole Army : and putting them to flight, he purſued them to *Jeruſalem*. And when he had pitched his Tents in the place called *Scopus*, ſeven furlongs from the City, he did nothing againſt it for three days ſpace ; perhaps hoping that they within would relent ; and in the mean time he ſent a great many Souldiers into the Villages adjoyning to fetch Corn. The fourth day, which was the Thirteenth of *October*, he came againſt the City with his Army in Battle array. The *Jews* were ſo ſurpriz'd and terrified to behold the *Roman* Diſcipline, that they forſook the utmoſt parts of the City, and retir'd into the Temple. *Ceſtius* paſſing *Betheza*, burnt *Scenopolis*, and the place called the new-Market ; and coming I to the higher part of the City, he took up his quarters near the King's Palace, and if at any time he had violently given the aſſault, he had taken the City, and ended the War. But *Tyrannus Priſcus* General of the Foot, and many other Rulers and Captains of the Horſe, being corrupted with Money by *Florus*, hindred that his purpoſe; whereby the War was prolonged, and a thouſand calamities befel the *Jews*. In the mean time many of the chiefeſt among the *Jews*, and *Ananus* the Son of *Jonathas* made an offer to *Ceſtius* to open the Gates to him : But either through anger or diffidence, he contemned the offer. The Rebels underſtanding this Treaſon, with Stones conſtrained *Ananus* and his complices to throw themſelves over the Wall for their ſafety. Which done, they retired themſelves to the Towers, from whence K they beat back thoſe that ſcaled the Walls. The *Romans* for five days ſpace aſſaulted the VValls on every ſide, but all in vain ; and the ſixth day, *Ceſtius* with many choſen Souldiers and Bow-men aſſaulted the Temple on the North-ſide. The *Jews* valiantly made reſiſtance out of the Porches, and often repulſed the *Romans*, as they approach'd the VVall : yet at laſt by the multitude of their adverſaries Darts, they were forced to give back. Then the foremoſt of the *Romans* holding their Shields over their Heads, and leaning againſt the VVall, they in the ſecond rank alſo held their Shields againſt thoſe in the firſt, and ſo in order until the laſt, thereby making a Tortoiſe, as the *Romans* call it, or defence, that all their Shot and Darts could do them no harm ; ſo that the Souldiers ſafely undermined the VValls, and attempted to fire the Gates of the Temple. L

Ceſtius's ſudden departure maketh the Thieves more confident.

The ſeditious were hereat greatly amazed, and many fled out of the City as if it would preſently be taken. But the People were as glad of it as the Rebels were diſmayed, and came to the Gates to open them to *Ceſtius*, as one who had well deſerved at their Hands. And truly if he had but a little longer continued the Siege he had taken the City. But I think that God being angry with theſe wicked Perſons would not ſuffer the VVar to be ended at that time. For *Ceſtius* neither regarding the good will of the People, nor the deſperation of the Rebels, removed his Army from thence ; and having received no loſs, very unadviſedly departed from the City : at whoſe unlooked for flight, the Rebels took heart ; and making after him, they killed ſome Horſe and Foot of his Rear. *Ceſtius* quarter'd that day in the Camp M which he had fortified near *Scopion*. The next day he went further into the Country, whereby he more encouraged the Rebels ; who following killed many of his Rear, becauſe the place thorough which the *Romans* march'd was narrow, the *Jews* aſſaulted them on the Flank, and the laſt durſt not caſt any Darts againſt them who wounded them on their Backs, thinking that an infinite multitude had followed them ; and they were not able to reſiſt them that aſſaulted them on each ſide, being heavy arm'd, and not daring to break their order ; whilſt on the contrary the *Jews* were active and light ; ſo that the *Romans* endured much harm at the hands of their Enemies, and did them none. And thus were they Beaten all the way long, and many of them killed ; amongſt whom was *Priſcus* Captain of the ſixth Legion, and N *Longinus* the Tribune, and *Æmilius Jucundus* Camp-Maſter of a Regiment of Horſe. And ſo with much ado, they came to *Gabio* ; where they firſt pitch'd their Tents, caſting away much of their Baggage, which might any way hinder them. *Ceſtius* ſtayed there two days, doubtful what to do. The third day he perceived his Enemies increaſed, and all places about filled with *Jews* : VVhereby he ſaw that his ſlowneſs was to his diſadvantage, and the number of his Enemies would ſtill increaſe, if he made any longer abode there. VVherefore that he might flee ſpeedily, he cauſed the Souldiers to caſt away all thoſe things that might be a hindrance to them, and to kill their Mules and Aſſes, and Cattle, ſaving only thoſe that carried munition ; fearing that if he ſhould not deſtroy them, the *Jews* might make uſe of them againſt O him : and ſo he led his Army toward *Bethoron*. The *Jews* in large paſſages little moleſted his Army : but when they were to paſs a ſtrait, then they ſet upon thoſe of the

A the Rere, and drove others down precipices, and all the Army of the *Jews* were ſpread
upon the eminent places, where the *Romans* were to paſs, expecting to welcome them
with their Arrows. While the *Roman* Foot were in this extremity, the Horſe were in
greater danger; for they could not keep their ranks for the multitude of Darts and Arrows,
neither could they get up to their Enemies, the aſcent to the top of the Mountains
was ſo ſteep: and they were compaſſed on each ſide with Rocks and deep Valleys,
ſo that if any went out of the way he fell down and was killed; and thus there was no
way either to flee or to reſiſt. In this deſperation they fell to lamentations and outcries,
which the *Jews* anſwered with ſhouts of joy, encouraging one another to play
the Men, being glad of their Enemies adverſity: and all the Army of *Ceſtius* had there
B periſhed, had not the night came on and helped them, which by the darkneſs gave leiſure
to the *Romans* to flee into *Bethoron*. In the mean while, the *Jews* kept all the places
thereabouts beſieged, and guarded the paſſages. *Ceſtius* ſeeing it not poſſible to
march openly, thought beſt to flee, and choſe almoſt 400 of his ſtrongeſt Souldiers, and
ſet them in very eminent places, commanding them that when they were aloft, they
ſhould cry as they did before, that the *Jews* might think that the whole Army was there,
and ſo he with the reſt of his Army marched quietly 30 Furlongs. In the morning, the
Jews perceiving the *Romans* to be fled, aſſaulted the 400, by whom they were deceived,
and preſently killing them with Darts, they purſued *Ceſtius*: who having fled away in
the night, made more haſte the next day; ſo that the Souldiers for fear, left their Arms
C and Inſtruments to beat down Walls, and Slings, and much other munition; which
the *Jews* taking, after uſed againſt them. Thus they followed the *Romans* to *Antipatris*:
and ſeeing they could not overtake them, they returned, bringing with them the
warlike Inſtruments, and rifling thoſe that were ſlain, and taking whatſoever the *Romans*
had left behind: and ſo ſinging Songs of Victory, they returned to *Jeruſalem*, having
loſt very few of their company, and ſlain 5380 of the *Roman* Foot and their Auxiliaries,
and 980 Horſe. And this was done upon the Eighth Day of *October*, and in
the Twelfth Year of the Reign of *Nero*.

The year of the World, 4030. *after Chriſt's Nativity*, 68.

The *Jews* purſue their Enemies, and bring them into a deſperate Eſtate.

The mourning and lamentation of the *Romans*, and the *Jews* exhortation.

Ceſtius's ſtratagem.

D

CHAP. XXV.

Of the Cruelty of thoſe of Damaſcus *againſt the* Jews, *and of* Joſeph's *Affairs in* Galilee.

AFter this ill ſucceſs of *Ceſtius*, many of the chiefeſt among the *Jews* daily fled
and forſook the City, as a Ship preſently ready to ſink. *Coſtobarus* and *Saul* two
Brethren, and *Philip* the Son of *Joachim*, General of *Agrippa*'s Army, retired themſelves
to *Ceſtius*. As for *Antipas*, who was alſo beſieged by them in the King's Palace, he would
not flee with the reſt, and ſo was killed by the Rebels. But *Ceſtius* ſent *Saul* and the
reſt of his Company into *Achaia* unto *Nero*, to inform him the cauſe of his retreat,
E and to ſhew how *Florus* had cauſed all theſe Wars: for ſo he hoped that *Nero*
would turn his anger againſt *Florus*, and free him from danger. Then the People
of *Damaſcus* underſtanding the defeat of the *Romans*, deviſed how to deſtroy the
Jews which inhabited amongſt them: and they thought it was eaſie to be accompliſhed,
for that the *Jews* were already aſſembled in the common places of exerciſe, for
fear of ſome ſuch matter, yet they miſtruſted their own Wives, who all except a
few, were *Jews* in Religion. Wherefore they took great heed to conceal their intent
from them, and ſo aſſaulting the *Jews* in a narrow place and unarm'd, they put them
all to the Sword, to the number of ten thouſand. After the Rebels that had purſued *Ceſtius*
were returned to *Jeruſalem*, they laboured to joyn all to them that favoured the
F *Romans*, either by force or by flattery; and aſſembling themſelves in the Temple, they
determined to chuſe a great number of Captains to carry on the War. *Joſeph* the Son
of *Corion*, and *Ananus* the High-Prieſt, were appointed Rulers of the City, and eſpecially
to ſee the Walls thereof repaired. *Eleazar* the Son of *Simon* was put into no authority,
notwithſtanding that he had in his cuſtody great prey and ſpoil taken from
the *Romans*, and *Ceſtius* his Money, and a great part of the publick treaſure; becauſe
they perceived he aſpired to a Tyranny, and had his greateſt Confidents about him
as his Guards: yet in time *Eleazar* by Money and Craft perſwaded the People to
obey him in all things. They alſo choſe other Captains, to be ſent into *Idumea*,
who were *Jeſus* the Son of *Sapphas*, and *Eleazar* the Son of the new High-Prieſt:
G And they commanded *Niger* who was born beyond *Jordan* to obey theſe Captains,
who was therefore called *Peraites*, and was then Governour of *Idumea*. They
neglected not to do the like by other Regions; for *Joſeph* the Son of *Simon* was
ſent

The year of the World, 4031. *after Chriſt's Nativity*, 69.

Divers of the nobleſt *Jews* forſake the City, as if they had been in a ſhip ready to ſink.

The *Damaſcenes* kill 10000 *Jews* in one hour.

Joſeph the Son of *Corion*, and *Ananus* the High Prieſt appointed to Govern the City.

The year of the World, 4031. after Christ's Nativity, 69.

Joſeph the Hiſtoriographer Governour of both *Galilees*.

ſent to *Jericho*,and *Manaſſes* beyond the River, and *John* the *Eſſean* to *Tamna*, every one to aſſume the Government of his Country as a Toparchy. *Lydda*, *Joppe* and *Amaus* were annexed to *John* the *Eſſean*, and *John* the Son of *Ananias* was appointed Governour of *Gophnitis* and *Acrabatena*. *Joſeph* the Son of *Matthias* was made Ruler over both *Galilees*, unto which was joyned *Gamala*, the ſtrongeſt City in all the Country.

Joſeph maketh 70 Elders Rulers in *Galilee*, and appointeth ſeven in every City to determine the cauſes of leſs weight.

Joſeph fortifieth the convenient Cities with Walls.

Joſeph inſtructeth the *Galileans* in War.

Joſeph teacheth the *Galileans* how they ſhould obey in the Wars.

Every one of the Cities of *Galilee*, ſend the half of their multitude to Warfare, the reſt they keep to provide them Victuals.

Each of theſe Governours diſcharged his place according to his VViſdom and Dexterity. When *Joſeph* came to *Galilee*, which was committed to his protection, his firſt care was to get the Good-will of the Inhabitants, knowing that it might much profit him, although in other matters he ſhould offend; conſidering that he ſhould have the moſt conſiderable Perſons his Friends, if he made them partakers of his Authority. He choſe ſeventy of the moſt Ancient wiſe Men amongſt them, and made them Rulers over all *Galilee*, and elected ſeven Judges over the leſſer Towns to judge inferiour matters: But he reſerved all great Affairs and criminal Cauſes to his own hearing. Moreover, having ordained a form of Juſtice that thoſe ſeventy ſhould follow, he took counſel how to provide for his ſecurity abroad. And being aſſured that the *Romans* would come into *Galilee*, he compaſſed thoſe places with ſtrong Walls that were fit for his purpoſe; to wit, *Jotapata*, *Berſabea*, *Selamis*, *Perecho*, *Japha* and *Sigoph*, *Tarichea* and *Tiberias*. Moreover, he fortified the Hill *Itaburin*, and the Caves near the Lake of *Geneſareth*, which is in lower *Galilee*; and in high *Galilee*, *Petra*, which is alſo called *Acheberon*, and *Seph*, *Jamnith* and *Mero*; in *Gaulanitis*, alſo *Seleucia*, and *Soganes*, and *Gamala*; he only permitted them of *Sephoris* to build their own Walls, becauſe he perceived them to be rich and prone to War of themſelves. Likewiſe *John* the Son of *Levias*, at *Joſeph*'s Command, built the Walls of *Giſcala* himſelf alone; but in all other places that were fortified, *Joſeph* put to his helping hand, and directed how they ſhould be done. He liſted an hundred thouſand Men, who were all young Perſons, and fit for the War, and he Armed them with old Armour, which he had gathered from all parts of the Country. And conſidering that that which made the *Roman* Army invincible, was, that they were all obedient to their Officers, and well diſciplin'd, and that he could not exerciſe them in Martial Diſcipline, by reaſon of his other occaſions, he thought good at leaſt to teach them to be obedient. And calling to mind that the multitude of Rulers made obedience, he ordained many Captains, and conſtituted divers ſorts of Souldiers, as the *Romans* uſe to do; making ſome Governours of ten, others over a hundred, and others over a thouſand; and appointed likewiſe Rulers over them. He taught them alſo how to give the Sign of War, and how to ſound the Trumpet, both to call to Combat, and to retire; how to march in length, and caſt in a ring, and how to ſuccour thoſe that were moſt in danger: And, in ſhort, he taught them whatſoever might either encourage them, or make them active; but eſpecially he exerciſed them in good Diſcipline, imitating in particular the order of the *Romans*, and often telling them that they were to fight with Men, who for ſtrength of Body and courage, ſurpaſſed all Nations of the World. Alſo, he told them that hereby he ſhould perceive whether they would be obedient in War, if now they abſtained from ſuch things as were uſual to Souldiers, to wit, robbing and ſpoiling their Country-men, crafty and deceitful dealing, and ſpoiling thoſe with whom they converſed, for their own gain; for thoſe Wars had always beſt ſucceſs, where the Souldiers carried good Conſciences; and thoſe that were bad, ſhould not only have Men, but God alſo for their Enemy After this manner he daily exhorted them: And now he had got together as many Men as he deſired; for their number was 60000 Foot, and 250 Horſe, beſides 4500 Strangers whom he hired, and to whom he chiefly truſted, and 600 choſen Men to guard his own Perſon. And the Hirelings only excepted, the reſt of the Souldiers were provided for by the Cities: For every City before-mentioned, ſent one half of their Men for Souldiers, and the other half they kept to provide Victuals for them; that one part being employed in War, the other might do ſuch buſineſs as the City required.

A

CHAP. XXVI.

Of Joſeph's *Danger and Eſcape*; *and of the Malice of* John *of* Giſcala.

The year of the World, 4031. *after Chriſt's Nativity*, 69.

WHilſt *Joſeph* thus ordered the Eſtate of *Galilee*, there aroſe a Traytor born in *Giſcala*, *John* the Son of *Levias*, a moſt ſubtil and deceitful Man, who by vile Means was now become the richeſt Perſon in that Country, having before been very poor, and unable to put his Villanies in practice. He could lie at his pleaſure, and thought Deceit a Vertue, which he uſed even towards his deareſt B Friends; he was alſo a great Counterfeiter of Humanity: and yet for the hope of Gain became a cruel Murderer. He always aimed at high matters, with an aſpiring Mind, and at firſt nouriſhed his hope with ſmall Villanies. For firſt he was a Thief alone, and lived in Woods and ſolitary Places; at laſt he got to him a Company of audacious People like himſelf, at firſt ſmall, but afterwards he greatly encreaſed it. He alſo had a great care to chuſe no weak Perſons, but ſuch as were ſtrong of Body, valiant of Mind, and skilful in Martial Affairs: Of theſe he gathered four hundred, moſt of them out of *Tyre*, and the Villages thereabout; and with them he waſted all *Galilee*, and killed many of thoſe whom the fear of War had driven thither. This Man, long time before, had deſire to be General of a C formed Army, and aſpired to greater matters, only the want of Money hindred him. And perceiving that *Joſeph* conſidered him as a ſerviceable Man, he perſwaded him to ſuffer him to build the Walls of that Place where he was born, and which was now deſolate; and to accompliſh this, he gathered great Sums of Money of the richer ſort; after which, having perſwaded *Joſeph* to give order to all the Jews that were diſperſed over all *Syria*, that they ſhould ſend no Oil to the neighbouring Places, ſave only that which was made by their own Nation, he cauſed great quantities of Oil to be brought to the confines of *Galilee*: and buying four Barrels for a Piece of Tyrian Money, (which amounted to four Attick Groats) he ſold them again to the Aſſyrian Jews, the half of one Barrel for as much as all D four coſt him. And for that *Galilee* abounded with Oils, and eſpecially at that time, he conveyed it to ſuch Places where there was great want, and none was brought but by himſelf. By this means he gathered an infinite Maſs of Money, which preſently he turned to the prejudice of him who had given him licence to get it. And thinking that if he could depoſe *Joſeph*, he might come to be Ruler over all *Galilee*, he commanded his Followers to rob and ſpoil more than they did before; and ſo to trouble the Countrey, that he might either kill the Governour treacherouſly, if he ſought to redreſs it; or if he neglected it, to accuſe him of ſlothfulneſs, and ſo to make him odious to the People. Moreover, he had already given out Speeches, that *Joſeph* went about to betray *Galilee* to the Romans; and he deviſed many E things to this effect, to work *Joſeph*'s overthrow. It happened that at that time ſome of the Village of *Dabarita*, who watched in the field, ſet upon *Ptolomy*, who was Steward to King *Agrippa*, and his Siſter *Bernice*, and plundered all his Carriages, wherein was much coſtly Apparel, and many Silver Veſſels, and ſix hundred pieces of Gold. And for that they could not carry it ſecretly, they brought all the whole Booty to *Joſeph* at *Tarichea*; who reproving them for offering Violence to the King's Servants, and commanded the things to be kept at the Houſe of *Eneus*, who was one of the richeſt Men in the Town, and ſhould reſtore them to the Owner when time ſerved; wherein thinking to do himſelf great good, he brought himſelf into much danger: For the Thieves being offended that they received no F part thereof, and ſeeing that *Joſeph* would reſtore to *Agrippa*, and his Siſter *Bernice*, that which they had laboured for, they went round about the Villages in the Night, and ſpread this falſe Report in every place, that *Joſeph* was a Traitor to his Country, and with the ſame Rumour alſo they filled the Cities thereabout. So that early on the next Morning, ten thouſand Men armed, aſſembled themſelves together in the Theater at *Tarichea*; the greateſt part of them cried out in their fury, that the Traytor *Joſeph* ought to be ſtoned; others, that he ought to be burned: and *John* himſelf, with one *Jeſus* the Son of *Sapphias*, who at that time was Magiſtrate in *Tiberias*, omitted nothing to animate the People yet more againſt G him. All the Friends of *Joſeph*, and his Guards, being terrified with ſuch a Multitude, fled, four only excepted. *Joſeph* in the mean while was aſleep; and, had he ſlept a little longer, they had ſet his Houſe on fire. The Tumult awakened him, and the four that remained with him, counſelled him to flee: but he not

John a notable Diſſembler, & a thirſty Murderer under hope of Gain.

John imployeth the Money he got, againſt him by whoſe means he gained it.

Agrippa's Preſident robbed.

Ten thouſand Armed Men come out againſt *Joſeph*.

All *Joſeph's* Friends and Guard, ſave four, flee from him.

The year of the World, 4031. after Chriſt's Nativity, 69.

Joſeph's Oration to the *Seditious.*

H diſmayed, for that he was left alone, nor that ſo great a Multitude came againſt him, went boldly towards them with his Garment all torn, and Aſhes upon his Head, holding his hands behind him, and his Sword upon his Neck At this ſight they that bear him good-will, eſpecially the People of *Tarichea*, were moved to compaſſion: but the Country People, who thought he overlaid them with Taxes and Tribute, curſed him; and bad him bring forth the Publick Treaſure, and confeſs his Treaſon; for ſeeing him in this plight, they thought he would not deny any thing whereof he was accuſed; and that he came ſo only to move them to compaſſion, in order to obtain Pardon for his Offence. This his Humility ſtood him in good ſtead, for hereby thoſe that before were enraged againſt him, now began one to fall out with another in his behalf, when he promiſed to confeſs the I whole Matter. And having obtained licence to ſpeak, he ſaid, *I was never minded to ſend back that Money to* Agrippa, *nor to keep it to my private uſe. For (God forbid) that I ſhould ever hold him for my Friend, who is your open Enemy; or that I ſhould ſo ſeek my own Profit, as thereby to damnify you all. But (O ye Men of* Tarichea*) for as much as I perceived that your City eſpecially had great need to be fortified, and that you were not able to build the Walls, and for that I feared the People of* Tiberias, *and others adjoyning, who ſtill gaped after this Prey and Wealth that was taken from* Agrippa; *I determined to get thoſe Spoils for you, to re-edify your Walls. If ye miſtake this, I will bring out the Treaſure, and give it to be divided amongſt you: But if you like thereof then you are obliged to defend me.* K

Another Stratagem of *Joſeph* againſt the Jews.

John's Envy and Treaſon againſt *Joſeph.*

John perſwadeth the Tiberians to revolt from *Joſeph.*

John ſendeth certain armed Men to kill *Joſeph.*

This Speech of his well pleaſed the People of *Tarichea*, who gave him great Praiſes; and diſpleaſed them of *Tiberias*, ſo that they breathed out Threatnings againſt him. Thus they both left *Joſeph*, and conteſted one againſt another. *Joſeph* now having many Partakers (for the People of *Tarichea* were almoſt forty thouſand) ſpake more boldly to the Multitude, and rebuked their Timerity; telling them, that it was neceſſary to ſtrengthen *Tarichea* with that preſent Money, and that he would alſo provide to ſtrengthen other Cities; and that they ſhould not want Money, if they would agree and conſpire together againſt thoſe from whom they might get it, and not offer Violence for him, who could procure it for them. The Multitude being thus deceived, though they were angry, yet departed: Yet L two thouſand of thoſe that were animated againſt him, offered to ſet upon him: but he being already retired into his Houſe, they there beſieged him. Wherefore *Joſeph* uſed another Device likewiſe to repreſs theſe: and getting to the top of the Houſe, he beckened unto them with his Hands to keep ſilence; and then ſaid, that he was ignorant what they requeſted at his Hands; for he could not hear one for another, becauſe their Voices were confounded with their Number; but if they would ſend ſome into the Houſe to talk friendly with him, he would do whatſoever they requeſted. The Nobles and Magiſtrates hearing this, preſently entred into the Houſe; whom, when he had led into the innermoſt part of the Houſe, and ſhut the Doors, he cauſed to be beaten ſo long, till that their Ribs appeared. M The Doors in the mean time being faſt, the People ſtaid before the Houſe, thinking that the cauſe of their long tarrying was to debate Reaſons to and fro: But preſently *Joſeph* opening the Doors, put them forth amongſt the People, all bloody as they were: whereat they were ſo daunted, that leaving their Weapons behind them, they ran away. Hereupon *John* took occaſion to encreaſe his Hatred and Jealouſy againſt *Joſeph*; and having ill Succeſs in this Policy, he ſtill attempted other Plots to bring *Joſeph* in danger. Firſt he counterfeited himſelf Sick, and requeſted *Joſeph* to permit him to go to *Tiberias*, and uſe the hot Baths, in order to recover his Health. *Joſeph*, not having yet perceived his Treaſon, writ Letters in his behalf to the Governour of the Town, to provide *John* with good Accommodation, N and to let him want nothing that he needed. Two days after his arrival there, he went about the Buſineſs which he deſigned; and enticed ſome with Money, other with Flatteries, to revolt from *Joſeph*. *Silas*, whom *Joſeph* had made Governour of the City, underſtanding this, preſently by Letters gave notice thereof to *Joſeph*; who receiving the ſame in the Night, went to *Tiberias* very early in the Morning. All the People, except thoſe that *John* had corrupted, went out to meet him: but *John*, notwithſtanding he judged that he came againſt him, ſtill counterfeited himſelf ſick in Bed, and ſent a Man of his acquaintance to excuſe his abſence for not coming to meet *Joſeph*. Then *Joſeph* aſſembled the Tiberians together in a place to ſpeak to them, concerning that which was written to him: O And *John* ſent armed Men thither with Commandment to kill *Joſeph*. The People perceiving them to draw their ſwords, cried out; and *Joſeph* at their cry looking about

A about him, and perceiving their Swords even almoſt at his Throat, he leaped down a little Hill upon the Shore, which was ſix Cubits high, upon which he ſtood to ſpeak to the People: And going into a Boat with two of his Guard that he found there, he went to the midſt of the Lake; and preſently his Guard taking their Weapons, aſſaulted the Traytors. *Joſeph* fearing that a great Conflict would enſue, and ſo the whole City, for a few Mens Fault be deſtroyed, ſent to his Souldiers, charging them only to take care for their own Safety, and no more; and to kill none, nor reprove any, for that wicked Fact: and they forthwith obeying his Command, ceaſed from fighting.

The year of the World, 4031. after Chriſt's Nativity, 69.

Joſeph flees in a little Boat by the Lake. *John* fleeth into his Country of *Giſcala*. The Galileans flock to *Joſeph* againſt *John*.

And thoſe that inhabited about the City, and heard of the Treaſon, and by whom B it was attempted, armed themſelves and came againſt *John*; but he, before their coming, fled to *Giſcala*, where he was born. In the mean while, all *Galilee* came and joined with *Joſeph*; and there were many thouſands of armed Men gathered together, affirming, that they came againſt *John*, and to fire that City which had received him. *Joſeph* thanked them for their good Will, ſaying, That he had rather conquer his Enemies by Moderation, than by Fire and Sword; and therefore requeſted them to be content. He alſo publiſhed an Edict, wherein he declared, That all thoſe that had rebelled with *John*, and did not forſake him within five days next following, ſhould loſe all their Eſtates, and their Houſes ſhould be ſacked and ſet on fire. Hereupon three thouſand preſently forſook *John*, and came and laid down their Weapons C at *Joſeph*'s Feet, proſtrating themſelves before him; ſo that there remained with *John* but two thouſand fugitive *Syrians*. By whom being aſſiſted, he again went ſecretly to work, having had ſo ill ſucceſs by open dealing; and ſo he privily ſent Meſſengers to *Jeruſalem*, to accuſe *Joſeph* that he had gathered a great Army, and that except he were quickly prevented, he would come and uſurp Dominion over the Mother-City. But the People underſtanding before of *John*'s hatred, did not regard it; yet divers rich Men and Magiſtrates who envied *Joſeph*, ſecretly ſent Money to *John*, to hire Foreign Souldiers, that he might make War againſt *Joſeph*; whom they determined amongſt themſelves to diſplace: And thinking that their Order was not ſufficient to effect it, they ſent moreover two thouſand five D hundred Men, and four of their Principal Nobility with them, to wit, *Joazar* the Lawyer, and *Ananias* the Sadducee, and *Simon* and *Judas* the Sons of *Jonathas*; all very Eloquent Men, and learned in our Laws, to withdraw the Peoples Minds from *Joſeph*; giving them charge, that if he of his own accord came to them, then they ſhould permit him to ſpeak for himſelf; but if he refuſed ſo to do, then they ſhould hold him as an Enemy. *Joſeph*'s Friends at *Jeruſalem* gave him intelligence that an Army was coming againſt him, but for what cauſe they knew not, becauſe it was kept ſecret. And hereupon, before he could prevent it, four Cities revolted from him, to wit, *Sephoris*, *Gamala*, *Giſcala* and *Tiberias*; which nevertheleſs he ſoon after eaſily recovered, without Force of Arms: And having taken the E four Captains and Counſellors of his Enemies, he ſent them to *Jeruſalem*; againſt whom the People being incenſed, would have killed them, and thoſe that ſent them, had they not fled in good time.

John's Treaſon againſt *Joſeph*.

Four Cities of *Galilee* ſubmit themſelves to *Joſeph*'s Enemies.

CHAP. XXVII.

The Cities of Tiberias *and* Sephoris *are recovered by* Joſeph.

F NOW *John*, for fear of *Joſeph*, kept himſelf within the Walls of *Giſcala*; and a few days after *Tiberias* revolting again from *Joſeph*, the Inhabitants called in *Agrippa*, who came not at the day appointed, only a few Roman Horſe ſhewing themſelves; *Joſeph* underſtanding this at *Tarichea*, and having ſent his Souldiers to fetch Corn, he thought not good to go alone againſt the Rebels; nor yet did he think it beſt to delay the time any longer, fearing that whilſt he delayed, King *Agrippa* would come and poſſeſs the Town; beſides that, the next day being the Sabbath, he could do nothing. At length he reſolved to overcome the Rebels by Policy; and ſo he commanded the Gates of *Tarichea* to be kept ſhut, that his G Intent might not be revealed to them of *Tiberias*. Then taking all the Boats that were in the Lake, in number two hundred and thirty, and in every one of them four Sailers, he ſpeedily ſailed to *Tiberias*: And when he came near the City, yet ſo far off, that the Inhabitants thereof could not eaſily diſcry him, he commanded all

Tiberias is recovered by *Joſeph*, and ſaved by a Stratagem.

The year of the World, 4031. *after Chriſt's Nativity*, 69.

Joſeph with ſeven Souldiers cometh to *Tiberias*, and terrifieth his Enemies.

Joſeph by a ſubtile Policy touleth out the chiefeſt of *Tiberias*, and carrieth them away in Boats to *Tarichea*.

Clitus the Author of the Sedition, drawing his Sword with his right hand, cut off his left.

all the Boats to ſtop, and the Rowers to beat the Water ſtill as if they were rowing; and taking only ſeven of his Guard with him, unarmed, he went near enough the City, that they might ſee him. When the Rebels perceived him, and thought that the Boats were full of armed Men, they threw down their Weapons, and held up their Hands to him, beſeeching him to ſpare the City. *Joſeph*, with many threatning and bitter Speeches, reproached them firſt, that having undertaken War againſt the Romans, they, with Civil Diſſentions, conſumed their own Forces. Secondly, That they had ſought his Life, from whom they ought to expect their Safety; and they were not aſhamed to ſhut the Gates againſt him, who had built the Walls; yet if any would come and talk with him, and give him aſſurance of their Fidelity, he would not refuſe them. So ten of the chiefeſt among them came to him, whom he carried away in a Fiſher-boat far from the City; and he demanded fifty Senators, as though he required their Promiſe alſo. And deviſing new Cauſes, he ſtill, under pretence of Agreement, ſent firſt for one, and then for another, as he thought good, till he had loaded all the Boats: which done, he commanded all the Boat-men, with all ſpeed poſſible to go to *Tarichea*, and put them in Priſon; ſo he carried away all the Council, which were in number ſix hundred, and two thouſand more, all whom he brought to *Tarichea*. But they which remained in the City, cried with one Voice, that one *Clitus* was cauſe of the Revolt, and therefore beſought *Joſeph* to puniſh him for all. *Joſeph* told them that he would put none of them to death, but commanded one of his Guard, called *Levias*, to come and cut off *Clitus* his hands; but he fearing to truſt himſelf amongſt ſo many Enemies, refuſed to do execution. *Clitus* perceiving that *Joſeph* was angry, and ready to come out of his Boat to do it himſelf, beſought him to grant him one of his hands; which *Joſeph* did, upon condition that he ſhould cut off the other himſelf. So *Clitus* drawing out his Sword with his right hand, cut off his left. After this manner *Joſeph* brought *Tiberias* again under his ſubjection. And within a few days after he took *Giſcala* and *Sephoris*, which had revolted, having given the Spoils thereof to his Souldiers; yet afterwards he reſtored moſt that was taken away to the People; and the like he did to the Inhabitants of *Tiberias*; by which means he got the good-will of them all.

CHAP. XXVIII.

How the People of Jeruſalem *prepared themſelves for War; and of the Robberies of* Simon *Son of* Gioras.

The troubled Eſtate of *Jeruſalem*.

Simon the Son of *Gioras* committed great Rapines and Murders in *Acrabatena* and *Idumea*.

After that theſe Broils, which hitherto hapned only in *Galilee*, were ceaſed, they prepared themſelves againſt the Romans. And the chief Men of *Jeruſalem*, and *Ananus* the High-Prieſt, with all ſpeed, renewed and repaired the Walls, and made all ſorts of Inſtruments for War, Arrows, and other Weapons; ſo that all the City was buſied herein, and trained their Men in warlike Diſcipline. All Places were filled with Agitation and Tumult; but the graver ſort were very penſive, and many, as it were, foreſeeing the Calamity that after enſued, could not refrain from Tears: They that deſired Peace, received no comfort in any thing: All things were done at their beck, who were cauſe of all this War. And the Eſtate of the City, even then before the Romans came, was like a City to be deſtroyed. But *Ananus* neglected that which was neceſſary for War, and laboured to reconcile the Seditious Faction of thoſe that were called Zealous: But how he was overcome, and what his End was, we will declare hereafter. In the mean time one *Simon* the Son of *Gioras*, in the Toparchy of *Acrabatena*, having gathered together a multitude of Seditious People, robbed and ſpoiled every-where; and he not only broke into Rich Mens Houſes, but alſo beat them grievouſly, openly exerciſing his Tyranny. But when *Ananus* and the reſt ſent an Army againſt him, he fled to his Fellow Thieves of *Maſſada*, and there ſtaid till *Ananus* and the reſt of his Enemies were ſlain: and then he waſted *Idumea* with the reſt; ſo that the Governours of that Place were fain to put a Garriſon in every Village, ſo great was the number of them that was ſlain by theſe Thieves. And thus at this time ſtood the Affairs of the Jews.

The Year of the World, 4031; *after Christ's Nativity*, 69.

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The THIRD BOOK OF THE WARS of the JEWS,

Written by *Flavius Joſephus.*

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CHAP. I.

E Of Veſpaſian*'s coming into* Judea, *and of the Maſſacre of the Jews.*

WHEN the Emperor *Nero* underſtood the ill Succeſs of his Armies againſt the Jews, he was ſeized with Fear and Aſtoniſhment; yet he diſſembled it as much as neceſſity would permit him. In the mean while he ſet a good face on the matter, and made as though he were of more Courage, ſaying, That that which hapned, was rather by the Fault of his General *Ceſtius*, than the Valour of their Adverſaries; thinking that it behoved him, who was Emperor, not to ſhew himſelf moved with a little bad News; and that the Greatneſs of his Empire ought to ſecure his Mind from the Apprehenſion of conſiderable Miſfortunes. Yet it appeared by the Vexation of his Spirit F that he was much moved, and in great Care to whom he ſhould commit the charge of the Eaſt, which had rebelled; who might both reduce the Jews, and hinder the Inhabitants of other Countries from the like Attempts. At laſt, he pitch'd upon *Veſpaſian*, whom he thought only meet for that purpoſe; a Man who from his Infancy had been trained up in War, even until he was gray-headed; who had appeaſed the People of the Weſt, and helped them, being troubled by the *Germans*, and recovered it for the *Romans*: As alſo he did *Britain*, which was unknown before; and for that cauſe made his Father *Claudius* Triumph, without taking any pains for it. *Nero* conſidered all theſe things, and his Prudence grounded on old Age and Experience; and that alſo he had Sons in the flower of their Age, to be Pledges for his Fidelity, who might aſſiſt their G Father by their Courage. Wherefore God, as it ſhould ſeem, even then diſpoſing it ſo for the good of the whole Common-Wealth, *Nero* ſent him to govern the Armies in *Syria*,

Nero is amazed and afraid at the valiant Acts of the Jews.

Nero ſendeth *Veſpaſian* to govern in *Syria*, and direct his War.

The year of the World, 4031. after Christ's Nativity, 69.

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of other Countries from the like Attempts. At laſt, he pitch'd upon *Veſpaſian*,
whom he thought only meet for that purpoſe; a Man who from his Infancy had been
trained up in War, even until he was gray-headed; who had appeaſed the People of
the Weſt, and helped them, being troubled by the *Germans*, and recovered it for the
Romans: As alſo he did *Britain*, which was unknown before; and for that cauſe made
his Father *Claudius* Triumph, without taking any pains for it. *Nero* conſidered all
theſe things, and his Prudence grounded on old Age and Experience; and that alſo he
had Sons in the flower of their Age, to be Pledges for his Fidelity, who might aſſiſt their
G Father by their Courage. Wherefore God, as it ſhould ſeem, even then diſpoſing it
ſo for the good of the whole Common-Wealth, *Nero* ſent him to govern the Armies in
Syria,

Nero is amazed and afraid at the valiant Acts of the Jews.

Nero ſendeth *Veſpaſian* to govern in *Syria*, and direct his War.

The Year of the World, 4031; *after Chriſt's Nativity,* 69.

Syria, greatly encouraging him with fair Speeches and Promiſes, as at that time need re- H quired.

Veſpaſian and *Titus* gather great Forces againſt the Jews.

The Jews beſiege *Aſcalon.*

Anthony fights with the Jews.

The Romans overcome the Jews, & make a great ſlaughter of them.

Ten thouſand Jews ſlain.

Accordingly *Veſpaſian* departed out of *Achaia*, where he was with *Nero*: And he commanded *Titus* his Son to lead the fifth and tenth Legions from *Alexandria*; and he himſelf croſſing over the *Helleſpont*, followed after by Land into *Syria*, where he aſſembled all the Roman Forces, and all Auxiliaries of the Kings adjoining that were Confederates. The Jews after *Ceſtius*'s unfortunate Succeſs, become proud of their Victory, and could not contain themſelves; but like Men uncapable of Moderation, they ſtill gave more occaſion of War: And gathering all their Forces together, they went to *Aſcalon*, which is an old City ſeven hundred and twenty Furlongs diſtance from *Jeruſalem*, which the Jews had always hated, for which cauſe they alſo firſt aſſaulted it. The Commanders I in this Expedition, were three Men excellent above the reſt for Conduct and Valour, to Wit, *Niger* of *Perea*, *Silas* the *Babylonian*, and *John* the *Eſſean*. Now the City of *Aſcalon* had very ſtrong Walls, but few Men to defend it; for it had only one Company of Foot and one Band of Horſe, whom *Antonius* Commanded. The Jews made ſuch haſte, as though they had dwelt hard by. *Antonius* perſuading himſelf that they would aſſault him, cauſed his Horſe to iſſue forth of the City: And neither fearing the Multitude, nor the Malice of his Adverſaries, he valiantly received the firſt Aſſault of the Enemies, and beat them back that attempted to aſſault the Walls. So the Jews who were unskilful, having to do with them that were expert; and fighting on Foot againſt Horſe-Men; without order, againſt thoſe that were in good order; lightly armed, againſt K their Adverſaries who were well provided; they were eaſily defeated. Indeed, they were more led by Rage and Fury than good Counſel; and they againſt whom they fought were obedient, and would do nothing without the Commandment of their Leader. Wherefore their firſt Ranks being broken, they were forced by the Horſe to turn their Backs; and retiring themſelves to their own Company who turned toward the Wall, they became as it were Enemies to themſelves. So that ſeeking to avoid the Horſe-men, they were all diſperſed about the Field, which was in every place for the advantage of the Horſe. This greatly helped the Romans to kill ſo many Jews: For they that fled were eaſily overtaken by the Romans, and killed; and others compaſſing divers of the Jews about, ſlew them with Darts; ſo that the Jews were in a great Deſperation L for all their great Multitude, as if they had been alone. The Jews willing to overcome their Misfortunes, were aſhamed to fly, and ſo fled not haſtily, in hope that Fortune would change. But the Romans not wearied with that which they did with great Dexterity, continued the Fight the moſt part of the day; ſo that there were ſlain of the Jews ten thouſand, and two of their Leaders *John* and *Silas*. The reſt, whereof many were wounded, followed their General *Niger*, who fled into a little Town of *Idumea*, named *Salis*: Of the Romans only ſome were wounded in that Fight. Yet the Jews were not daunted with this Misfortune; but the Grief thereof much increaſed their Courage: Neither were they diſmayed with the former loſs of ſo many Men within ſo ſhort time, but rather calling to mind the great Victory they had got before, they drew upon M themſelves another Defeat. For before their Mens Wounds were healed, they gathered together all their Forces, and went again to *Aſcalon* in great Number and Fury, but with the ſame Succeſs and Diſadvantages in Warlike Affairs which they had before. For *Antonius* having notice which way they meant to come, placed an Ambuſh in the way; and the Horſe ſetting upon them at unawares, killed above eight thouſand of them, before they could prepare themſelves to fight, whereupon all the reſt fled, and *Niger* with them, after he had given all the Proofs that could be expected from a valiant Man: And for that the Enemies purſued them, they fled into the Tower of a Town called *Bezedel*. *Antonius* knowing it to be in vain to ſtay about the Tower that was invincible, and yet loth to let the General of the Enemies eſcape, ſet Fire on the Walls; and ſo departed N triumphing with the thought that *Niger* had been burnt. But he leapt into a deep Vault in the Caſtle and ſo eſcaped, and three days after he ſhewed himſelf unto his Souldiers, who ſought for him Weeping, that they might have his Body, for they thought him dead: Whom againſt all Expectation ſeeing alive, they were very glad, as though by God's Providence he had eſcaped to be ſtill their Leader.

800 Jews ſlain at *Aſcalon.*

Veſpaſian with his whole Army comes to *Ptolomais*.

The *Sephorites* do courteouſly entertain the Romans.

Veſpaſian being arrived with his Army at *Antioch*, which is the Mother-City of *Syria*, for Greatneſs and other Advantages, doubtleſs the third in the whole World; and finding that King *Agrippa* there expected his coming, he haſted with all his Forces from thence to *Ptolemais*. At this Place there came to him the Citizens of *Sephoris* a City of *Galilee*, who had no thought at all of Rebellion: Theſe both provident for their own O Safety, and well knowing the Forces of the Romans, before *Veſpaſian* came, ſubmitted them-

The Year of the World, 4031; *after Chriſt's Nativity*, 69.

A ſelves to *Ceſtius Gallus*, and received from him a Gariſon of Souldiers; and now alſo courteouſly entertaining *Veſpaſian*, offered their help againſt their Country-men. *Veſpaſian* at their requeſt gave them a Guard of Horſe and Foot, ſo great as he thought was able to reſiſt the Force of their Enemies, if the Jews ſhould attempt any thing againſt them. For he thought it would be a great help to him in the future War to have *Sephoris* on his ſide, the greateſt City of *Galilee*, Scituate in a ſtrong place, and which otherwiſe might be a Safeguard to the whole Country.

CHAP. II.

B

The Deſcription of Galilee, Samaria, *and* Judæa.

The Deſcription and Scituation of the higher *Galilee*.

The Length and Breadth of the lower *Galilee*.

THere are two Places named *Galilee*, one called high *Galilee*, and the other low *Galilee*: And they are both compaſſed with *Phœnicia* and *Syria*. On the Weſt *Ptolamais*, with the Limits of its Territory, borders them, as alſo does Mount *Carmel*, which in time paſt belonged to *Galilee*, but now to the *Tyrians*. Unto which adjoineth *Gabaa*, which ſignifieth the Horſe-mens City: So called, becauſe King *Herod*'s Horſe-men were ſent thither to Inhabit. On the South-part it joineth to the *Samaritans* and *Scythopolitans*, as far as *Jordan*. On the Eaſt-part it bordereth upon *Hippene*, *Gadaris*, C and *Gaulanities*, which are the Borders of King *Agrippa*'s Country. On the North it bordereth upon *Tyria*. The Length of lower *Galilee* reached from *Tiberias* to *Zebulum*; near which is *Ptolemais* by the Sea-Coaſt. In Breadth it reacheth from the Village *Xaloth*, ſituate in a great Plain to *Berſabe*, where alſo begins the Breadth of high *Galilee*, and reacheth to a Village called *Baca*, bordering upon the *Tyrians*; and the Length thereof is from a Village near *Jordan*, named *Thella*, to *Meroth*. And though of ſuch Bigneſs, and environ'd with ſo many Nations, yet they always reſiſted Foreign Forces. For the *Galileans* are from their Childhood Warlike, and never daunted by fear or penury: For their Country is moſt fruitful, and abounding with all manner of Trees, D notwithſtanding the Inhabitants take ſmall pains in tilling the Ground; and there is no waſte Ground.

The Deſcription of the Country beyond the Flood.

The Cities are many, and in every place there are Villages Populous and Rich; ſo that the leaſt Village there, hath in it above 15000 Inhabitants. And although *Galilee* be leſs in compaſs than the Region beyond the River, yet it is more Populous, fertile and rich than that: For it is all tilled, and all beareth Fruit. But that beyond the Water, though it be bigger, yet it is not all inhabited; for there are many Deſarts and barren Places, unfit to bear Fruits for the Nouriſhment of Men. *Peræa* hath a good Soil and large Plain, beſet with divers Trees, eſpecially Olives, Vines, and Palm-Trees: And it is abundantly watred with Brooks running from the Mountains and Springs, that continually Stream forth during the greateſt Heats of Summer.

The Deſcription of the Region of *Samaria*.

The Deſcription of *Jury*, whoſe middle part is *Jeruſalem*.

The Diviſion of *Judea*.

E The Length of this Place is from *Macharen* to *Pella*; the Breadth from *Philadelphia* to *Jordan*. This Town *Pella* lieth on the North-part, and *Jordan* on the Weſt, and the Country of the *Moabites* bordereth on the South; and on the Eaſt *Arabia*, *Silbonitis*, *Philadelphia* and *Geraſis*. *Samaria* is ſeated between *Judea* and *Galilee*, beginning at a Town called *Ginea*, and endeth in the Toparchy of *Acrabatena*, nothing differing in nature from *Judea*. For both of them are full of Mountains, and have rich Plains and good for Tillage; full of Trees abounding with wild Apples and others: Though they are of their nature dry, yet they have rain enough, and have many ſweet Waters, and abundance of good Graſs, and great ſtore of Milch-Beaſts; and which is a great Argument of Wealth, both Places are very Populous. On the Confines of theſe Countries F ſtand *Anauth*, a Village otherwiſe called *Borceos*, which lieth on the North-part of *Judea*. The South part of *Judea*, if you meaſure the Length, extends to the Village of the *Arabians*, called *Jordan*: The Breadth reacheth from *Jordan* to *Joppa*: In the midſt thereof is Scituate *Jeruſalem*; ſo that ſome call that City the Navel of the Country. *Judea* alſo bordereth on the Sea-Coaſt, even unto *Ptolemais*. It is divided into eleven Portions: the firſt is *Jeruſalem*, head and chief of all, and above all the reſt, as the Head is above the Body: And the reſt are *Toparchies*. *Gophua* is the ſecond, after that *Acbrabatena*, then *Thamna*, afterwards *Lydda*; alſo *Emmaus*, *Pella*, *Idumea*, *Engadda*, *Herodium* and *Jericho*; beſides theſe, *Jamnia* and *Joppa* command the Places adjoining. Moreover, there is *Gamala*, *Gaulanitis*, *Batanea* and *Trachonitis*, which are Portions belonging to G King *Agrippa*'s Kingdom. This Country beginneth at Mount *Libanus*, and the Fountains of *Jordan*, and reacheth in Breadth to the Lake near *Tiberias*. And in Length it reacheth from *Julias* to *Arphas*; and the Inhabitants are partly *Jews*, and partly *Syrians*.

The Year of the World, 4031; *after Chriſt's Nativity*, 69.

H

CHAP. III.

How Aid was ſent to the People of Sephoris; *and of the Military Diſcipline of the Romans.*

Veſpaſian ſendeth Help to the Sephorites, but filleth *Galilee* with Sword and Fire.

I Have ſpoken of *Judea* as briefly as might be, and with what Countries it is environed. Now *Veſpaſian* ſent help to the Inhabitants of *Sephoris*, to Wit, one thouſand Horſe, and ſix thouſand Foot, *Placedus* the Tribune being their Leader. The Horſe-men divided themſelves into two Companies, and lodged in a great Plain; and the Foot-men I were in Gariſon in the City to defend it, as the Horſe-men did without. Theſe Horſe-men made Excurſions on every ſide, and greatly moleſted *Joſeph*, although he committed no Act of Hoſtility; and alſo ſpoiled all that was without the Cities, and always repulſed the Inhabitants, if at any time they took Courage to revenge themſelves. *Joſeph* ſeeing things in this Poſture, aſſaulted the City *Sephoris*, in hope to take it; but before ſuch time as it revolted unto the *Romans*, he had compaſſed it with ſo ſtrong Walls, that the Romans themſelves could not have taken it, and ſo his hope was fruſtrate: For neither by Force nor fair Means would the *Sephorites* yield to him. Hereat the Romans being angry, troubled the Country more than before; they now neither Night nor Day ceaſed from deſtroying it, but robbed and ſpoiled all they found; and all Men able to K bear Arms they ſlew, and made the reſt their Slaves. Thus all *Galilee* was filled with Fire and Sword, and no Man eſcaped that Calamity; only theſe ſaved themſelves, that fled into the Cities that *Joſeph* had walled.

Titus bringeth a mighty Army into *Judea*.

In the mean time *Titus* came to *Alexandria* during Winter, ſooner than he was expected; and ſo received there the Souldiers that he had ſent for: And having a proſperous Journey, he quickly came to *Ptolemais*; and finding his Father there, to two of the chiefeſt Legions, to Wit, the fifth and tenth, he alſo adjoined that fifteenth Legion that he brought with him, and there followed them eighteen Companies; five out of *Cæſarea*, one Troop of Horſe; and five Companies of Horſe out of *Syria*: Ten of theſe Companies of Foot had in every one of them a thouſand Men, the reſt only ſix L hundred and thirteen; and in every Troop of Horſe, were an hundred and twenty. The Princes that were Allies alſo brought great Aid: For *Antiocus Agrippa*, and *Sohemus*, brought each of them two thouſand Bow-men, and a thouſand Horſe: And *Malchus* King of *Arabia*, brought five thouſand Foot, and one thouſand Horſe; the moſt of his Foot were Archers, ſo that the whole Army, together with the King's Aid, amounted to the number of threeſcore thouſand, Horſe and Foot together; beſides them that followed the Camp, who were a great multitude, and inferiour to none but their Maſters in Warlike Diſcipline. For one cannot too much admire the Romans, who ſo train up their Servants in time of Peace, that they are very fit for War. So that whoſoever well beholdeth their Military Diſcipline, he ſhall perceive that they gained M not this their goodly Empire by Chance or Fortune, but by their Valour; for they do not only then begin to uſe Weapons when they come to fight, but they practiſe Military Diſcipline before they need: And they are not idle in time of Peace, but always practiſe themſelves therein without ceaſing. Their Exerciſes are like War it ſelf, and every Souldier is every day enured to ſome ſort of Weapon, even as though they were fighting againſt the Enemy; ſo that hereby they eaſily endure the burthen and travel of War. For no diſorder makes them forget what to do; neither doth Fear diſmay them, nor Continuance of Fight and War weary and tire them. So that whoſoever they fight againſt, who are not ſo well expert in theſe Affairs as they, they always overcome them: And one may well call their Exerciſes amongſt themſelves, Conflicts without N Blood-ſhed; and their Wars, Conflicts with Blood-ſhed. They are not eaſily overcome at unawares: For in what Enemies-Country ſoever they come, they fight not before they have fortified their Camp about; which they do not raſhly, nor pitch their Tents in mariſh or high places after a diſorderly manner; for if the Place be unequal, they make it plain. And they Proportion their Camp four-ſquare: For they have many Smiths, and all kind of Workmen needful, which ſtill follow the Army, to perform ſuch buſineſs. And in the innermoſt part of the Camp they make Quarters, whoſe outſide reſembleth a Wall, with Towers equally diſtant one from another, and between them Engines of War to caſt Stones, and ſuch-like, that all kind of Shot may be in readineſs. They alſo build four Gates large and wide, both for their Horſe eaſily O to come in at, and alſo for themſelves, if need require, to enter in or iſſue out ſpeedily. Within the Camp, there are Streets, divided by certain ſpaces: In the midſt lodge their

The Diligence and Labour of the Romans in providing things neceſſary for the Wars.

The Order of the Romans.

The Order of the Romans in their Camp.

their

A their Officers, and the *Pretorium*, or General's Tent, is like a Temple; ſo that it ſeemeth
a City, and a Market full of Shops made in an inſtant. There are alſo Seats built
for the Chief Officers to judge of Controverſies, if any ariſe between the Souldiers and
others. All this place, and all things belonging thereto, are made in an inſtant, partly,
by reaſon of the Multitude, partly, by the Induſtry of ſuch as Work: And if need require
they Compaſs it with a Trench four Cubits deep, and as many broad. Thus the
Souldiers encloſed with their Arms, live quietly in their Tents, without diſorder; and
all things are done with good Advice and Prudence; whether they need Water, Corn,
or Wood, they all go to dinner at the time appointed, and all ſleep at once; and a
Trumpet giveth notice when to watch and guard, and nothing is done that is not Commanded.
B In the Morning all the Souldiers come to their Captains to ſalute them, the
Captains go to the Tribunes, and they all to the General, who gives them a Watch-word,
and tells them what he thinks good, and how they ſhall behave themſelves towards
thoſe that are under them; how in Fight to demean themſelves, and when to aſſault,
and when to retire. When they go forth of the Camp, a Trumpet ſounds, and no
Man is idle, but at the firſt notice takes away his Tent, and makes all ready for departure.
Then the Trumpet ſoundeth again, warning them to be ready; and having loaded
their Beaſts with their Baggage, they expect the Sound again, as though they were to
run a Race; and at their departure they burn their Camp, becauſe it is eaſy to build
the like again; and alſo, leſt afterwards it ſhould advantage their Enemies. When the
C Trumpet hath ſounded the third time, which is a ſign to ſet forward, then they haſten
thoſe that are ſlow, leſt they break their Ranks. And a Herald ſtandeth on the right-hand
of the General, asking thrice if they be prepared to fight: And they as often Anſwer
that they are, holding up their right-hand with Courage: And ſo they march on
orderly, every Man keeping his Rank, as though they were ready to give Battel. The
Footmen have a Head-piece, a Breaſt-plate, and a Sword on the left ſide, and on the
right ſide a Dagger. The Footmen guarding the General, have a Javelin and a Shield:
the Reſt are armed with Bucklers and Pikes. Moreover, they carry a Saw, a Basket,
a Fardle, a Hatchet, a Cord, a Sythe, a Chain, and Victuals for three days: So that
the Footmen are as much loaded as the Cattel. The Horſemen carry at their leftſide
D a long Sword, in the right-hand a Dart, and a long Shield hanging againſt the Horſe-ſide,
and a Quiver with three Darts, with broad Edges, which are as big as a Spear;
they have alſo Helmets and Breaſt-Plates like the Foot-men. The General's Horſe-men
that guard his Body, nothing differ from the reſt. That Company always leadeth that
the lot falleth unto. And theſe are the Faſhions of the Romans concerning their War-like
Diſcipline. They never do any thing unadviſedly in Battel, but manage all things
according to Counſel; ſo that they either do not err, or if they do, their fault is eaſily
amended. For they think that bad Succeſs after deliberation, is better than good
Fortune without it; and they think that therein Fortune did but flatter them, to work
them ſome deſpight, by reaſon they did not deliberate: But that which is premeditated,
E although it have ill Succeſs, yet it maketh them wary againſt another time. And none
of them account that good Succeſs, which comes by chance; and every one is comforted
in their Misfortune, if then they took good Advice. By the Military Exerciſes, they do
not only make the Bodies of their Souldiers ſtrong, but their Minds alſo more Couragious:
And their Diligence is the greater by their fear of Puniſhment. For their Laws
are Capital, not only for them that forſake their Order, but alſo for them that commit
the leaſt Negligences; and their Generals are more ſevere than their Laws. Yet their
Rewards of Merit are ſo great, that they ſeem not cruel in puniſhing the faulty. Moreover,
they are ſo obedient to their Rulers, that in Peace they honour them, and in War
the whole Army ſeemeth one Body united together: They keep ſuch good order, and
F are ſo ready to run here or there, and ſo attentive to any Command, ſo diligent to note
Signs made unto them, and ſo quick to labour with their hands, that they are always apt
to execute any thing, and patient to ſuffer Labour. Inſomuch that no number of Enemies,
no Rivers, Mountains, Foreſts, or difficult Places can hinder them from Victory; no not
even the croſsneſs of Fortune: For they think themſelves unworthy the name of *Romans*
if they Triumph not over her too. Therefore ſeeing their Deeds and ruled by Advice
and Council, and their Commandments ſo well executed by the Army, what
marvel is it if their Empire in the Eaſt reach unto *Euphrates*, in the Weſt to the
Ocean, in the South to *Africk*, in the North to the *Rhine* and *Danubius*? ſeeing that
one may juſtly affirm the Poſſeſſion leſs than the Poſſeſſors. This I have ſpoken,
G not ſo much to praiſe the Romans, but to comfort the Conquered, and to terrify
thoſe that deſire Alteration: And perhaps it may inſtruct them who want good

The Year of the World, 4031; after Chriſt's Nativity, 69.

The reverence and obedience of the Roman Souldiers to their Captains.

How the Romans forſake their Camp.

The Armour of the Roman Foot-men.

The Furniture of the Roman Horſe-men.

The Romans attempt nothing unadviſedly, or raſhly.

The Romans grow more diligent by fear.

The obedience of the Romans Soldiers is no ſmall occaſion of their Victory.

How far the Roman Government extendeth.

Diſcipline, and are ignorant of the Manners and Cuſtoms of the Romans in their Military Affairs.

The Year of the World, 4031; *after Chriſt's Nativity*, 69.

CHAP. IV.

How Placidus *aſſaulted* Jotapata, *and was repell'd by the* Jews.

Placidus draweth his Forces againſt *Jotapata*, and being repulſed, flies.

IN the mean time *Veſpaſian* being at *Ptolemais* with his Son *Titus*, prepared all things neceſſary for his Army. But *Placidus* was already entred into *Galilee*, and run through it, where he ſlew almoſt all he had found, who were of the weaker ſort of People incapable of reſiſting. And ſeeing that thoſe of Courage always fled into the Cities that *Joſeph* had fortified, He turned his Forces againſt *Jotapata*, which was the ſtrongeſt of them, thinking it might eaſily be taken by a ſudden Aſſault, and that he thereby ſhould get great Glory and Advantage; becauſe the People ſeeing the ſtrongeſt Cities ſurprized, would not flee to any again. But it fell not out as he expected; for the People of *Jotapata* underſtanding his coming, met him near the Town, and ſuddenly encountering the Romans, being a great multitude, and well diſpoſed to fight, as thoſe that bear Arms for the general ſafety of their Country, and the Lives of their Wives and Children, they put the Romans to flight, and wounded many, though only ſeven were ſlain; becauſe the Romans in flying, kept their Ranks, and were well armed: But the Jews being unarmed, rather truſted to their Darts and Arrows, than come to handy-blows. There were three Jews ſlain, and a few wounded. And ſo *Placidus* when he ſaw himſelf repulſed from the Town, abandoned the Enterprize.

CHAP. V.

How Veſpaſian *invaded* Galilee, *and how at the very ſight of him the Seditious fled.*

Veſpaſian directeth the Romans March.

The *Eagle* by the Romans is held the Enſign of the Empire, and a ſign of Victory.

Joſeph forſaken by his Friends, flies to *Tiberias*.

VEſpaſian deſirous to Maſter *Galilee* himſelf, departed from *Ptolemais*, making ſuch Journies as the Romans are wont to. And he Commanded his Auxiliary Troops, becauſe they were lighter armed, to go before and repreſs the Enemies Incurſions, and ſearch the Woods and Foreſts fit for Ambuſhes, whereby they were to paſs. After them followed part of the Romans Foot and Horſe; and ten Commanded out of every Company, with their Arms and all things neceſſary to make a Camp. After them followed the Pioneers, whoſe Office it was to mend the Ways where they were bad, and to cut down the Woods that were in the way, leſt by bad Way the Army ſhould be retarded. After them he ſent his Baggage, and the Baggage of the Officers under him, with Horſe-men to guard it. And after them he himſelf followed, leading an Army of choice Foot and Horſe: And accompanied with his own Guard of Horſe: For he had out of every Legion 120 Men for his Guard. Next followed thoſe that carried the Engins to batter the Walls of Cities, and other Inſtruments, with the Prefects and Tribunes, guarded with choice Souldiers. After them the Imperial Eagles, which the Romans have choſen for their Standard, becauſe it is the King of all Birds, and is moſt valiant and ſtrong; wherefore they think it a ſign of Dominion and Victory over all them againſt whom they bear it. After theſe ſacred Enſigns followed the Trumpet ſounding in Warlike Manner; and after them the Body of the Army, marching ſix in a Rank, and (as the Cuſtom is) with Centurions by them to keep order. The Servants of each Legion accompanied the Baggage. The laſt Company were Victuallers, Handycraftſmen, and other mercenary People, guarded by Foot and Horſe in great number. Thus *Veſpaſian* with his whole Army came to the Borders of *Galilee*, and there pitched his Camp. He might have paſſed on, but he thought fit by the ſight of his Army to terrify his Enemies, and give them time to repent, if any one would alter his mind before the War began. Yet in the mean time he prepared all things neceſſary for a Siege. The only Rumour of his coming, made many Rebels faint-hearted. For *Joſeph*'s Souldiers who had pitched his Tents a little from *Sephoris*, when they knew that the Enemy approached, and that they were preſently to fight with the Romans, they fled, not only before they fought, but alſo before they ſaw them. *Joſeph* being left with a very few, and knowing that he was not able to abide his Enemies, and that the Jews were diſmayed, and that if he put any truſt in them, they would for the moſt part revolt to the Enemies; for that time abſtained from Battel, and thought to get himſelf out of danger: and ſo accompanied with thoſe that remained with him, he went to *Tiberias*.

CHAP.

A

CHAP. VI.

How Gadara *was beſieged and taken.*

The Year of the World, 4031; *after Chriſt's Nativity*, 69.

V*Eſpaſian* went firſt to *Gadara*, and took it eaſily at the firſt aſſault: For all the able Men and fit for War were fled out of the City. The Romans entring the place, put all to Death without Mercy, partly for the hatred they had conceived againſt the Jews, and partly in revenge of that which had befaln *Ceſtius*. And they burnt the City, and all the Towns and Villages adjoining: Some of which were already deſolate, and B the Inhabitans of the reſt were made Slaves. *Joſeph*'s Preſence in the City, which he had made choice of for his ſafe-guard, filled it with fear. For the People of *Tiberias* thought he would never have fled, if there had been any hope of withſtanding the Romans: wherein they judged not amiſs: for he foreſaw what event the War would have, and that their ſafety conſiſted only in changing their Rebellious minds. He himſelf, though he hoped to obtain Pardon of the Romans, yet had much rather have died, than lived pleaſantly with them againſt whom he was ſent, and ſo become a Traitor to the Country committed to his charge. Wherefore he determined faithfully to write a true ſtate of the Country to the Nobility at *Jeruſalem*, and not to extol the Enemies Forces too much, leſt they ſhould ſay he was a Coward; nor yet put them in any comfort, C leſt perhaps now penitent for what they had done, they ſhould by his Letters be incited to go forward in their rebellious courſe. He deſir'd them preſently to write an Anſwer, whether they thought good to enter into a League with the Romans; or, if they would make War, then they ſhould ſend a ſufficient Army againſt them. And having written to this effect, he preſently ſent Men to *Jeruſalem* to carry the Letters.

Joſeph is afraid of the *Romans*, and writeth to *Jeruſalem.*

CHAP. VII.

D

Of the Siege of JOTAPATA.

V*eſpaſian* was very deſirous to take *Jotapata*, becauſe he knew many of his Enemies were fled thither, and this was the ſtrongeſt Refuge they had. So he ſent before ſome Foot and Horſe, with Pioneers to plain the ways, which were full of ragged ſtones, ſo that it was hard for Footmen to paſs, and altogether unpoſſible for Horſemen. Within four days they effected that which they were commanded, and made a large way for the Army to paſs. On the fifth day, which was the one and twentieth of *March*, *Joſeph* before they came, entered into the City, coming thither from *Tiberias* E to encourage the Jews who were diſmayed. A certain Runaway told *Veſpaſian* that *Joſeph* was come thither, and adviſed him to haſten thither; for if he could take *Joſeph*, he might eaſily take all Judea. Hereat *Veſpaſian* was very glad, and took it as a good Fortune, that the moſt prudent and potent of his Enemies, ſhould (God ſo diſpoſing) put himſelf as it were in hold. And ſo preſently he ſent *Placidus* before with a thouſand Horſemen, and with him *Ebutius*, a Man both Valiant and Prudent: And commanded them to inveſt the City on all ſides, leſt J*oſeph* ſhould privily eſcape from thence. The day after he himſelf followed with his whole Army, and about Noon came to J*otapata*; and leading his Army on the North ſide of the Town, he pitched his Tents upon a Hill ſeven ſtades diſtant for the City: Purpoſely placing himſelf F within the view of his Enemies, that the very ſight of his Army might terrifie them: As it alſo did; for preſently all was in ſuch a fear, that none durſt go out of the City. The Romans being wearied that day, would not aſſault the City; but they beſet the Gates with two Squadrons of Horſe: And a third, that conſiſted of Foot, was placed without to intercept all paſſages, that none of the Jews could paſs any-whither. Hereupon the Jews now in deſparation, took heart; for in War nothing is more forcible than neceſſity. The next day began the Battery, and the Jews kept themſelves in order, and reſiſted the Romans before their Walls. But when *Veſpaſian* ſent all the Bowmen and Slingers, and other Engineers to beat them off from the Walls, and he himſelf with Foot aſſault the Wall in another place where it might eaſily be entred; G then J*oſeph*, accompanied with all his Forces, iſſued out the Town, and aſſaulted the Romans fiercely, and drove them from the Walls with great Courage: Though they themſelves ſuffered as much harm as they did to their Enemies. For as the Jews were

Joſeph comes to *Jotapata* from *Tiberias.*

Jotapata Beſieged.

Nothing more effectual in War, or more deſperate than Neceſſity.

The Year of the World, 4031; *after Chriſt's Nativity,* 69.

A Fight between the Romans and the Jews continued a whole day, and broken off by night.

The Situation of *Jotapata.*

were animated by deſparation, ſo were the Romans with ſhame: Theſe latter had Military H knowledge and ſtrength, and the Jews had deſpair and rage to encourage them. The Fight continued all day even till night; wherein many Romans were wounded, and only thirteen ſlain: And of the Jews there were ſix hundred wounded, and ſeventeen ſlain. The next day alſo they encountred the Romans, and reſiſted them more ſtoutly than before, taking Courage that they the day before had reſiſted them contrary to their expectation. The Romans alſo fought more valiantly, aſhamed as it were of themſelves, in ſuffering the Jews to reſiſt them; thinking withal that they themſelves were overcome, if they did not quickly ſuppreſs their Enemies. Wherefore the Romans for five days together ceaſed not to aſſault the Town, and the Jews ſtrongly repelled them; and neither the Jews feared their Enemies, nor the Romans were diſmayed I with the difficulty of taking the Town. *Jotapata* is almoſt all ſituate upon a Rock, and compaſſed about with deep Valleys, which deſcend ſtreight down like a Wall, ſo that one can ſcarcely ſee the bottom without dazling. There is only one acceſs to it on the North-ſide, where it is ſeated upon a declining Mountain; which *Joſeph* encloſed with a Wall, to the end it might be no paſſage for the Enemies: all the reſt of the City is environed with high Mountains, ſo that it cannot be diſcerned by any before they be very near it; ſuch was the ſtrength of *Jotapata.*

Veſpaſian intends to begin a ſharp Siege.

The Jews break out and beat down the Bulwark.

Joſeph fixeth Stakes in the Ground and faſtneth unto them raw Oxe Hides, to raiſe the Wall, and beat off the Shot.

Veſpaſian determined both to Combat the nature of the place, and the hardineſs of the Jews, and therefore called all his Captains together, and conſulted with them to begin a hot Siege: At laſt they reſolve to rear a Mount in that place where the City was K eaſieſt to be entred. He ſent his whole Army to provide Wood to do it, who cut much on the Mountains near the Town: And great ſtore of Wood and Stone being brought, and having ſet Hurdles before them to bear off the Darts and Arrows, he began to raiſe a Mount: ſo that they received little or no harm by Darts caſt from off the Walls; whilſt others brought earth from places thereabouts, and no Man was idle. The *Jews* caſt continually great Stones, and all kind of Darts upon that what which defended them; which though they pierced not thorow, yet they made a great Noiſe, and terrified the Workmen. Which *Veſpaſian* ſeeing, cauſed all Engins that caſt Stones and Darts, which were in number an hundred and threeſcore, to be placed againſt the Walls to beat the Jews from thence. And ſo they caſt Stones, Darts, Fire, and Arrows in great L abundance; ſo that they not only beat the Jews from off the Walls, but alſo out of the reach of their Shot; for both the *Arabian* Archers, and thoſe that uſed Slings and Darts, and all the Engins continually played upon them. For all this the Jews reſted not, but running out in Companies, they pull'd down the Sheds which defended the Workmen, and then aſſaulted them having no defence: And when they had beaten them away, deſtroyed and fired all that the Romans had wrought for their own defence and ſafeguard. At laſt *Veſpaſian* perceived that theſe damages happen'd, for that there was ſome ſpace left between all theſe Works, whereby the Enemies had acceſs to do them ſuch harms: Wherefore he united them together, and ſo hindred the Excurſions of the Jews. When the Mount was almoſt made, and the Towers upon it finiſhed, *Joſeph* M ſhunn'd to do nothing for the ſafe-guard of the Town, called all Workmen neceſſary together, and commanded them to build a Wall there higher than the Romans Work; but they ſaid, it was impoſſible for them to work, for the number of Darts in that place. Then *Joſeph* made this device to defend them: he fixed ſtakes in the ground, and faſtened to them Hides of Kine and Oxen new ſlain, by which they were defended from ſhot and fire; ſo that labouring Night and Day they raiſed the Wall twenty Cubits high, erecting alſo upon it many Towers; and by this means they made a ſtrong defence. The Romans, who before thought themſelves ſure of the Town, were now greatly diſmayed, both by this device of *Joſeph*, and alſo by the hardineſs of the Jews. N

CHAP. VIII.

Of the Siege of Jotapata *by* Veſpaſian, *and the diligence that* Joſeph *uſed; and how the Jews made Salleys upon the Romans.*

THis Stratagem, and the Courage of the Jews, greatly moved *Veſpaſian*: For now they receiving Courage from that defence, made Aſſaults upon the Romans of their O own accord, and every day skirmiſhed, running out in Companies, and like Thieves, taking away whatſoever they lighted upon; and what they could not carry way, they ſet

The Year of the World, 4031; *after Chriſt's Nativity*, 69.

A ſet on Fire. At laſt, *Veſpaſian* would not permit his Souldiers to fight any longer, but determined to take it by Famine, and either to make them come and yield themſelves for lack of Food, or if they held out, to famiſh them: Conceiving that it would be more eaſie to take it by force, if ceaſing a while from aſſaulting it, he afterwards ſet upon it when their Caſe were more deſparate. Wherefore he commanded all paſſages to be kept, that none could go out of the City; but they had great ſtore of Corn, and of all other things elſe, except Salt and Water, whereof they ſtood in great want: for there is never a Fountain in the City, and they have little Rain in Summer, ſo that the Inhabitants were in great diſtreſs; for there was hardly any Water left in the City. B *Joſeph*, perceiving there was abundance of all things elſe, and that the Citizens were valiant, as alſo the Siege like to continue long, he gave to every one Water in meaſure, with which they were not contented, thinking it as good to want altogether, as to have it in that manner; and now they begun to faint, and refuſe to labour. The Romans perceiving this, being upon a high Hill, over againſt the place whither all the Jews came together to receive Water, they with their Shot killed many that came thither, inſomuch that *Veſpaſian* hoped that within ſhort time their Water would be ſpent, and they conſtrained to yield. But *Joſeph*, to fruſtrate their hope, commanded a great many Garments to be laid in Water and hanged upon the Walls, ſo that the Water might run down on every ſide. When the Romans ſaw this, they were much ſurpriſed, imagining C that they would not waſte ſo much Water in Mockery, if they wanted Water to drink; wherefore *Veſpaſian* no longer hoping to win the City by Famine, purpoſed to aſſault it again by Force. The Jews were very glad of this: And being in manifeſt danger, rather wiſh'd to be ſlain, than periſh through Hunger or Thirſt. *Joſeph* deviſed alſo another way to get Water out of the Country. There was a little Valley out of the way, and therefore not regarded by the Romans; by this way *Joſeph* ſent Men into the Country to his Friends, for ſuch things as the City wanted, commanding them when they came near the Watch-men, to hide and cover themſelves with hairy Skins, that the Watch-men might think them to be Dogs: And this he uſed a good while, till D at laſt the Watch-men perceived it, and ſo ſet a Guard there to ſtop the Paſſage. When *Joſeph* perceived the City could not hold out long, and fearing his own Life if he ſtill continued there, he conſulted with the chief of his Officers how he might flee. But the People diſcovering his Intent, flocked about him, and beſought him to take pity upon them, and not forſake them, who had no hope but in him; affirming, that for his ſake they were all Couragious and Bold to Fight; and if they were taken, yet he would be a comfort to them, and that it did not become him to fly from his Enemies, nor forſake his Friends, nor, as it were, leap out of a Ship ſhaken with a Tempeſt, into which he came when the Seas were calm; for ſo by this means the City would ſoon be loſt, and he once gone, no Man afterward could or durſt reſiſt their Enemies, for in him was all their hope.

Veſpaſian reſtraineth his Soldiers from fight, and beſiegeth the City.

Joſeph delivers his Souldiers Water by meaſure.

Joſeph's Stratagem.

Another Policy of *Joſeph*.

The People beſeech *Joſeph* that he would not forſake them.

E *Joſeph* kept it to himſelf, that his purpoſe was to Work his own ſafety: And told them, the thing which he intended was for their good: And that though he ſtayed ſtill in the City, he could do them little good: And if the City ſhould chance to be taken, then he and they were like to periſh; but if he were abroad and not beſieged, he could do them great Service, for he would preſently aſſemble all the People of *Galilee*, and come againſt the Romans, and ſo raiſe the Siege: Whereas now ſtaying with them, he ſaw not wherein he did them any good, but rather incited the Romans againſt them, making them more earneſt to take the Town than they would be, only becauſe he was there, that they might take him; but if they knew once that he was fled, they would not then be ſo earneſt in the Siege. *Joſeph* herewith could not perſuade the People, but they F flocked faſter about him, and both young and old of all ſorts came and proſtrated themſelves at his Feet, weeping, and beſeeching him to take ſuch hap as ſhould befal them, whether it was good or bad; not for that they envied his eſcape, but for that they hop'd they ſhould receive no harm if he remained with them.

Joſeph's Prudence.

Joſeph conſidering with himſelf that if he ſtayed with them voluntarily, he granted their requeſt, and if he denied, he feared they would force him; therefore being partly moved with Compaſſion, he determined to ſtay: And being now, as all the City was, deſperate, he told them that now it was time to fight, ſeeing there was no hope of ſafety; and that it was a glorious thing to ſpend their Lives honourable, and by ſome noble Act to leave a remembrance unto their Poſterity of their Valour. And ſo iſſuing out G of the City, with the moſt Valiants among them, when he had killed the Watch-men, at the firſt encounter he came even to the Romans Tents, and tore the Skins that their Tents were made of, and fired others, and their Engines: And ſo he did the ſecond and

Joſeph ſtays in *Jotapata*.

Where there is no hope of help, there War is the laſt Remedy.

The great Courage of the Jews in their extreme Deſperation.

The Year of the World, 4031; *after Chriſt's Nativity,* 69.

The audacious Courage of the Jews in their extream Deſparation.

The Jews with their Slings are repulſed by the *Arabian* Archers.

and third day, and for certain days and nights afterward never ceaſed. When *Veſpaſian* H perceived the Romans greatly endamaged by ſuch Sallies, and very loth to fly for ſhame, and not able to follow them, being ſo loaded with their Armour, and that the Jews always did ſome exploit before they retired themſelves into the City, he gave command to his Souldiers to leave the Aſſault, and not fight againſt Men who deſired to die: Becauſe no Men were more couragious than the deſperate; and that if they found none to aſſail, their Courage would ſoon be laid, like a Flame of Fire, when the matter that nouriſheth it is conſumed. That the Romans muſt ſeek Victory more warily, for that they fought not for neceſſity, but only to increaſe their Dominions. After this, oftentimes they beat the Jews by the *Arabian* Archers, and with Slings and Darts, and other Shot which never ceaſed. But ſo ſoon as they were without the danger of ſhot, they I more furiouſly aſſailed the Romans, ſparing neither Life nor Limb, but continually fought by turns, and every one of the City aſſiſted them that ſo laboured.

CHAP. IX.

How Veſpaſian *battered the Walls of* Jotapata *with a Ram, and other Warlike Engines.*

A Ram.

Joſeph's Device how to break the force of the Ram.

Joſeph burnt the Engines, and turneth off the Romans.

Eliazar's Strength and Courage.

V*Eſpaſian* thinking himſelf as it were beſieged, both in regard of the long time K which he had continued the Siege, and alſo of the divers Sallies and Excurſions of the Jews; and having now almoſt raiſed the Rampiers as high as the Wall of the City, determined to batter them with a Ram. A Ram is a huge Beam like the Maſt of a Ship, whoſe end is armed with ſtrong maſſy Iron, and made in the form of a Rams Head; whence it takes its Name, becauſe it butteth Walls, as a Ram butteth with his Head. It hangeth on another Beam with Ropes, like the Beam of a pair of Ballances: The Beam it hangeth on lying acroſs, is held up with two Props, which being drawn back by force of many Men, and then jointly with all their Forces ſhov'd forward, it ſtriketh the Wall with the Head of Iron: And there is no Wall nor Tower ſo ſtrong, but though it abide the firſt Stroke of the Engine, yet can it not hold out long. The General L of the Romans thought good to uſe this means to take the City by force, for that the Siege was dangerous, by reaſon that the Jews never reſted, to which end the Romans with all kind of Shot endeavoured to beat the Jews from off the Walls that made any Reſiſtance: And the Archers and they that uſed Slings, were hard by: And when they ſaw that none of the Jews durſt come upon the Walls, they applied the Ram to them; and covered it above with Hurdles and Skins, both for to defend themſelves and the Engine. At the firſt Stroke the Walls were ſhaken, ſo that the Citizens cried as though the Town had been already taken. *Joſeph* ſeeing them ſtill beat one place, and that preſently the Wall would fall, deviſed a way to reſiſt the Force of the Ram, he filled Sacks with Chaff, and let them down off the Wall juſt againſt that Place where M the Ram ſtruck ordinarily, and ſo brake the Force of the Blows, the Looſneſs of the Chaff making no Reſiſtance, but drowning or abating the Violence of the Stroke. By this Invention the Romans were retarded: For whitherſoever they brought the Ram, thither did they upon the Walls alſo remove the Sacks of Chaff, and brake the Force thereof; till at laſt the Romans alſo deviſed a way to cut the Sacks, by making long Poles, and binding Sithes to the end of them, and ſo they cut theſe Sacks of Chaff. And the Ram ſhook the Wall, which being newly built, was not ſtrong enough to reſiſt. Then *Joſeph* and his Souldiers ſought to help themſelves by Fire, and ſo they fired all that was made of dry Wood in three ſeveral places; and with all the Engines, and Mounts of the Romans, who now had enough to defend themſelves, becauſe they were N aſtoniſh'd at the Valour of the Jews; every one having Work enough to ſecure himſelf againſt the Fire, which ſeizing upon dry matter with Brimſtone and Pitch, wonderfully increaſed, ſo that in one hour's ſpace, it conſumed all the Works that the Romans had made with ſo great labour. There was an Action of a Jew one *Sampſon* of *Eleazer*, which deſerves Eternal Memory; The Man was born at *Saab* in *Galilee*. He took up a great Stone, and caſt it down with ſuch force upon the Ram, that he brake off the head thereof; and nothing fearing, leapt down amongſt the midſt of the Enemies, and brought the head away to the foot of the Wall, where being unarmed, and as it were a Mark for his Enemies to ſhoot at, he received in his Body five Arrows; and as tho' he had not felt them, he got up the Wall again, where, that all might ſee him, he boldly ſtood ſtill, till through Grief of his O Wounds, having the head of the Ram in his Arms, he fell down. Next to him two brethren of

Ramath

The Year of the World, 4031, *after Chriſt's Nativity*, 69.

A Ramath in *Galilee* ſhewed themſelves valiant, named *Netiras*; and *Philip*, who aſſaulted the tenth Legion of the Romans with ſuch Violence, that they broke their Ranks, and put all to flight that endeavoured to withſtand them. At the ſame time *Joſeph*, and a good number with him, took Fire and burnt the Engines, Works and Huts of the fifth and tenth Legions, and thoſe that followed him deſtroyed all Engines, and other Matter that was left. In the Evening the Romans again erected the Ram againſt that part of the City which before they had beaten: And one of the Jews ſhot an Arrow from the Wall, and wounded *Veſpaſian* in the ſole of the Foot; yet the Wound was not great, for that the force of the Arrow was ſpent before it came to him, having come a great way off.

Netiras and *Philip*'s Valour againſt the Romans.

Veſpaſian wounded in the ſole of the Foot by an Arrow.

B This Fact greatly troubled the Romans, who ſeeing *Veſpaſian* bleed, preſently ſpread the News through the whole Army, and almoſt all of them came running to ſee their General, and eſpecially *Titus*, who feared his Father's Danger. But *Veſpaſian* preſently freed the Army from all Preturbation, and his Son *Titus* from Fear: For, diſſembling the Grief of the Wound, he ſhewed himſelf to all that were ſorrowful for him, and incited them to fight againſt the Jews more earneſtly than before. Whereupon every one as it were to revenge their General, deſpiſed all Danger, and aſſaulted the Walls, exhorting one another. *Joſeph* and his Aſſociates, notwithſtanding many of them were killed with Shot, Darts and Arrows, yet forſook not the Walls, but with Fire and Sword, and Stones, fiercely aſſaulted them, that, being defended with Hurdles, C battered the Walls with the Ram; but to little purpoſe: For they were continually killed by their Enemies, becauſe they could not ſee them: But their Fire made ſuch a Light, as though it had been day, ſo that the Romans eaſily perceived whither to direct their Shot. And for that their Engines were not perceived afar off, the Jews could not defend themſelves from the Arrows and Stones that were ſhot againſt them, by which means many of them were ſlain, and the Tops and Corners of the Towers beaten down. And many that were behind, were ſlain by force of thoſe Stones; ſo that any Man may perceive of what force that Engine is, by that which hapned that Night. For one that ſtood near *Joſeph* on the Wall, was ſtruck with a Stone, and his Head carried from his Body, by violence of the blow, three Furlongs off, as though it had been caſt out of a D Sling: And the next day a Woman, great with Child, was ſtruck on the Belly with one of thoſe Stones, and the Child carried forth of her, from the place where ſhe was ſtruck, three Furlongs; ſo great was the Force of this Engine. Thus the Violence of the Engines was moſt terrible, and likewiſe the Noiſe of Darts, Arrows, and other Shot. Many were ſlain on every ſide, and the Bodies of thoſe that were killed being daſh'd againſt the Wall made a great Noiſe: And within the City was heard a pitiful Lamentation and Weeping among the Women; and without a heavy Mourning and Cry of them that were wounded to Death; and all that part of the Wall where the Fight was, flowed with Blood: So that now the multitude of dead Bodies had ſo filled the Ditch before the Wall, that the Romans might eaſily paſs over into the City; and the Mountains about ecchoed with the Cries of the Citizens: And all that Night long E nothing wanted, that either might by the Eye or Ear more Terror. Thus many ſtoutly fighting for *Jotapata*, died moſt valiantly; many alſo were ſore wounded: And notwithſtanding the Wall was continually battered, yet it was almoſt Morning before it fell, being all Night long beaten with the Ram. And then they of *Jotapata* repaired the Breach with indefatigable Labour, before the Romans could ſet up a Bridge to enter it.

The War renewed againſt the Jews.

The Force of the Roman Darts.

F

CHAP. X.

How Jotapata *was again aſſaulted.*

THE next day in the Morning *Veſpaſian* brought his Army to enter the Breach, having given them but little reſt after their whole Night's Labour: And deſirous to make the Jews, that defended the Breach, forſake their Station, before ſuch time as he entred, he took the moſt valiant of his Horſe-Men, and diſmounting them, being armed from Head to Foot, and placed them in three Ranks; that they being ſo armed, might beſiege round that part of the Wall that was battered, having long Pikes in their Hands, G ſo that as ſoon as the Bridges were ſet, they might firſt enter the Breach. After them he placed the ſtrongeſt of his Foot; the reſt of his Horſe he ſet round about the City upon

Veſpaſian leadeth on his Army to enter the City.

The Year of the World, 4031; after Christ's Nativity, 69.

Joſeph's ſubtil Policy

upon the Mountain, to the end that none might eſcape. After the Foot-Men he com- H manded Archers to follow with their Arrows ready in their Hands, and them that uſed Slings alſo and other Engines for Shot. And he cauſed others to ſcale the Walls, where they were not battered, to the intent that the Townſmen, buſied in reſiſting them, might leave the Breach unmanned; and the reſt being wearied and oppreſt with the thickneſs of the Shot, might be forc'd to forſake their ſtanding. But *Joſeph*, perceiving his Intent, placed the old Men and Children, and thoſe that were already wearied, upon thoſe parts of the Walls that were not battered: And himſelf with the ſtouteſt of the City went to defend the Breach; and he placed ſix Men before them whom he choſe out, himſelf being one of them, to ſuſtain the firſt brunt of the Enemies Aſſault: Commanding them likewiſe to ſtop their Ears to the end that they might not I be terrified with the Cries of the Army, and to cover themſelves with their Shields againſt the Darts and Arrows; and give back a little, till ſuch time as the Archers Quivers were emptied; and if ſo be that the *Romans* ſhould offer to make Bridges, then they employ all their Courage to repel them: And now fight, not to defend, but as it were to revenge their Country, being in a manner already loſt; and make thoſe feel the Effects to their juſt Fury, whoſe Cruelty would doubtleſs, after the taking of the Place, ſhed the Blood of their Fathers, Children, and Wives: Such were the Orders which *Joſeph* gave.

The Cries of Women and Children in the Battel.

In the mean time, the weaker Multitude, Women and Children, ſeeing the City compaſſed about with three Ranks of Horſe-Men, and the *Romans* with their Swords drawn preſſing againſt the Breach, and all the Mountains about ſhining K with their Enemies Weapons, and the *Arabians* ready to let fly a Shower of Arrows: They cried out as though the City were already taken; ſo that a Man would have judged them already under their Enemies Swords, and not only in danger to fall into their hands. Wherefore *Joſeph* commanded the Woman to their Houſes, leſt their Cries ſhould diſmay his Souldiers; willing them likewiſe to keep ſilence, and threatned them if they did not: And ſo he marched to the Breach, which place fell to his lot: He gave not much heed to them that ſought to ſcale the Walls, but only minded what effect the terrible Storm of the Enemies Arrows would produce.

The War of the Romans with the Jews upon the Bridge.

As ſoon as the Trumpets began to ſound, the Air became obſcured with the multitude of Arrows. *Joſeph*'s Companions remembring the Charge given them, ſtopped their L Ears, and covered their Bodies againſt the ſhot of Arrows. And as ſoon as the Bridges were ſet againſt the Wall, preſently they fell on; and before the Romans could enter upon them, they repel them back with great Prowеſs and Courage, which the Greatneſs of the Danger did not abate but increaſe, ſo that they did not give one foot back, till either they kill'd or were killed. But the Jews had not any freſh Men to ſecond thoſe that were tired; and the Romans, ſtill as they were wearied, ſent freſh Supplies, and joining together their long Shields, exhorting one another, they became as it were a Wall of defence invincible; and the whole Army like one Body, beat back the Jews, and ſo ſet foot on the Walls.

The Jews pour ſcalding Oil upon the Romans.

Joſeph, in this deſperate caſe, deviſed a new way to repel this preſent Danger: He commanded the Jews to fetch ſcalding Oil, which they had M ready, and pour it upon the Romans, and alſo caſt the Pans upon them. This Device broke the Body of the Romans, ſo that through great pains they fell from the Wall: For the ſcalding Oil eaſily got between their Fleſh and Armour, and ſcorched them like Fire, being eaſily heated, and long continued hot by reaſon of the Fatneſs. The Romans being loaded with Helmets and Breaſt-plates, could not retire ſo nimbly as was requiſite: So that ſome leapt down off the Bridge, and others died of the pain; others would fain have retired themſelves, but could not, becauſe their Enemies followed them ſo hard. But neither the Romans wanted Virtue and Valour in adverſe Fortune, nor the Jews Prudence. For the Romans, notwithſtanding they were in intolerable Pain, being ſcalded with hot Oil, yet they freſhly aſſaulted them that hurt them, deſirous to N ſhew their Courage. Then the Jews uſed another Device to make them retire: For they poured boiling Fenugreek upon the Bridge, ſo that they ſlid down: And neither they that would have fled, nor they who ſtrove to aſſault the Jews, could ſtand upon their Feet, it was ſo ſlippery; and many falling down upon the Bridge, were by their own Company trod to Death; others ſlid down upon the Rampier; and always as they fell, the Jews ſtruck them: And when the Romans were retired from the place, ſo that now they were not forced to handy-blows, they had leaſure to ſhoot Arrows and Darts againſt them.

The Romans retire without obtaining their purpoſe.

When *Veſpaſian* ſaw that his Men in the Fight endured much Miſery, towards Evening he cauſed them to retire, many being ſlain, and more wounded, only ſix Men of *Jotapata* were ſlain, but above 300 wounded: This Fight O was upon the 20*th* day of *June*. But after *Veſpaſian* had comforted his Souldiers for

that

A that which had hapned, perceiving that they were enrag'd, and deſired to fight to revenge themſelves, ſo that they needed no Exhortation; he raiſed the Rampier higher, and erected three Towers 50 Foot high, covering them aloft with Iron, that ſo by reaſon of their Weight they might ſtand ſtedfaſt, and not be conſumed by Fire; theſe he placed upon the Rampier, and in them Archers, and Men that caſt Darts, and ſuch like: Who not being perceived of them that were upon the Wall, by reaſon of the highneſs of the Towers, and the Covering thereof, eaſily wounded them who ſtood thereon. So the Jews when they could not avoid the Arrows, nor be revenged upon them whom they could not ſee, nor yet fire the Towers, being covered with Plates of Iron, forſook the Walls; yet they always encountred with them who ſought to enter. B Thus the People of *Jotapata* reſiſted, notwithſtanding that many every day were ſlain, and that they did their Enemies no harm without great danger to themſelves.

The Year of the World, 4031; after Chriſt's Nativity, 69.

Veſpaſian erecteth higher Plat-forms and Towers. The Citizens of *Jotapata* valiantly ſuſtain the Siege.

CHAP. V.

How Japha *was taken by* Trajan *and* Titus.

AT this time *Veſpaſian* underſtood that *Japha*, a City near *Jotapata*, minded to rebel, C encouraged thereunto, for that they heard how they of *Jotapata* had held out contrary to all expectation: Wherefore he ſent thither *Trajan*, Governour of the tenth Legion, and with him two thouſand Foot, and a thouſand Horſe: Who finding the Town able to reſiſt, and the Inhabitants prepared for Fight, and marched out to meet him, (for the Town being by Scituation ſtrong enough, was alſo compaſſed with a double Wall) he fought with them, and after a while put them to flight, and in the purſuit enter'd with them at the firſt Gate: Which the Citizens perceiving, ſhut the ſecond Gate, not ſuffering their own Citizens to enter in, leſt the Enemies alſo ſhould ruſh in with them, as they had done into the firſt Gate. Truly, God gave this Victory unto the Romans; and his Will it was, that moſt of the valiant Men of the City ſhould D have their own Gates ſhut upon them, and ſo fall into their Enemies hand, who were moſt greedy to deſtroy them. Many of them came to the Gates, and called thoſe that kept them by their Names, pitifully intreating that they might come in: Which while they were kept out, were butchered like Sheep, being incloſed between two Walls; their own Citizens having ſhut one Gate upon them, and the Romans the other: And many, thus incloſed, periſhed by their own Fellows Swords; and an infinite number by the Rage of the Romans, having no Courage to reſiſt and revenge themſelves. For the In humanity of their own Citizens, and Terror of their Enemies together, utterly diſcouraged them; and ſo they died all, in number 12000; curſing not the Romans, but the Jews their own Country-Men. *Trajan*, thinking that the City was now deſtitute E of Fighting Men; or if they were within, that they durſt not reſiſt being thus terrified, reſerved the taking of the City for the General, and ſent Meſſengers to him, requeſting him to ſend his Son *Titus* to accompliſh the Victory. *Veſpaſian* fearing that yet there would be ſome reſiſtance, ſent *Titus* with 500 Horſe and a thouſand Foot, who haſtning thither, placed *Trajan* on the left-ſide of the Town, and himſelf on the right: So the Romans on every ſide ſcaled the Walls; and the *Galileans*, having a while reſted, at length left them. Then *Titus* and his Followers leaping down, got into the City, and began a vehement Fight with them that were aſſembled therein, ſome valiantly iſſuing out of the narrow Streets, and aſſaulting them, and the Women caſting ſuch things as they could get, upon the Romans, from the Tops of their Houſes; and F thus then they held Battel ſix hours. When their Fighting Men were all ſlain, then the old Men and Children, and all the other Company, both in the Streets and in their Houſes, were ſoon diſpatch'd, that none of them were left alive, ſave only Infants, who with the Women were led Captives. The number of them that were ſlain, both in the City and in the firſt Conflict, amounted to 15000, and the number of thoſe that were led into Captivity, were 1130. This Maſſacre of the Galileans hapned the 25 day of *June*.

The taking of *Japha* by *Trajan*.

The Jews ſhut up by the Romans between two Walls are ſlain.

12000 Jews ſlain.

Titus with his Forces comes to *Japha*.

A ſharp Skirmiſh within the Town between the Galileans and the Romans.

G

The Year of the World, 4031; *after Chriſt's Nativity*, 69.

CHAP. XII.

How Cerealis *Conquered the* Samaritans.

The Aſſembly of the *Samaritans* on the Mountain *Garizim*.

THe *Samaritans* alſo were Partakers of the ſad Effects of this Bloody War. They aſſembled themſelves together upon Mount *Garizim*, which they accounted a ſacred Place. But this Aſſembly gave cauſe to believe, that not warned by their Neighbours Harms, nor with any Advice or Judgment, conſidering their own Infirmity, and the Romans Power, they began to be tumultuous, *Veſpaſian* foreſeeing this, thought good to prevent them: and though all the Region of *Samaria* had Roman Gariſons in it, yet the great Multitude aſſembled, made it reaſonable to fear them. Wherefore he ſent thither *Cerealis*, the Tribune of the fifth Legion, with ſix hundred Horſe, and three thouſand Foot. *Cerealis* thought it not the beſt way to go unto the Mountain, and attack the whole Multitude there, who were ſo numerous, but he commanded his Souldiers to beleagure the Mountain about, at the Foot thereof, and to keep there all the Day. There happened at that time a vehement Heat, and the *Samaritans* wanted Water. It was then Summer, and the People had not provided themſelves with Victuals, ſo that many, in one day only, for want of Drink, died of Thirſt: Others preferring Death before the Miſery they endured, fled to the Romans: Of whom *Cerealis* learned that thoſe that yet remained on the Mount, were even diſheartned by the Miſery they endured. Where he aſcended the Mountain, and compaſſed about the Enemies with his Army, he firſt exhorted them to yield, and promiſed them all their Lives if they would caſt down their Weapons: But nothing prevailing with them, he ſet upon them, and killed them all in number 11600. This was done the 27*th* day of *June*. Theſe were the Miſeries that befel the *Samaritans*.

Want of Water in the Mountain *Garizim*.

11600 *Samaritans* ſlain.

CHAP. XIII.

How JOTAPATA *was taken.*

A Fugitive certifieth the weak eſtate of the Citizens of *Jotapata*, and how few they were.

THE Citizens of *Jotapata* having endured this hard Siege, beyond all expectation, ſeven and forty days; the Romans Mounts were now raiſed higher than their Walls. On the ſame day one of the City fled to *Veſpaſian*, and told him in what caſe the City ſtood, and how few Citizens were left, and that with daily Watching and Fighting they were far ſpent, ſo that they were not able to reſiſt any more, and that they might be taken by Policy if they were followed: For in the laſt part of the Night, being weary, they ceaſed from their Labour, and ſlept till the Morning: Wherefore he perſuaded *Veſpaſian* to aſſault them at that time. But *Veſpaſian* knowing how faithful the Jews were one unto the other, and how they contemned all Puniſhment, gave little Credit to this Runaway: For a little before, one of *Jotapata* being taken, could not by any Torments be compelled to confeſs or diſcloſe the Eſtate of the City: The Fire nothing moved him, and ſo at laſt he was crucified, laughing and ſcorning Death. Yet a probable Conjecture which he had, perſuaded him to give ſome Credit to this Traitor's Words: And for that he knew no great Harm could befal him, if he ſo aſſaulted the City as the Traitor adviſed, he commanded the Man to be kept, and put all his Army in readineſs to aſſault the Town. At the Hour appointed, he made towards the Wall with Silence. *Titus* march'd firſt, accompanied with one *Domitius Sabinus*, a Tribune, and ſome choice Men of the fifteenth Legion: Who killing the Sentinals, entred into the City; and after them entred *Sextus Cerealis* and *Placidus*, with their Companies; ſo the Caſtle was taken, and the Enemies were in the midſt of the Town; and it was fair day-light, and yet the Towns-Men knew nothing, being now faſt aſleep after their great Labours and Watchings; and they that watch'd could ſee nothing, there was ſo thick a Miſt by chance that Morning, and the reſt never wakened till Death was at their Door, and that they perceived their Calamity and Deſtruction. The Romans mindful of all that had befallen them in the time of the Siege, neither ſpared nor pitied any one; but driving the People out of the higher part of the City into the lower, they Maſſacred them all. They that would have fought, could not for the Narrowneſs of the place; and ſo being cumbred for want of Room, and ſliding down the Banks for haſt, their

The Romans enter the City whilſt the Jews ſleep.

The Romans have neither Mercy nor Compaſſion.

A their Enemies ſtill purſuing them, they were eaſily ſlain. Many of *Joſeph*'s Guard ſeeing they could not fight, gathered themſelves together in a Corner of the City, and ſlew themſelves, that the Romans might not kill them. But ſome of the Watch-men, who firſt perceived the City to be taken, fled into a Tower, and reſiſted a while, (this Tower was ſituate in the North-ſide of the City) and at laſt being invironed with their Enemies, towards Evening yielded, and offered themſelves to be ſlain. The Romans might have boaſted that this Victory had been gained without Blood-ſhed on their part, had not *Antonius* a Centurion been ſlain treacherouſly: For one of them who fled into the Caves, (as many did) requeſted *Antonius* to give him his Hand, in token that he might come out ſafe and without danger: Which he doing unadviſedly, the Jew with a Spear B ſtruck him in the Flank, whereof he preſently died. The Romans hereat enraged, that day ſlew all the People they found; and the days following they ſearch'd all the ſecret Places, and drew thoſe out of the Caves and Dens that fled thither, and ſlew all but Women and Infants: So that they took away a thouſand and two hundred Captives; and the number of them who were ſlain during the Siege, and at ſuch time as the City was taken, amounted to forty thouſand. *Veſpaſian* commanded the City to be deſtroyed, and the Caſtles to be burnt. Thus *Jotapata* was taken the 13*th* Year of *Nero*'s Reign, on the firſt of *July*.

The Year of the World, 4031; *after Chriſt's Nativity*, 69.

The Fight of the Jews with the Romans in the Tower.

Antonius ſlain by a Jew treacherouſly.

40000 Jews periſh during the Siege, and in the former Battel.

C

CHAP. XIV.

How Joſeph *was taken, and how he redeem'd his Life with Deeds and Words.*

BUT eſpecially above all others, the Romans made diligent ſearch for *Joſeph*, both for the Animoſity they had againſt him, and alſo becauſe *Veſpaſian* had a great deſire to get him into his hands; conceiving, he being taken, the greateſt part of the D War would be ended: So they ſought him among the dead, and amongſt thoſe that were hid; but he (Fortune favouring him) when the City was taken, eſcaped from the midſt of his Enemies, and leapt into a deep Well, which had a large Cave on the one ſide, (which they above could not perceive) where he found forty of the braveſt of his Men, who had Proviſion there for many days. There in the day-time he lay hid, and in the night he went forth to ſee if he could eſcape; but perceiving that all places about were diligently watch'd for to take him, he return'd again into the Cave, and lay there two days; the third day a certain Woman that had been with them in the Cave, diſcovered him. Then *Veſpaſian* ſent two Tribunes to him, to promiſe him ſafety, and bring him before him; the Tribunes Names were *Paulinus* and *Gallicanethus*. But *Joſeph* would not accept the Offer, fearing that becauſe he had been the Author of all E the Evils that the Romans had endured, they ſought him out to puniſh him; till *Veſpaſian* ſent *Joſeph Nicanor*, the third Tribune, one of *Joſeph*'s Acquaintance. *Nicanor* recounted to him how mild the Romans were towards them whom they had Conquered, and that the Roman Generals rather admired him for his Vertue, than hated him. Moreover, that his General intended not to puniſh him, which if he pleaſed, he might do, (whether he yielded himſelf or no) but to ſave him, being ſo valiant a Man: Adding alſo, that if *Veſpaſian* meant ill, he would never have imployed his Friend in ſuch a Meſſage, to uſe Friendſhip (ſo noble a Vertue) to ſo evil a Purpoſe as to Work Treaſon; and that he, though *Veſpaſian* had been ſo minded, would never have conſented to have betray'd his Friend *Joſeph*. For all *Nicanor*'s Words, he ſtill heſitated, as unreſolved F what to do. Whereat the Roman Soldiers being angry, began to caſt Fire into the Cave: But *Veſpaſian* hindred them, being deſirous to take *Joſeph* alive. *Nicanor* ceaſed not to entreat him; and he perceiving how his Enemies began to be enraged, and calling to mind the Dreams he had had, wherein God had fore-ſhewed him all the Jews Calamities, and what happy Succeſs ſhould befal the Romans, (for he could interpret Dreams, and whatſoever God obſcurely ſhewed, being inſtructed in the holy Books of the Prophets, and himſelf a Prieſt, as his Parents were) being as it were now filled with the Spirit of God, and the Dreams and Viſions coming into his Mind, he prayed ſecretly to God after this manner: *O great Creator of the Univerſe, ſeeing it pleaſes Thee to ruin the Nation of the Jews, and to ſend all good Fortune to the Romans, and* G *that Thou haſt choſen me to foretel future Events, I ſubmit to thy Will, and render my ſelf to the Romans to ſave my Life, proteſting, that I mean not to go to them to play the Traitor to my Country,*

Joſeph leaps into a deep Trench, and lieth hidden in a Cave.

Veſpaſian by Tribunes ſends *Joſeph* aſſurance.

Joſeph's Dream of the Slaughter of the Jews.

Joſeph filled with the Spirit of God, ſecretly prayeth.

The Year of the World, 4031; *after Chriſt's Nativity,* 69.

Joſeph conſents to *Nicanor.*

Country, but as thy Miniſter. And having thus ſpoken, he yielded himſelf unto *Nicanor*. But they who were in the Cave with *Joſeph*, perceiving that he yielded himſelf to the Romans, flocked about him, and cried out, *What is become of all our Love for our Laws? Where are thoſe generous Souls and true Jews, to whom God when he created them, inſpired ſo great a Contempt of Death? Art thou, O* Joſeph, *ſo deſirous to live, as to become a vile Bond-ſlave? How ſoon haſt thou forgotten thy ſelf? How many haſt thou perſuaded to embrace Death for the ſake of their Liberty? Truly, thou haſt but a ſhadow of Valour and Prudence in thee, if thou doſt hope that they will ſave thy Life, againſt whom thou haſt ſo behav'd thy ſelf; or, if they would ſave thee, to deſire Life at their hands. But ſeeing the Romans Offer hath made thee forget thy ſelf; yet we, to preſerve the Honour and Credit of our Country, will lend thee our Arms and Swords, and ſo if thou beeſt willing to die, die like the General of the Jews: Which if thou refuſe to do, thou ſhalt whether thou wilt or no, die like a Traitor to thy Country.* When they had thus ſaid, they all threatned to kill him with their Swords, if he yielded to the Romans.

The Jews Violence and Expoſtulation againſt *Joſeph.*

Joſeph fearing their Violence, and being perſuaded that if he died before he had revealed to his Nation the things that God had declared to him, he ſhould fail in his Duty to God; he had recourſe to the Reaſons which he thought moſt likely to prevail, and ſpoke to this Effect:

Joſeph's Oration to his Country-men.

Wherefore, O my Friends, (ſaid he) *are you become Murderers of your ſelves? Wherefore are ye ſo eager to divide things ſo united, as the Soul and Body are? If any Man imagine that my Mind is changed, the Romans know whether that be true or no. I confeſs it is a thing moſt honourable to die in War; yet not any way, but according to the Law of Arms,* (viz.) *by the Conqueror's hand. If I entreat the Romans to ſpare my Life, then I am worthy to periſh with mine own Sword and Hand: But if they think good to ſpare their Enemies, ſhould not we think it good likewiſe to ſpare our ſelves? Truly, it is meer folly to do that to our ſelves, to avoid which we fight againſt them. I confeſs it is a commendable thing to die for Liberty, but that is to die in Fight, and by their hands only who took away that Liberty: But now, neither do they War againſt us, nor kill us. He is not only to be judged a Coward, who refuſes to die when need requireth, but he alſo who will die when no need urgeth. Moreover, what withholdeth us from offering our ſelves to the Romans? Truly, fear of Death. Shall we therefore make that certain our ſelves, which we fear at the Romans hands?*

It is againſt the common courſe of Nature for a Man to kill himſelf, yea and a heinous Sin againſt God.

But ſome will ſay, If they ſpare us, we are made Captives. I pray conſider what Liberty we have now. If it be ſaid, It is a part of Courage to kill one's ſelf: I maintain on the contrary, it is the part of a very Coward. For I think him to be a very timorous Sea-man, who perceiving a Tempeſt coming, ſinketh the Ship wherein he is before it comes. Moreover, it is againſt the Law of Nature, and the Sentiments of all Creatures, to kill our ſelves; for thereby we commit an heinous Crime againſt God. There is no living Creature that of his own ſeeking would willingly die: For every one feels in himſelf the ſtrong and forcible Law of Nature, whereby they deſire to live: And for this cauſe we judge them our Enemies that ſeek to take Life from us, and puniſh them that take it indeed. And do you not think it a great contempt for a Man to deſpiſe Life which is God's Gift? For we of him receive our firſt being, and from him let us expect our ending. The Body is mortal, framed of corruptible Matter; but our Souls are immortal, and in ſome ſort partake of the Nature of God. If any one abuſe that which another putteth him in truſt with, we think him a perfidious and wicked Man: And ſhall we think that if we remove out of our Bodies that which God hath placed in the ſame, that he ſhall not know of it whom we have ſo abuſed? We hold thoſe Slaves worthy to be puniſhed that run away from bad Maſters: And ſhall not we then be held for Impious, who flee from ſo good a Maſter as God is? Do ye not know that they, who according to the Law of Nature depart out of this Life, and render that to God which they received of him, when he who gave it requires it, ſhall leave behind him a perpetual Name to their Poſterity and Family? And that unto thoſe Souls who are obedient unto their Creator when he calls them, he gives a holy and ſacred Manſion in Heaven, from whence, after a Revolution of the Heavens, they are again remanded to animate Bodies pure as themſelves? And that on the contrary, they that cauſe their own Death, go into dark Hell? And that God puniſheth this their Offence upon all their Poſterity? Hence it is that our wiſe Law-maker forbiddeth it, who knew how God abhorreth this Crime. For if any amongſt us kill themſelves, it is decreed that till the Sun go down they ſhall be unburied, though we hold it lawful to bury before thoſe that have been killed in War.

The Soul is immortal, and a Portion of God placed in our Bodies.

How the ancient Jews dealt with thoſe that ſlew themſelves.

Joſeph's Peroration.

Other Nations cauſe their Right-hands to be cut off, who have killed themſelves: Judging that as the Soul thereby was ſeparated from the Body, ſo the Hand deſerves to be ſeparated from it. Wherefore, O Companions, think on that which is reaſonable, and add not to your Miſery, Impiety againſt God who created us. If we deſire to be ſaved, let us ſave our ſelves: For

it

A *it is no diſgrace to receive our Lives at their hands, who are Witneſſes of ſo many valiant Deeds of ours. If we deſire to die, let us die by their hands who have overcome us. I will not go into my Enemies Camp to be a Traitor againſt my ſelf. For I bear not their mind, who forſake their own Company to fly to their Enemies: For they fly to them to ſave their Lives, but I go to them to cauſe mine own Death. And I would to God that the Romans would break promiſe with me; for if they kill me after they have promiſed to ſave my Life, I ſhall willingly die, and with great Courage, ſeeing their Breach of Promiſe and Perjury as a blemiſh to their late Victory.*

The Year of the World, 4031; after Christ's Nativity, 69.

Joſeph ſpoke more to this Effect, to diſſwade his Companions from killing themſelves: But they ſtopping their Ears with Deſperation, wherewith they had armed themſelves to die, came furiouſly towards him with their Swords drawn, upbraiding him that he B was a Coward, and every one was ready to ſtrike him. Then *Joſeph* calling one by his Name, and looking upon another with a Countenance like a Governour, holding another's Hand, and intreating the reſt diſtracted in ſuch danger, by this means diverted the Blows they intended him: For ſtill as one came near to ſtrike him, he turned his Face upon him, like ſome wild Beaſt encompaſſed with the Hunters. Some of them who remembred he had been their Captain in their Extremity, with reverence of his Perſonage trembled; ſo that their Swords fell out of their Hands: And many lifting up their Arms to ſtrike him, of their own accord let their VVeapons fall. *Joſeph*, notwithſtanding his deſperate Eſtate, yet was not void of Judgment; but truſting in God's Aſſiſtance, he hazarded his Life, and ſpake unto them as followeth: *Seeing ye are all determined to* C *die, let us caſt Lots who ſhall kill one another; and he to whom the Lot falleth, ſhall be killed by him who ſhall next follow, and ſo the Lot ſhall be caſt upon every one of us, and none of us ſhall be forced to kill our ſelves. For it were Injuſtice, that when ſome of us are ſlain; the reſt ſhould repent themſelves, and ſo eſcape.* They all liked well of this, and always he upon whom the lot fell, was ſlain by him that followeth, for Death was more acceptable, becauſe they thought *Joſeph* ſhould die with them. Now it hapned, by the Providence of God, that *Joſeph* remained alive only with one other; and he perſuaded him who was left alive, to live, and not to ſeek Death, leſt either the Lot ſhould fall upon himſelf, and ſo he be ſlain, or upon the other, and ſo he ſhould be polluted with the Murder and Slaughter of one of his Friends. *Joſeph* being thue delivered from extreme Danger, both D from the Romans, and from thoſe of his own Nation, went with *Nicanor* to *Veſpaſian*.

Joſeph is in great danger to be ſlain.

Another Policy of *Joſeph*.

Joſeph's Fellows die by Lots, and *Joſeph* and another are reſerved.

All the Romans came about him to ſee him; and preſſing about their General, they made a great noiſe, ſome rejoicing that he was taken, others crying out to puniſh him, others ſtriving to come near to behold him better: And they who were afar off, cried out to kill that Enemy of the Romans Fame. But thoſe who were near and beheld him, remembring his great Actions, were aſtoniſhed at his change of Fortune: No Captain or Ruler, but although before they were all moved againſt him, yet now beholding him, they began to pity him: Eſpecially *Titus*, who being of a gentle Diſpoſition, admired *Joſeph*'s Valour, his Conſtancy in Adverſity, and conſidered his Age, and thereby was moved to take compaſſion upon him, remembring what a manner of Man he had been during the Wars, and what he now was, being fallen into his Enemies hands: Calling E alſo to mind the Power and Force of Fortune, and how uncertain the chance of War is, and that humane Affairs have no Stedfaſtneſs. His Example drew many Minds to pity him, ſo that *Titus* was the chief Author of *Joſeph*'s Life: Yet *Veſpaſian* cauſed him to be carefully kept, as though he meant to ſend him to *Cæſar*. Which *Joſeph* hearing, requeſted that he might ſpeak a Word or two with him alone. Whereupon, all but his Son *Titus* departing, and two of his Friends, *Joſeph* ſpoke to him in theſe Terms.

Joſeph reſorteth to *Veſpaſian* with *Nicanor*.

An Example of *Titus*'s Grace and Mercy toward *Joſeph*.

You think only, that you have Joſeph *for your Captive, but I am a Meſſenger to you of greater Matters from God. Otherwiſe, I knew my Country-Laws, and how it behoved the Generals of our Nation to die, and not to be taken alive by their Enemies. You will ſend me to* Nero; *Wherefore, ſince* Nero *and thoſe that are to ſucceed him before you, have ſo little* F *time to live, You, O* Veſpaſian, *ſhall be* Cæſar, *and Emperor of* Rome, *and* Titus *your Son after you: Keep me therefore in bond with you, for you are not only my Lord, but Lord of all the World, Sea and Land, and all Mankind. And if I now fain theſe things in this ſtate of mine own Mind againſt God, let me be reſerved to greater Puniſhment.* After he had thus ſpoken, *Veſpaſian* gave ſmall Credit to his Words, thinking that *Joſeph* fained theſe things of himſelf to ſave his Life: Yet by little and little he began to give Credit to him, becauſe God put it in his Mind to hope for the Empire, and foretold him of his Reign by many Signs and Tokens, and he alſo found *Joſeph* to tell the Truth in other Matters. For one of *Veſpaſian*'s Friends ſaying, that it was ſtrange that he knowing this, could not Propheſy of the event of the War againſt *Jotapata*, and what was like to befal G himſelf, that ſo he might avoid thoſe Evils. *Joſeph* anſwered, that he had foretold the Citizens of *Jotapata*, that after ſeven and forty Days they ſhould be deſtroyed, and that

Joſeph hath private Conference with *Veſpaſian*.

Joſeph foretelleth *Veſpaſian* of his future Honours.

Joſeph's Truth in all things.

The Year of the World, 4031; *after Chriſt's Nativity*, 69.

Joſeph is kept bound, yet rewarded by *Veſpaſian.*

Ceſarea a great City by the Sea-ſide, inhabited for the moſt part by Greeks.

Scythopolis.

that the Romans ſhould keep him alive in hold. *Veſpaſian* ſecretly enquired of theſe H
Matters, and finding by the Relation of the Captives that it was true, he began to give
more credit to that which *Joſeph* had told him concerning himſelf. So he commanded
Joſeph to be kept Priſoner, yet he gave him Apparel, and divers other things in moſt
courteous manner: and *Titus* greatly honoured him. The fourth day of *July*, *Veſpaſian*
returned to *Ptolemais*, and from thence he came to the Sea-coaſt to *Cæſarea*, which
is the greateſt City of *Judæa*, whoſe Inhabitants are for the moſt part Greeks. The
Inhabitants received the Army and the General with all Friendſhip poſſible, both for
that they loved the Romans, and eſpecially alſo for that they hated the Jews; ſo that
many intreated *Veſpaſian* to put *Joſeph* to death. But *Veſpaſian* judging this a raſh Petition,
would make no anſwer to it: and he left two Legions to Winter at *Cæſarea*, I
becauſe he ſaw it was a fit place; and he ſent the tenth and fifth to *Scythopolis*, becauſe
he would not over-charge *Cæſarea* with the whole Army. This place is warm in Winter,
and exceeding hot in Summer, by reaſon it is ſcituate on a Plain by the Sea-coaſt.

CHAP. XV.

How Joppa *was taken by the* Romans.

IN the mean time a great multitude being gathered together, who either were ſeditious K
Perſons, or Thieves, or ſuch as had eſcaped out of the taken-Cities, re-edified
Joppa for their Refuge, which *Ceſtius* formerly had deſtroyed: and ſeeing they
could not find Proviſion in the Country, which was already waſted and left deſolate by
the War, they purpoſed to become Pirates; and ſo building Ships for that purpoſe,
they robbed the *Phœnicians*, *Syrians*, and *Ægytians*, not ſuffering any to paſs thoſe
Seas without danger. *Veſpaſian* underſtanding their practices, ſent Horſe and Foot againſt
Joppa, who finding the City not guarded, got into it in the night: which the
Inhabitants perceiving, were ſo terrifi'd that they durſt not make any reſiſtance to expel
the Romans; but they all fled to their Ships, and there ſtaid all night, a flight-ſhot L
from the ſhoar. *Joppa* is naturally no road for Ships (for it is ſcituated upon a turbulent
Shore (and on every ſide hath very high and eminent Rocks, which trouble the
Seas, and make huge Waves. In this place (if we may believe the Fable) one may ſee
the ſigns of *Andromeda*'s Chains. When the North Wind blows, it ſtriketh the Waves
againſt the Rocks, and ſo cauſeth a dangerous Sea, that it were far more ſafe to be
in the midſt of the Seas than at that Shore when the ſaid Wind bloweth. The Inhabitants
of *Joppa* rode there all night, and by break of day the North Wind began and
blew fiercely, and drove ſome of the Ships one againſt another, and others againſt the
Rocks: and many ſtriving againſt Wind and Weather, and ſeeking to get into the
midſt of the Sea for fear of the Rocky Shore, and their Enemies there, were drowned. M
They that eſcaped, neither had any place of Refuge, nor hope of Safety; for the tempeſt
drove them from the Sea, and the Romans from the City, ſo that the Air was filled
with Cries of the People expecting to be drowned, and with the noiſe and ſound of
the Ships beating one againſt another. By this means ſome of the Inhabitants of *Joppa*
were ſwallowed up by the Waves, others ſuffered Shipwrack; ſome killed themſelves
rather than to be drowned: many with the Waves were ſtricken againſt the Rocks, ſo
that the Sea was bloody, and all the Shore covered with dead Bodies: and whoſoever
eſcaped the Sea, and got to ſhore, the Roman Souldiers there ſtanding ready, killed
them. Four thouſand and two hundred dead Bodies were caſt upon the Shore. So the
Romans having without any Fight taken the City, deſtroyed it: and thus was *Joppa* N
taken, and twice deſtroyed by the Romans in a ſhort time. *Veſpaſian* built there a Caſtle,
and placed in it ſome few Horſe-men and Foot-men, to the end that none of the
Jews might come thither again to play the Pirates: and that the Foot-men might keep
the Caſtle, and in the mean time the Horſe-men might go forth, and ſpoil all the
Towns and Villages, and Territories belonging to *Joppa*: which alſo they did. When
the News of the Deſtruction of *Jotapata* was brought to *Jeruſalem*, many gave ſmall credit
to it; partly for the Greatneſs of the Calamity, partly for that no Man could ſay,
he had ſeen the Deſtruction of the City: for none eſcaped the Maſſacre to carry the
News, but only report thereof was ſpread abroad. But at the laſt it was confirmed to
be true by thoſe that dwelt near the Place, and then they believed it. Many things alſo O
which were falſe, were reported as true: For it was bruited that *Joſeph* was ſlain
in

Joppa the retreat of the Seditious and Thieves.

Of *Andromeda*, read lib. 4. *Ovid Metamorph.*

A huge tempeſt drowns thoſe of *Joppa* in the Sea.

Four thouſand and two hundred Bodies caſt out.

Veſpaſian taketh *Joppa*, and encampeth in the Caſtle.

Fame it ſelf declareth the deſtruction of *Jotapata*.

A in the Deſtruction of the City. All *Jeruſalem* was ſo afflicted for his Death, that whereas others were lamented only by their Kindred, all the City bewailed his ſuppoſed Death. They mourned for him thirty days, and hired Muſicians to ſing Funeral Songs for him. At laſt, Truth diſcovered it ſelf, and the true News of the Deſtruction of *Jotapata* with the Accidents there: alſo how *Joſeph* was not ſlain, but was living in the the Hands of the Romans, and that the Romans honoured him more than a Captive could expect. Then the Jews began as much to hate him now living, as before they had mourned for him when they ſuppoſed him dead. Some ſaid he was a Coward, others that he was a Traitor to his Country, and the whole City vented reproachful Speeches againſt him. Theſe heavy Tydings encreaſed their Rage and their Adverſity (which to B wiſe Men had been a warning to provide leſt the like ſhould befal themſelves) made them more outragious; ſo that always the end of one Miſchief was the beginning of another. To be ſhort, now they were more incenſed againſt the Romans than before, in the thought that by revenging themſelves of them, they might alſo be revenged of *Joſeph*. And this was the Eſtate of the Citizens of *Jeruſalem*.

The Year of the World, 4031; *after Chriſt's Nativity*, 69.

Joſeph is ſaid to be ſlain in *Jeruſalem*.

The Hatred, Malice and Wrateth in *Jeruſalem* againſt *Joſeph*.

CHAP. XVI.

C *How* Tiberius *was yielded.*

VEſpaſian was deſirous to ſee the Kingdom of *Agrippa* (for the King had intreated him to go thither, partly to the intent to feaſt him and his whole Army, partly that he might repreſs ſome Troubles ariſing in his Kingdom in the time of his abſence.) And ſo he departed from *Ceſarea* upon the Sea-Coaſt, and went to *Ceſarea Philippi*, where he ſtayed and refreſhed his Souldiers twenty days; and himſelf alſo feaſted, giving God thanks for his proſperous Succeſs in the War. This done, he had Intelligence that *Tiberias* and *Tarichea* were revolted (both which Cities belonged to *Agrippa*'s Kingdom) whereupon determining utterly to deſtroy the Jews which inhabited D thereabouts, he thought good to lead his Army againſt theſe two places, eſpecially that he might reward *Agrippa* for his good Entertainment, by ſurrendring theſe Cities to him. In order whereunto he ſent his Son *Titus* to *Ceſarea* to bring the Souldiers there to *Scythopolis*, which was the greateſt City of all *Decapolis*, and was near *Tiberias*; whither himſelf being come, he expected his Son's coming: And departing from thence with three Legions, he pitched his Tent in a place called *Enabris*, where the ſeditious People of *Tiberias* might behold his Army; this Place was thirty Furlongs from *Tiberias*. From thence he ſent *Valerianus*, a Captain, to exhort them to Peace, and he ſent fifty Horſe-men to accompany him: For he underſtood that the People deſired Peace, and againſt their Will were forced to War, by ſome of the Seditious amongſt E them. *Valerianus* coming near the City Walls, lighted from his Horſe, and commanded all his Company to do the like, that they of *Tiberias* might not think that they came to fight, but in peaceable manner: Before he ſpoke a word, the boldeſt of the ſeditious Perſons iſſued out againſt him, having one *Jeſus* the Son of *Tobias*, who had been a Captain of Thieves, for their Leader. *Valerianus* not preſuming to fight without Authority from his General, although he had been certain of the Victory; and conſidering that it was great danger for ſo few to fight againſt a whole multitude, and withal terrified with the Boldneſs of the Jews, contrary to his expectation, he fled away on foot, accompanied only with five other, leaving his Horſe and the reſt behind him, whom *Jeſus* and his Followers took, and brought into the City, rejoicing F as though they had taken them in fight, and not by Treachery. But the Senators and chief of the City, fearing what might enſue upon this Fact, went to King *Agrippa*, who preſented them to *Veſpaſian*; they proſtrated themſelves at his Feet, beſeeching him to have compaſſion on them, and not to think the whole City Partakers with thoſe few wicked Perſons, that ſo had merited his Diſpleaſure; but to ſpare the People who always had honoured the Romans, and only puniſh the Authors of that Revolt and Miſdemeanour, who alſo had with-held the whole City till now from yielding it ſelf to the Romans. *Veſpaſian* moved by their Entreaties, pardoned the City, (though he was exaſperated againſt them all for taking of *Valerianus*'s Horſe) and becauſe he perceived *Agrippa* was ſollicitous for fear that the City ſhould be deſtroyed; and G ſo *Veſpaſian* promiſed the Citizens pardon. Then *Jeſus* and his Aſſociates thinking it not ſafe for them to abide there, fled to *Tarichea*. The next day *Veſpaſian* ſent before

Veſpaſian cometh unto *Agrippa*'s Kingdom, and recreateth himſelf there, and feaſteth twenty days.

Valerianus peaceably ſpeaks to the Townſmen.

The Seditious ſally out, and put the Romans to flight.

The Citizens of *Tiberias* proſtrate themſelves before *Veſpaſian*, and obtain pardon.

The Year of the World, 4031; *after Chriſt's Nativity*, 69.

The Tiberians entertain *Veſpaſian* with Acclamations.

before him *Trajanus* with certain Horſe-Men into the Caſtle, to ſee if all the People deſired Peace; and finding them to be peaceably diſpos'd, he with his whole Army came to the City. The Inhabitants opening the Gates of the City, went to meet him with great joy, all crying out that he was the Author of their Welfare, and Benefactor, and wiſhing him all Proſperity and Felicity. The Gates of the City were narrow, ſo that the Army could not quickly enter in: Wherefore *Veſpaſian* commanded a part of the Wall on the South ſide to be pull'd down, and ſo entred; forbidding to ſpoil the Citizens, or ruin the Walls, for *Agrippa*'s ſake, who promiſed that from thenceforth the Citizens ſhould be quiet: And indeed this King ſpared no Pains to repair the Miſchiefs which Diviſion had cauſed amongſt them.

CHAP. XVII.

How Tarichea *was beſieged.*

Veſpaſian beſieged *Tarithea*.

The Romans drive the Jews to their Ships.

Titus's Oration to his terrified Souldiers.

Jews are not to be feared.

Victory conſiſteth not in the Multitude, but in the Courage of a few that fight valiantly.

Veſpaſian departed from *Tiberias*, and encamped near *Tarichea*, and fortified his Camp: Foreſeeing that the Siege of this place would coſt much time: For all Rebels that had deſired War were got thither, truſting both to the Srrength of the City, and the Lake adjoining to it, called *Geneſareth*. For this City was built like *Tiberias*, upon a Mountain: And *Joſeph* had incloſed it with a Wall where it was not compaſſed by the Lake. But the Wall, though ſtrong, yet was not ſo ſtrong as that of *Tiberias*: for *Joſeph* built that in the beginning of the Revolt, having Men and Money at will; but that of *Tarichea* was built only by the remainder of his Liberality. The Taricheans had great ſtore of Ships in the Lake adjoining, to the end that if they were overcome by Land, they might flie by Water: To which end they had prepared their Ships for Battel by Water, if need ſhould be. Whilſt the Romans entrenched themſelves, *Jeſus* and his Followers not diſmayed either with the Multitude or Military Diſcipline of his Enemies, iſſued out of the City, and ſlew the Workmen, and deſtroyed part of the Work; till perceiving the Romans aſſembled together againſt him, he fled again to his Company without any loſs or harm received. But the Romans purſued them ſo faſt, that they forced them to take their Ships: And ſo being gone ſo far from the Shore, as that they might eaſily reach them with the ſhot of an Arrow, they caſt Anchor, and diſpoſed their Ships in Warlike Manner, and fought againſt the Romans who were on ſhore. *Veſpaſian* underſtanding at the ſame time that a great multitude of them were gathered together in a Place near the City, ſent his Son *Titus* againſt them with 600 Horſe; who finding the number of his Enemies too great to encounter, he certified his Father that he needed more Forces: Yet perceiving many of thoſe Horſemen of good Courage, before any more Aid came, (tho' ſome of them were afraid of the Jews) he got upon a high Place where all might hear him, and ſaid, *O ye Romans, I will firſt put you in mind who you are, and of what Nation, that ſo conſidering what your ſelves are, you may alſo conſider who they are with whom we are to fight. As for you, was there ever any Enemy in any part of the World that could eſcape our hands? And as for the Jews, though they endure and manfully bear out their Miſery, yet they look upon themſelves as vanquiſh'd. If therefore they conſtantly endure Miſery, and fight valiantly being in Adverſity; what ſhould we do who are in Proſperity? I rejoice to ſee you ſhew good Countenance; yet I fear leſt ſo great a multitude of our Enemies may diſcourage ſome of you. Let every one therefore once again conſider, who himſelf is, and with whom he is to fight: And that although the Jews be bold and valiant enough, yet they obſerve no Warlike Order, and are unarmed, and ſo are rather to be termed a Multitude than an Army. I need not ſpeak of your Knowledge and Skill in War: ſince for this only Cauſe we are trained up in Warlike Diſcipline in time of Peace, to the end that our Courage ſhould anſwer the number of our Enemies when we are to join Battel: For what fruit ſhall we ſhew of this our perpetual Warlike Order and Diſcipline, if we dare only fight with a rude Multitude that are no more in number than our ſelves? Conſider that you being armed are to fight with Men unarmed, and being Horſe-men are to fight with Foot-men, and being guided by good Officers, with thoſe who have no Head or Ruler. All which things ſupply in us the want of more Men; and the contrary in our Enemies doth much diminiſh their number. Victory doth not depend on the multitude of Men, be they never ſo Warlike; but in a few if they be valiant: For as they are few, ſo are they eaſily kept in order, and may eaſily come to help one another, not being peſtered; whereas great Multitudes do more hinder one another than do good, and oftentimes do themſelves more harm than their Enemies. The Jews indeed are led with Deſperation, Rage and Fury, which when good Fortune ſeconds them are of ſome force, but the leaſt ill Fortune quickly extinguiſhes that Order: But we are led by Vertue and Obedience,*

The Year of the World, 4031; after Chriſt's Nativity, 69.

A *and Fortitude, which are of force in Proſperity, and alſo are good in Adverſity. Moreover, we have greater reaſon to fight than the Jews have: For they fight only for their Country and Liberty, but we fight for Renown and Empire; that ſince we have already gained the Empire of the whole World, it might not be thought that our Enemies the Jews are Adverſaries able to match us. Conſider moreover, that ye need not fear any great danger, for we have many to help us, and that hard by; let us therefore atchieve the Victory before any more ſuccour come to us; ſo ſhall our Honour and our Victory be greater. Now there will be a trial made of Me, my Father, and You, whether he deſerves the Reputation he enjoys? Whether I am worthy to be his Son? And whether I may eſteem my ſelf happy in commanding You? For he is wont to be Victorious, and ſhall I return to him, being Conquered? And are you not aſhamed to be diſmayed,* B *ſeeing that I your Captain offer my Self, and will undergo the greateſt Perils? My Self will bear the brunt of the Enemies, and firſt encounter with them, and let none of you depart from me; perſuade your ſelves that God will aſſiſt me in this Fight, and boldly preſume that we can do much being in the midſt of our Enemies, than if we ſhould only fight with them at a diſtance.*

Veſpaſian ſends a news ſupply to *Titus.*

The Jews flee into the City.

A bitter Diſſention and Sedition in the City.

Titus's Oration to the Roman Souldiers.

Jeſus with his Followers flee into the Fields.

Titus certifies his Father of his Victory.

Titus having thus ſpoken, as it were by God's Providence all his Soldiers took heart and courage, ſo that now they were ſorry to ſee *Trajan* come with 400 Horſe-Men more before the Fight began, as tho' their Victory would be leſs renowned, becauſe he came to help them. *Veſpaſian* alſo ſent *Antonius* and *Silo* with 2000 Archers, to take the Mountain that was juſt oppoſite to the Town, and to beat them that defended the City C off from the Walls: And they did as they were commanded. Then *Titus* with all Force poſſible, charg'd with his Horſe upon the Enemies; and all followed him with an huge Cry, ſpreading themſelves in ſuch order, that they occupied as much ground as the Jews, and ſo appeared more than indeed they were. The Jews, tho' terrified by their Fierceneſs, yet ſtood the firſt Aſſault: But in the end diſmayed, and put out of order with their Lances, and trampled on with the Horſe-men, every one fled as faſt as he could into the City. The Romans killed ſome as they fled, others as they overtook them, many for haſte tumbling one upon another; and they prevented all that fled to the Walls, and drove them back again into the Field, ſo that of this great Multitude, a very few D were ſaved, who got into the City. Now at their return into the City, there fell a great Diſſention: For the Inhabitants conſidering their own Eſtate, and the Event of all former Wars, and eſpecially of this laſt Fight, miſliked the War, and deſired Peace: But the Strangers that had fled from other places thither, and were in great number, would needs continue it; and ſo one part began a conteſt againſt the other, which proceeded ſo far, that by their Outcries they ſeem'd ready to take Arms. *Titus* not being far from the Wall, heard theſe Tumults in the City, and cryed out to the Romans, *This is the Hour (Fellow-Soldiers) wherein God hath delivered the Jews into our hands: Why do we defer the time any longer? Why do we not take the Victory offered? Do you not hear the Cries within? They who eſcaped our hands, are at variance amongſt themſelves: The City is ours, if we make haſte, and take Courage. Nothing worthy Renown can be atchieved without* E *Danger. Let us not only prevent our Enemies Concord, which Neceſſity will ſoon effect, but alſo our own Forces before any freſh Aid come to us; that beſides the Victory, being ſo few over ſo huge a multitude, we may alſo divide the Spoil of the City among us.* No ſooner had he thus ſpoken, but preſently he mounted upon his Horſe, and rode into the Lake, and ſo paſſed into the City, and all the Soldiers followed him. They that defended the Walls, were ſo amazed at his Boldneſs, that none made Reſiſtance againſt him as he came: But *Jeſus* with his Followers leaving the Quarter which was his to defend, fled into the Fields: Others flying towards the Lake, fell into their Enemies hands, who came that way againſt them, and ſo were ſlaughtered as they were getting into their Ships; others were ſlain as they were ſwimming to overtake the Ships that were new F lanched from the Shoar: And there was a great ſlaughter of Men all over the City. For the Strangers that fled not, made ſome reſiſtance; but the Townſmen did not offer to defend themſelves: For they abſtained from Fight, hoping for pardon, becauſe they had not approved the War. At laſt *Titus* having ſlain the Factious, took Compaſſion upon the Citizens, ſaved their Lives, and cauſed the Slaughter to ceaſe. They who eſcaped to the Lake, ſeeing the City taken, removed as far as they could from their Enemies. *Titus* ſent Horſe-men to let his Father underſtand what he had done. *Veſpaſian* was very glad of his Son's glorious Succeſs, whereby a great part of the War was ended. He commanded the City to be guarded round about, to the intent that none might eſcape away alive. And the next day he came down to the Lake, and commanded G Ships to be built to purſue thoſe that had eſcaped by it: And having many Workmen, and great ſtore of Matter to build them withal, his Command was ſoon effected.

The Year of the World, 4031; *after Christ's Nativity,* 69.

CHAP. XVIII.

The Deſcription of the Lake of Genezareth, *and the Fountain of* Jordan.

THE Lake of *Genezareth* taketh its Name from the Country adjoining to it; the Breadth thereof is forty Furlongs, the Length an hundred. The Water of this Lake is ſweet and good to drink, and more ſubtile than ordinarily the Waters of other places are; and it is very clear near the Shoar, and more cool to drink, than either that of the River or Fountain; yea it is always more cold than one would judge ſuch a I Lake to be of that Largeneſs; for the Water being ſet in the Sun, doth not loſe its Coldneſs, when the Inhabitants expoſe it to the Sun in Summer, to allay the natural Coldneſs thereof. There are in it many ſorts of Fiſhes, nothing like the Fiſhes of other places, either in Shape or Taſte. The River *Jordan* paſſeth through the midſt of it. It is thought that *Panium* is the Head and Fountain of it, but in truth it hath its Original from *Phiala*, from whence it paſſeth under-ground a hundred and thirty Furlongs from *Ceſaria*, towards that way which leads unto *Trachonitis* on the right-hand. This Source is called *Phiala*, by reaſon of its Roundneſs, for it is as round as a Wheel, and the Water ſtill keepeth within the brink of *Phiala*, never encreaſing or diminiſhing. No Man knew that this was the head of *Jordan*, till *Philip* the Tetrarch of *Trachonitis* found K it to be ſo; for he caſting Straws into *Phiala*, found them afterward carried to *Panium*, which before that time was thought to be the Fountain of *Jordan*. *Panium*, though it be naturally beautified, yet by *Agrippa*'s Coſt and Charges it was much more adorn'd. *Jordan* beginneth with a deep River out of this Den, and paſſeth along the Mariſh Places, and dirty Lake of *Semechonitis*, and from thence 120 Furlongs to the City *Julias*, and in the Way divideth the Lake *Genezareth*; and paſſing a great way further into the Wilderneſs, at laſt it falleth into the Lake called *Aſphaltites*. Upon the Lake *Genezareth* there bordereth a Country of the ſame Name, naturally beautiful and admirable: For there is no kind of Plant which will not grow there, and the Inhabitants have repleniſhed it with Plants and Trees of all ſorts, and the temperature of the Air L well agrees with all ſort of Fruit-Trees: For there are an infinite Company of Nut-Trees, which of all Trees eſpecially require a cold Soil: There are alſo abundance of Palms, which deſire great Heat: Likewiſe great ſtore of Figs and Olives, which require a temperate Air: So that one may juſtly ſay, that through the bounty of Nature, ſo different and oppoſite Qualities are here together united, and at one time, as it were, all difference of Seaſons of the Year conjoin for good purpoſe. And it doth not only nouriſh theſe Fruits, but alſo conſerveth for ten whole Months Figs, Grapes, and all other Fruits all the Year long. Beſides the temperature of the Air, it is alſo watered by a plentiful Fountain, called *Capernaum*: Many think it to be an Arm of *Nilus*, becauſe it hath Fiſhes like the *Corbe* bred only in a Lake near *Alexandria*. The Length of M this Country along the Lake bearing the ſame Name, is thirty Furlongs, and the Breadth twenty.

The Fountain of *Jordan*.

Deſcription and Fertility of *Genezareth*.

The Length and Breadth of *Genezareth*.

CHAP. XIX.

A Sea-Fight; in which Veſpaſian *defeats in the Lake of* Genezareth *all thoſe that had ſaved themſelves at* Tarichea.

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VEſpaſian having built his Ships, and furniſhed them with as many Men as he thought ſufficient againſt thoſe whom he was to purſue, he embarked upon the Lake, and himſelf alſo went againſt them. The *Taricheans* could not poſſibly make any eſcape by Land, although they would; and they were not able to fight hand to hand with the Romans, for their ſmall Pirate Boats could not withſtand their Enemies great Veſſels; and beſides, they were not ſufficiently mann'd, ſo that they feared to encounter the Romans, who preſſed altogether upon them: Yet notwithſtanding ſometimes they came about the Roman Ships, and caſt Stones at the Romans afar off, and ſometimes alſo they came near, and skirmiſhed with them: yet they themſelves always had more harm than the Romans; for their Stones which they caſt did only rattle O againſt the Romans Armour, but hurt them not, and they were killed by the Romans Arrows:

A Sea-fight againſt the *Taricheans*.

The Year of the World, 4031; *after Chriſt's Nativity,* 69.

Arrows: And if at any time they were ſo bold as to come near the Romans, they were ſlain before they could do them any Harm, or elſe ſunk with their Boats. And as many as attempted to aſſault the Romans, were ſlain with their Javelins and Swords, the Romans leaping into their Boats; and many were taken with their Boats, the Ships meeting one another. They that were in the Water, and lift up their Heads to ſwim, were kill'd with Arrows, or over-taken with Roman Boats: And if in Deſperation they came ſwimming towards their Enemies, their Hands or Heads were preſently cut off. Thus ſome periſhed one way, ſome another, till at laſt they fled, and arrived upon the Shoar, where their Ships were compaſſed round about. So the Romans kill'd many upon the Lake, and many upon the Land, and one might then have ſeen all the Lake ſtained with Blood, and full of dead Bodies, for not one eſcaped alive. A few days after, theſe dead Bodies corrupted the Air, by their ſtench, in ſuch ſort, that the whole Country was annoyed with it: And this Spectacle was ſo hideous that it cauſed Horror not only in the Jews, but even in the Romans themſelves, who had been the cauſe of it. And the Shores were all full of Boats that had ſuffered Ship-wrack, and dead Bodies ſwollen in the Water: And this was the end of that War by Water. The Number of them that periſhed here and in the City, was 6500. The Fight being ended, *Veſpaſian* ſate in a Tribunal Seat, and ſeparated the Strangers from the Inhabitants, for that the former ſeem'd to be the Authors of that War: Yet he deliberated with the Captains and Governours, whether he ſhould likewiſe pardon them: But they told him that their Lives might endamage him; for, ſaid they, if you ſend theſe Men away and let them live, they cannot live peaceably, becauſe they want abiding places, and they are able to diſturb and diſquiet thoſe to whom they ſhall fly. *Veſpaſian* for this cauſe judged them unworthy to live, preſuming that if they were let go, they would fight againſt them who pardoned their Lives; it remained to conſider what Death to put them to. But he thought with himſelf, the Inhabitants would not patiently abide ſo many to be maſſacred, who had fled to them for Succour; wherefore he ſought to uſe no Violence to them, becauſe he had promiſed them Security. But at laſt he was overcome by the Perſwaſion of his Friends, who told him, that all things againſt the Jews were lawful, and that Profit was to be prefered before Honeſty, ſeeing both could not be had: So Licence being granted to them to depart, they ſuſpecting nothing, were commanded to take only that way that leadeth to *Tiberias*. They willingly obeyed as they were commanded, not miſdoubting the ſafety of their Goods or Money: But the Romans had placed themſelves on every ſide the Way even to *Tiberias*, to the intent that none might eſcape, and ſo ſhut them all in the City. Preſently after came *Veſpaſian* and encloſed them all in the Amphitheater, and ſo killed twelve hundred Perſons, who were all old Men, or young and unable for Service. Of the reſt, that were all ſtrong young Men, he ſent ſix thouſand to *Nero* to Work at *Iſtmos* near *Corinth*. The reſt of the Multitude he ſold, in number thirty thouſand and four hundred, beſides others he gave to *Agrippa*, whom alſo he permitted to do what he would with thoſe that were of his Kingdom: But *Agrippa* ſold all thoſe that were given him. The reſt of them were Fugitives and Seditious Perſons of *Trachonitis*, *Gaulonitis*, and *Hippenis*, and many of *Gadara*, whoſe contempt of Peace procured the War. They were taken the ſixth of the Ides of *September*.

Veſpaſian's Victory in the Lake of *Genezareth* againſt the *Tarichæans*.

The end of the Battel by Sea, wherein died 6500 Men.

Veſpaſian conſults with his Chieftains about the Jews.

The Deſtruction and ſale of the Jews.

The Year of the World, 4031; *after Chriſt's Nativity,* 69.

The FOURTH BOOK OF THE WARS of the JEWS, H

Written by *Flavius Joſephus.* I

The Contents of the Chapters of the Fourth Book.

1. *HOW* Gamala *was beſieged.*
2. *How* Placidus *took* Itaburium.
3. *How* Gamala *was deſtroyed.*
4. *How* Titus *took* Giſcala.
5. *Of the beginning of the Deſtruction of* Jeruſalem.
6. *Of the coming of the* Idumeans *to* Jeruſalem, *and of their Deeds.* K
7. *Of the Maſſacre of the Jews by the* Idumeans.

CHAP. I.

How Gamala *was beſieged.*

The Victory of the Romans againſt the Jews.

Semæchonitis a Lake. The Situation of *Gamala.*

Gamala a very ſtrong Place.

Veſpaſian beſieges *Gamala.*

AFter that *Tarichea* was taken, all thoſe Cities that from the time that *Jotapata* L was ſurprized till this inſtant had revolted from the Romans, did now again unite themſelves unto them: So that the Romans had now gotten into their Hands all Caſtles and Towns of *Galilee*, *Giſcala* only accepted, and *Itaburium*, a Mountain ſo called. With theſe two rebelled *Gamala*, a Town over againſt *Tarichea*, and ſcituate upon the Lake, belonging to the Kingdom of *Agrippa*; and alſo *Segane*, and *Seleucia*: Which two laſt belonging to *Gaulanitis*, *Sagane* to the higher part, called *Gaulana*, and *Gamala* to the lower; *Seleucia* to the Lake *Semæchonitis*, which is thirty Furlongs in Breadth, and threeſcore large, whoſe Marſhes reach even to *Daphne*: Which Country is very pleaſant of it ſelf, and famous for that it entertains the Stream called *Little Jordan*, and at the Foot of the Golden-Mountain drives it into M the *Great Jordan*. *Agrippa* in the beginning of the Revolt had made a Treaty with *Sagane* and *Seleucia*; but *Gamala* truſting to its Situation, would not enter into the Treaty. It is far ſtronger than *Jotapata*. It ſtands on a Hill which riſeth up in the midſt of an exceeding high Mountain, ſo that it repreſents the Figure of a Camel, which the *Hebrews* call *Damel*, and thereof it took the Name, which the Inhabitants have corruptly called *Damal*. Before it, and on either ſide, are deeps Valleys, in which a Man can hardly deſcend; only it may be aſſaulted on that ſide where it joins to that Mountain, which alſo the Inhabitants have made inacceſſible, by cutting there a deep Ditch. In that place the City was very well inhabited on the deſcent of a Hill, and towards the South-part it ſtood on ſo ſteep a Hill, that it ſeemed as if it would have fallen every hour. N And there another Hill ſerved the Inhabitants inſtead of a Caſtle, being unwalled: For it was exceeding high, and reached down to the bottom of the Valley. In the Town within the Walls thereof there was alſo a Fountain. Although this City were of its own nature invincible, yet *Joſeph* compaſſing it with a Wall, and with Ditches and Mines, made it ſtronger. Wherefore the Inhabitants of this place put far more confidence in their Walls, than they of *Jotapata* did; yet they were fewer in number, and not ſo Warlike People; and on account of the Scituation of the City, they eſteemed themſelves above their Enemies; for the City was full of Men that fled thither by reaſon of the Strength of the Place: So that for ſeven Months they reſiſted the Forces that were ſent by *Agrippa* to beſiege them. *Veſpaſian* having decamped from *Ammaus*, pitched O his Tents before *Tiberias*, and ſo went to *Gamala* (*Ammaus* ſignifies *Hot-Water*, for there is a Fountain of *Hot-Water* there, which cureth many Diſeaſes.) The City was ſo ſcituate

The Year of the World, 4031; *after Chriſt's Nativity*, 69.

A ſituate, that he could not beſiege it round about: Wherefore he placed Men to keep Watch in ſuch Places as were paſſable, and poſſeſſed the higheſt Mountain, where his Soldiers pitching their Tents, entrenched themſelves. On the Eaſt part of the City, in the moſt Eminent place, there was a Caſtle, where the fifteenth and fifth Legions lay againſt the Town,and the tenth Legion filled up the Ditches and Valleys. King *Agrippa* went to the Walls, and ſpake to thoſe that defended them, willing them to yield to the Romans; but one of them with a Sling ſtruck him on the right Arm, and hurt him; which much troubled his familiar Friends. And the Romans for anger that the King was hurt, and for fear of ſuch Miſchances to themſelves, now became earneſt to aſſault the Town, perſuading themſelves that they would uſe Strangers and their Enemies B hardly if in lay in their Power, ~~ſeeing~~ they had ſo ill entreated a Prince of their own Nation, for perſuading them to what was profitable for them.

One with a Sling woundeth *Agrippa*.

The Romans having quickly entrenched themſelves, by reaſon of the multitude that laboured in Buſineſs, who were accuſtomed to ſuch Work, began to place their Engines againſt the Town-Walls. *Charles* and *Joſeph*, who were two of the moſt potent Men in the Town, animated and armed their Citizens, and led them to the Walls to defend them; but they had not much Courage to the Buſineſs. And although they well perceived that the City could not long hold out, ſeeing they wanted Water, and many other things neceſſary to ſtand a Siege; yet notwithſtanding they exhorted the Townſmen to be valiant, where a while they reſiſted, notwithſtanding the Shot; but at laſt, C they were therewith ſo terrified, that leaving the Walls, they fled into the City. Then the Romans battered the Walls with Rams in three ſeveral places; and where the Wall fell, there they iſſued in with Trumpets and a great Shout, and fought with the Townſmen; who in the firſt Conflict ſo valiantly reſiſted them, that they permitted them not to enter further into the Town. But at laſt being overcome, both in Strength and Number, they all fled into the higheſt part of the City, and from thence they returned again upon the Romans,who purſued them,and drove them down into the Valleys,and killed many; and divers in that ſtrait Paſſage were trodden to Death by their Fellows. Whereupon, ſeeing that they could neither fly, nor reſiſt their Enemies above their D Heads, they fled into the Houſes which adjoined unto the Plain, and ſo filled them, that being over-charged, they fell down upon other Houſes beneath them, and beat them down alſo, and they likewiſe upon others ſituated beneath them. Many of the Romans this way periſhed; for being amazed, and not knowing what to do, they got into their Houſes, notwithſtanding they ſaw them ſhake and totter; and many ſeeking to eſcape, were maimed by ſome part of the Ruins that fell upon their Bodies, and many were choaked in the Duſt. The Citizens of *Gamala* rejoiced thereat, thinking that this Aid was ſent from God; and not regarding their private Loſſes,they ceaſed not to force the Romans into their Houſes; and if any were in the narrow Streets, them they ſlew with Darts from high Places. The Ruins afforded them Stones enough, and their ſlain Enemies Swords and Armour, which they took from them, being half dead, and uſed E againſt themſelves; many died, who caſt themſelves headlong from off the Houſes, being ready to fall; and thoſe that ſought to fly, could not eaſily eſcape, for being ignorant of the Ways, and there being ſuch a Duſt that one could not ſee another, they kill'd one another; till with much ado, finding paſſage, they got out of the City.

The Romans beſiege *Gamala*, and aſſault it.

The Romans fall down with the Ruins of the Jews Houſes.

Many Romans ſlain and ſpoiled.

Veſpaſian, who was always in the midſt of theſe Encounters, was greatly moved to ſee the Building fall ſo upon his Soldiers; and forgetting his own Safety, he retired himſelf with only a few to the higher part of the City, where he was left in great danger, having very few about him, (for *Titus* his Son was not there, being before this time ſent to *Mutianus* in *Syria*) and now he could not fly ſafely, nor yet had it been for his Honour if he could. Wherefore remembring all his great Actions from his Child-hood, F and his own Vertue, he encouraged his Men, and with them joined Arms, and covered themſelves with their Shields, and ſo, as it were, aſſiſted with ſome Divine Aid, defended themſelves from all Darts, Arrows and Stones, which were caſt from above upon them; and ſo they remained there, not terrified either with the Number or Might of their Enemies, till at laſt, wondring at his Valour and Courage, they abated their Fury. And now perceiving his Enemies to aſſault him but faintly, he retired back,till ſuch time as he got without the City-Walls.

Veſpaſian's Fortitude & warlike Valour.

Veſpaſian's Fight with the Jews.

Many Romans periſhed in the Fight, and amongſt the reſt *Ebutius* a Centurion, who not only in this Fight ſhew'd himſelf valiant, but alſo in many Battels before, and had done the Jews much harm. Alſo in that Fight a certain Captain called *Gallus*, accompanied G with ten Syrian Souldiers, hid himſelf in a Houſe, and at Supper-time he heard the People of that Houſe talk, what the Citizens of *Gamala* were purpoſed to do

Gallus with ten Souldiers lie hid in a certain Houſe.

The Year of the World, 4032; after Christ's Nativity, 70.

Veſpaſian comforts his Souldiers.

The Inconſtancy and Mutability of Fortune.

The Roman Souldiers do all things with diſcretion.

againſt the Romans, and in the Night-time he ſlew them all, and eſcaped ſafe unto the H Romans. *Veſpaſian* perceiving his Army dejected at this Diſadvantage, and ſo much the more, for that they never yet had ſo bad Succeſs, and eſpecially, for that they had forſaken their General, and left him in danger, thought good to comfort them, ſpeaking nothing concerning himſelf, leſt he ſhould ſeem to find fault with ſome. In the beginning of his Speech, he told them, *That it behoved them patiently to bear that which was common to all Men, becauſe there was no Victory without Bloodſhed, and that Fortune was mutable; that he had already ſlain many thouſand Jews, and now had paid a ſmall Tribute for his happy Succeſs to adverſe Fortune. That as it did not become any but vain-glorious People to boaſt in their Proſperity, ſo none but Cowards feared and trembled in Adverſity.* For, ſaid he, *Fortune is very mutable both to the Good and Bad; and he is a valiant Man that* I *is not moved by Adverſity: For he, having all his Wits about him, can even, in the midſt of his Troubles, to ſee where any Fault is, and amend it.* Yet (ſaid he) *this hath not befallen us through want of Courage, or by the Valour and Proweſs of the Jews, but the difficulty of the Place has been the only Obſtacle of our Victory. If you are to be blamed, 'tis only for venturing too far; for when you ſaw your Enemies fly to the higher Places, you ſhould then have held your Hands, and not have purſued them with ſo manifeſt danger to your ſelves, as every one might fore-ſee in this purſuit: So having gain'd the lower part of the City, you might in a little time have drawn them to a more equal Conflict; but you, being eager of the Victory, did not reſpect your own Safety. It is not the manner of the Romans raſhly and unadviſedly to fight; they are wont to do all things orderly and adviſedly. Timerity is fit only for barbarous People; and, as* K *you ſee, proper to the Jews. Wherefore, let us call our own Virtue to mind, and rather be angry for this that happened (and ſo incite our ſelves to revenge) than ſorrowful. And let every valiant Souldier with his own Sword comfort himſelf; ſo ſhall we both revenge the Death of our Friends, and be revenged of them by whom they were ſlain; and I my ſelf (as alſo now I did) will expoſe my ſelf to all Dangers with you, and go firſt to fight, and come laſt from it.* With theſe and ſuch-like Speeches he comforted his Souldiers.

The Romans once more attempt the Aſſault of *Gamala*.

The People of *Gamala* were at firſt very joyful for their proſperous Succeſs; which notwithſtanding did not happen through their Valour: But ſoon after conſidering, that now all hope of Pardon was taken away, and that there was no way to eſcape, that became very ſorrowful, and their Hearts relented, (for now Victuals failed them.) Yet L they omitted not to provide for their own Safety as well as they could; for the moſt Valiant among them kept the Breach, and the reſt the ſtrong Places about the Walls which were yet unbattered. The Romans again built Mounts, and attempted to aſſault the City, and many of the Citizens fled by the Vallies where no Guard was, and by ſecret Vaults underneath the Ground; and they who for fear of being taken, remained in the City, periſhed for Hunger, for all the Victuals were reſerved for them that fought, who by the Extremity whereinto they were reduced, had not loſt their Courage.

M

CHAP. II.

How Placidus *took the Mountain* Itaburium.

The height of the Mountain *Itaburium*.

Fraud paid with Fraud.

Placidus his Victory.

DUring the Siege, *Veſpaſian* made another Attempt againſt thoſe that kept the Mountain *Itaburium*, ſituate between the great Field and *Scythopolis*, being thirty Furlongs high, and inacceſſable on the North-ſide. In the very top of this Mountain there is a Plain twenty Furlongs over, encloſed with a Wall; which Wall, though of ſo huge a Compaſs, *Joſeph* had built in forty days. They received all neceſſary Proviſion from beneath, but they had only Rain-Water. Unto this Place a huge Multitude N were gathered, and *Veſpaſian* ſent *Placidus* againſt them with ſix hundred Horſe, who could no ways get up the Mountain; wherefore he exhorted many of them to Peace, putting them in hope of Pardon: Many Jews came down towards him, but with intention to entrap him, and ſurprize him unawares. *Placidus* purpoſely gave them fair Speeches, hoping to get them down into the Plain: And they, as though they would have obeyed him, followed him thither, meaning, when they came there ſuddenly to aſſault him: Yet *Placidus* his Device took place, for when the Jews aſſaulted him, he feigned flight; and the Jews having purſued him a great way from the Mountain, he turned again upon them, and wounded many on the Backs as they fled, killed ſome, and O hindred the reſt from aſcending the Mountain: So the remainder left *Itaburium*, and fled

fled to *Jeruſalem*; and the Inhabitants (now Water failing them) yielded to *Placidus*, delivered the Mountain unto him.

The Year of the World, 4032; *after Chriſt's Nativity*, 70.

CHAP. III.

How Gamala *was deſtroyed.*

IN the mean time many of the *Gamalians*, that had appeared the moſt hardy, fled and hid themſelves; and the weaker ſort periſhed through Famine: Yet a few of the moſt couragious that were left among them, defended the Wall till the twenty ſeventh day of *October*. Upon which day, three Soldiers of the fifteenth Legion, towards the break of day, undermined the higheſt Tower in their Quarter, and entred into it; thoſe that kept it, neither perceiving them when they came in, nor when they went out (for it was in the Night-time.) Theſe Soldiers being wary leſt any Noiſe ſhould be made, removed five of the greateſt Stones of the Foundation, and preſently leap'd away, and incontinently the Tower fell down with a hideous Noiſe, and with the fall killed thoſe that kept it; whereupon many that kept watch in thoſe Quarters, fled through fear; and they who ſought to eſcape the Romans, were killed; amongſt whom *Joſeph* was ſtrucken with a Dart from a part of the Wall that was fallen down, and there died. They who were within the City were terrified with the Noiſe hereof, and ran up and down as tho' all the Enemies were already entered into it. And *Chares*, *Joſeph*'s Companion, being ſick, yielded up the Ghoſt, Fear encreaſing his Diſeaſe, and helping to ſhorten his Life. The Romans remembring the bad Succeſs at the laſt Aſſault, did not enter the City till the twenty third of the Month aforeſaid.

The Romans undermine a certain Tower, and it falleth with a great Noiſe.

Then *Titus* animated by reſentment of the Misfortune of the Romans in his abſence, accompanied with 200 Horſe-Men, and ſome choſen Foot-Men, entred the City, no Man reſiſting him: The Watch-Men then firſt perceiving it, cried, *To Arms*. Thoſe within the City fearing that *Titus* was entred, ſome took their Children, ſome their Wives, and fled into the Caſtle with pitiful Cries and Weeping: Other met *Titus*, and were all put to the Sword; and they that could not get into the Caſtle, not knowing what to do, fell among the Roman Guards. Then the Skies were filled with the Cries of Men dying, and the lower places of the City flowed with Blood. *Veſpaſian* led his whole Army againſt thoſe that fled into the Caſtle, which was of a great height, and ſcarcely acceſſible, ſtanding in a ſtrong place full of Ditches and deep Dens, and compaſſed with ſteep Rocks. The Jews drove down the Romans that offered to come up to them, partly with Darts, partly with Stones, which they rowled down upon them; and they were ſo high, that the Romans Arrows could not reach them. But at laſt, as it were by God's Providence, who would have it ſo, a Whirlwind aroſe which carried the Romans Arrows amongſt them into the Caſtle, and the Jews Arrows from the Romans; and the Wind was ſo violent, that it was not poſſible for them to ſtand upon thoſe high places: And ſo not being able to ſtand, nor to ſee thoſe that came againſt them, the Romans aſcended and took the Caſtle; ſome reſiſted for their defence, others yielding themſelves. The Romans now call to mind their Fellows that had periſhed in the firſt Aſſault, and ſo became more cruel. Many deſpairing of their Lives, caſt their Wives, their Children, and Themſelves headlong down thoſe Precipices into the deep Valleys underneath. So that the Cruelty the Romans ſhewed againſt the People of *Gamala*, was not ſo great as that which they uſed againſt themſelves; for there were only four thouſand periſhed by the Romans Sword, and the number of them who ſo caſt themſelves down, was found to be five thouſand; and not one eſcaped, but two Women that were Siſters, and Daughters to *Philip* Son to *Joachim*, a worthy Man, and General of *Agrippa*'s Army; and theſe two were ſaved only, becauſe at ſuch time when the City was taken, they hid themſelves; for they ſpared not Infants, but many took them and caſt them down from the Caſtle. And thus was *Gamala* deſtroyed the 23*d* day of *October*, having begun to revolt the 21*th* day of *September*.

Titus, with two hundred Horſe beſides choſen Foot-men, entreth *Gamala*.

The top of the Caſtle of *Gamala* ſtony, and hard to be climbed.

The Romans Victory by God's Providence.

9000 Jews ſlain in *Gamala*, and only two Women eſcape.

The Year of the World, 4032; after Chriſt's Nativity, 70.

H

CHAP. IV.

How Titus *took* Giſcala.

John a Poyſoner, and a deceitful Man, enforceth the Citizens of *Giſcala* to rebel.

NOW all the Cities and ſtrong Places of *Galilee* were taken, *Giſcala* only excepted.
Part of the Inhabitants whereof deſired Peace, for that they were Husbandmen,
and their Riches conſiſted in the Fruits of the Earth; but there were many factious
Free-booters in the City, and amongſt them many of the natural Inhabitants. Theſe
People were incited to revolt by one *John*, a very wicked and deceitful Perſon, Son to I
one *Levias*; he was of ill Manners, bold to attempt any thing, and making no Conſcience
of any thing he took in hand; and he was known to all Men for one that deſired
War, to make himſelf mighty. This Man was a Ring-leader of the Seditious Perſons
in *Giſcala*: And for fear of him, the People, who perhaps otherwiſe would have ſent
Legats to the Romans to requeſt Peace, were hindred and forced to ſtay till the Romans
came to fight againſt them. Againſt theſe People *Veſpaſian* ſent *Titus*, and with
him a thouſand Horſemen, and the tenth Legion towards *Scythopolis*: Himſelf with the
reſt went to *Cæſarea*, to refreſh them after their great labour, at the Charge of the
Towns adjoining; judging it neceſſary to fit them to ſuſtain manfully the Toils that
were to enſue; for he foreſaw that he ſhould have much ado to win *Jeruſalem*, both K
for that it was very ſtrong, and was the Chief City of all the Nation. And his care in
this Point was ſo much the more, for that he perceived many out of all parts fled thither;
and that it was compaſſed with almoſt invincible Walls; and beſides this, the boldneſs
and deſperate Courage of the Inhabitants, who altho' that they had no Walls at all,
yet had been ſcarcely to be conquered; and therefore he thought it neceſſary to refreſh
his Souldiers before this Enterpriſe, as Champions are prepared for the Combate.

Veſpaſian foreſeeth his no ſmall trouble in the Siege of *Jeruſalem*.

Titus his compaſſion & merciful Oration towards thoſe of *Giſcala*.

Titus having taken a view of *Giſcala*, judg'd that it might eaſily be taken; yet knowing
that if it were taken by Force, all the People would be deſtroyed by the Romans, he
being weary of Blood-ſhed, and commiſerating the innocent People, which were otherwiſe
like to periſh together with the Culpable, attempted to take it by Surrender. L
Wherefore the Walls being full of People, among whom were many of the Seditious,
he told them that he marvelled what help they expected, or by whoſe Advice (all other
Cities being now taken) they alone would reſiſt the Roman Forces, eſpecially when
as they had already ſeen many Towns, far ſtronger than theirs, overthrown at the firſt
Aſſault; and that contrariwiſe thoſe who had yielded themſelves to the Romans, lived
in Peace, and enjoyed all that was theirs. Which offer (ſaid he) I now alſo make to
you, and am not yet incenſed againſt you, becauſe that which you do is in hope of your
Liberty; but if you ſtill perſevere in your rebellious Courſe, and refuſe this kind Offer,
you ſhall preſently perceive the Romans Sword drawn out for your Deſtruction, and
incontinently find your Walls but a Mockery, and no ways able to reſiſt the Roman M
Engines: Whereas contrariwiſe if you yield your ſelves, and truſt to the Fidelity of the
Romans, you ſhall be the moſt happy People of all *Galilee*. None of the Townſmen
were admitted to make anſwer, nor to come to the Walls, for the Seditious were Maſters
of them; and a Guard was placed at every Gate, leſt any ſhould go out to ſubmit
themſelves, or any Horſemen ſhould be received into the City. *John* made anſwer
for all, that he liked well of the Conditions offered, and that he would either perſwade
or compel the Inhabitants to accept them: But he requeſted that that Day might be
granted to the Jews, being the Seventh Day, wherein it was not Lawful for them to
treat of Peace, or make War. For (as the Romans knew) the Jews every Seventh
Day ceaſe from all Work; and if they prophaned it, they who cauſed them to do ſo, N
were guilty of Impiety. Moreover, ſo ſhort time could not prejudice the Romans, being
but one Night's ſpace; for nothing he could effect in that time to endamage them,
except only by flying out of the City (which *Titus* might prevent by placing a ſtrong
Guard and Watch in every place about it.) That *Titus* might make advantage of it,
ſince it being his Deſign to offer them Peace and Safety, it was an Action no leſs worthy
of him, to have regard to the obſervation of their Law, than a Duty indiſpenſible in
them not to violate it.

John's Anſwer to *Titus*'s Exhortation.

With theſe and ſuch-like Speeches *John* ſought to delude *Titus*, being not ſo Religious
about the keeping of the Sabbath, as careful for his own ſafety; for he feared that the
City would preſently be taken, and himſelf left alone; and ſo he determined in the O
Night to flee, as the only way to ſave his Life. And truly God would have it ſo, that

A *John* ſhould then eſcape to be the overthrow of *Jeruſalem*, and that *Titus* ſhould not only grant him the time he requeſted to deliberate, but alſo that Night remove his Camp near *Cydeſſa*, a great Village, and the ſtrongeſt of all that Country, belonging to the *Tyrians*, which the *Galileans* always hated.

The Year of the World, 4032; after Chriſt's Nativity, 70.

In the Night-time *John* perceiving no Romans to keep Watch about the Town, and having now Oportunity, fled, not only with the Armed Men about him, but alſo with many of the chief of the City, and whole Families, whom he promiſed to conduct to *Jeruſalem*. But *John* fearing either Death or Slavery, and careful for his own ſafety, carried them twenty Furlongs out of the City; where being ſo deſolate, they began grievouſly to lament; for every one thought himſelf as near his Enemies, as he was B far from the City and his Friends: and ſtill every ſtep they thought their Enemies at hand, ready to take them; and frequently they look'd back, as though their Enemies heard the noiſe they made as they went, and were coming againſt them: inſomuch that many crowded forwards in heaps, and were killed in the way with the preſs of them that followed; ſo that the Women and Infants periſhed miſerably: and if they ſpake any thing, it was only to entreat their Parents or their Kindred, to ſtay for them.

John reſerved, by God's Providence, to be at the Siege of *Jeruſalem*.

The fear of thoſe that fled with *John*.

But *John*'s Exhortation took effect, who cried to them to ſave themſelves, and haſten to ſuch a Place where they might be ſafe, and revenge themſelves of the Romans, for the Outrages which they that remained behind were like to endure, and ſo the C multitude that fled, every one as he was able, diſperſed themſelves.

Titus early in the Morning came to the Walls, to know whether they accepted of his Offer. Then the People ſet open the Gates, and with their Wives and Children came to meet him, all crying that he was their Benefactor and Deliverer: Alſo they told him that *John* was fled, and beſought him to pardon them, and execute Juſtice upon thoſe Malefactors that remained in the City. *Titus*, at their requeſt, ſent certain Horſemen to purſue *John*, but they could not take him, for before they came, he had gotten to *Jeruſalem*; yet they ſlew almoſt two thouſand of them that fled with him, and brought back again 3000 Women and Children. *Titus* was angry that *John* by Deceit had eſcaped unpuniſhed; yet his Anger was ſomething appeaſed, when he perceived *John*'s D Purpoſe prevented, in that ſo many of his Company was ſlain, and ſo many brought back Captives. Thus he peaceably entred the City, commanding the Soldiers to break down a little piece of the Wall, as it were to take poſſeſſion of it, and ſo puniſh'd the Seditious rather with Threats and Torments. For he thought that many were accuſed only for private hatred, and ſo were in danger to ſuffer, being innocent: and he thought it better to let the Wicked live in fear, than with them to deſtroy the Guiltleſs: and that perhaps hereafter they would be more quiet, either for fear of Puniſhment, or for ſhame of falling again into their former Offence, for which they were pardoned: whereas if any Man ſuffered undeſervedly, he could not afterwards help it. He placed there a Gariſon, both to repreſs the Seditious, and alſo to confirm them that deſired E Peace. And thus was *Galilee* conquered, after it had coſt the Romans much toil.

The Citizens of *Giſcala* entertain *Titus* with all obedience.

Titus's Mercy to his Enemies.

CHAP. V.

Of the beginning of the Deſtruction of Jeruſalem.

AS ſoon as *John* was entered into *Jeruſalem*, all the People flocked about them, and thoſe that came with him, enquiring what new Calamities had befallen their F Nation. Some of them yet being out of breath, and not able to ſpeak, thereby diſcovered their Diſtreſs. Yet amidſt theſe their Miſeries, ſome boaſted that it was not the Roman Power that forced them to fly, but that of their own accord they fled thither to fight againſt the Romans in a ſafer place, than that from whence they fled was; for none but unadviſed and raſh-headed Men would fight for ſuch a City as *Giſcala*, and other places that were not able to reſiſt; and that it behoved them all to reſerve their Vigour and Strength to defend their Metropolitan City. They alſo told them how *Giſcala* was taken by the Romans, and that they departed in good ſort away, tho' ſome reported that they fled. The People of *Jeruſalem* hearing what theſe Men reported, and how many were Priſoners to the Romans, fell into a great fear, as though that G which had happened, portended to their ruine. But *John*, nothing aſhamed he had ſo ſhamefully forſaken them of *Giſcala* who fled with him, went firſt to one, and then to

The Courage of *John*, and thoſe that fled with him, ſtirs up the Jews to make a War againſt the Romans.

The Year of the World, 4032; *after Chriſt's Nativity*, 70.

another, inciting them all to War, with vain hopes, alledging the weakneſs of the Romans, H and extolling their own Puiſſance, deceiving the Simple, and perſwading them, that though the Romans ſought Revenge, yet could they never enter the Walls of *Jeruſalem*, having had ſo much ado, and endured ſuch Difficulties in entring the little Boroughs and Villages of *Gallilee*, againſt whoſe Walls they had broken all their Engines. Theſe Diſcourſes of his, incited many young Men to Sedition; but all the wiſer ſort foreſaw what was like to enſue, and already mourned for the loſs of the City. In this caſe were they of *Jeruſalem*;

Inteſtine Diſcord in *Jewry*.

yet before this Sedition in the City, the Country People began to be at diſcord among themſelves. For *Titus* departed from *Giſcala* to *Ceſarea*, and *Veſpaſian* went from *Ceſarea* to *Jamnia* and *Azotus*; and took them both: and leaving there Gariſons, he returned to *Ceſarea*, bringing with him a great multitude I of thoſe that had yielded to him.

The *Jews* turn their Weapons againſt themſelves.

All the Cities had Civil Diſcords among themſelves, ſo that when the Romans did not ſet upon them, one part of the Jews in every City fought againſt another, and there was a great diſſention between thoſe that deſired Peace, and the Seditious People. At firſt this Diſcord began only in private Houſes; but in the end, thoſe of one Mind united, and began in Companies to rebel openly. Thus every place was troubled with Civil Diſcord; and every where raſh young Men, who deſired War, prevailed againſt grave and wiſe old Men, who foreſeeing the Calamity like to enſue, deſired Peace.

The Thieves trooping together in *Jeruſalem*, ſpoil the Country.

At firſt the Inhabitants, one by one, robbed and ſpoiled what they could; but at laſt in whole Troops they joyned together, and robbed openly, and waſted all the Country about: and in their Robberies they K ſhewed ſuch Cruelty, that the Harm and Injury they did to their own Country-men, was equal to the Miſeries which befel them by the Romans; and they who by theſe Miſcreants were ſpoiled, wiſh'd rather to have fallen into the Romans Hands. But the Gariſons in theſe Cities, either becauſe they were loth to trouble themſelves, or elſe for that they cared not for their Countrey-men, did nothing, or very little, ſuccour them that fell into theſe Thieves Hands. At laſt the Thieves aſſembled themſelves together from all Places, and joining Companies, brake into *Jeruſalem*. This City had no Governour, and according to the ancient Cuſtom of their Anceſtors, was open to all that came thither that were there Country-men; and ſo much more willingly at that time, becauſe they thought they that came thither, came of good-will to help them: which L was afterward the only cauſe that the City was deſtroyed, and of the more Civil Diſſention. For a great multitude of People, unapt to fight, being there, conſumed the Victuals that would have ſufficed for the Fighting-men; and beſides the War, they brought upon it Famine and Civil Diſſention.

Rapines and Spoils committed by day.

Then other Thieves came out of the Fields thereabout, and joining themſelves with thoſe that were within the City, omitted no kind of Villany; for not content to rob and ſpoil, they alſo attempted to commit Murders, not only privily, or in the Night upon mean Men, but even in the Day-time they publickly ſet upon thoſe of the chiefeſt Quality.

The Nobility of the City are taken and ſlain by the Thieves.

For firſt of all they took *Antipas*, who was of the Blood-Royal, a Man ſo eminent amongſt them, that the Publick Treaſure was committed to his Charge, and put him in Priſon: and after him they took *Sepha*, M a worthy Man, Son of *Raguel*, and *Levias*, both of them of the King's Houſhold; and after them all that ſeemed to bear any Sway or Authority among the People. Great fear fell upon the Inhabitants, and every one provided to ſave himſelf, as tho' the City were already ſurprized by the Enemies. But theſe People were not content thus to have impriſoned theſe great Men, they thought it not ſafe for themſelves any longer to keep them alive; for many went daily to viſit them, who were able to revenge their Injuries; and moreover they feared that the People would make Head againſt them, being moved with their Inſolencies. Wherefore they determined to kill them; and to effect their Purpoſe, they ſent, one *John* a cruel Murderer, who was the Son of *Dorcas*: he, accompanied with ten more, all having Swords, went to the Priſon, and ſlew as many N as they found there. To excuſe this cruel Fact of theirs, they alledged, That all they who were ſlain in Priſon, had Conference with the Romans concerning the betraying of the City into their Hands; and that for this Cauſe they had ſlain them as Traitors to their Country: They alſo boaſted that this Fact of theirs had preſerved the City, and that therefore they had deſerved well by it.

The Thieves at their pleaſure make a High-Prieſt.

The People were brought to ſuch Slavery and Terror, that the chuſing the High-Prieſt was in their Hands, to elect whom they pleaſed; ſo much was their Inſolence increaſed. Thus they, not reſpecting the Families out of which it was only lawful to chuſe the High-Prieſt, they elected Strangers and baſe Perſons to that Sacred Digninity, and ſuch as would be partakers of their Villanies and Impieties; for they, who not deſerving it, attained to ſuch Dignity, O were bound in all things to the Will of thoſe by whom they were ſo exalted. They alſo

The Year of the World, 4032; after Chriſt's Nativity, 70.

A alſo deviſed many Lies to ſet thoſe that were in Authority at variance one with another, thereby, as it were, to hold them occupied, who were able to reſiſt their Enterprizes, till from ſhedding the Blood of the Citizens, they proceeded to commit Impiety againſt God himſelf, and with prophane and impure Feet to enter into the Sanctuary. Then the People were incited againſt them by the Perſwaſion of *Ananus*, who was one of the Prieſts, and the moſt ancient and wiſeſt of them all, who perhaps had ſaved the City, had he eſcaped the Hands of theſe Miſcreants. But they uſed the Temple as a Caſtle and Defence for themſelves againſt the People, and made the Sanctuary a place for them to exerciſe Tyranny in. And that which increaſed the Sorrow of the Citizens, was, that amidſt theſe Calamities, their Religion was alſo contumeliouſly abuſed: for theſe B Thieves, to try what Strength and Courage the People were, and their own Forces, elected by Lot a High-Prieſt contrary to their Law: which, as we have already ſaid, requireth that the Office of a High-Prieſt be by Succeſſion. This Deed of theirs they coloured with an Ancient Cuſtom, alledging that in time paſt the High-prieſt was choſen by Lot; but indeed this their Fact was a violation of the moſt firm Cuſtom that was amongſt the People, and was only a Device to get all Government into their Hands, by eſtabliſhing Magiſtrates at their pleaſure.

A High-Prieſt choſen by them, contrary to the Ancient Cuſtom.

Then calling one of the holy Tribes, named *Eniachin*, they caſt Lots, and the Lot fell upon one, whereby their Iniquity was diſcovered. This Man whoſe Lot it was to be High-Prieſt, was named *Phanias*, who was the Son of *Samuel*, a Man not only C unworthy of that Dignity, but had been ſo ill brought up, that he never knew what the High-Prieſt meant. This *Phanias* was born in a Village called *Apthaſis*. Him, againſt his Will, they fetch out of the Field, and as it had been in a Stage-Play, they graced him with the Sacerdotal Habit, and gave him Inſtructions how he ſhould behave himſelf, as though ſo great Impiety had been but a Sport. The reſt of the Prieſts beholding a far off the Holy Laws thus ſcorned, ſcarcely contained themſelves from Tears, and groaned for ſorrow that their Sacred Dignities were ſo abuſed. The People could no longer endure this their Tyranny, but every one bethought himſelf how to ſuppreſs theſe Tyrants. And thoſe that were more earneſt herein, were *Gorion*, *Joſeph*'s Son, and *Simeon* the Son of *Gamaliel*, who firſt went about the City in private, and D afterwards in a publick Aſſembly exhorted the People to be revenged upon thoſe Tyrants, who took from them their Liberty; and to addreſs themſelves to purge the holy Temple from ſuch vile and unclean Perſons. Likewiſe, the beſt-diſpoſed among the Prieſts, to wit, *Jeſus* the Son of *Gamala*, and *Ananus* the Son of *Ananus*, often in publick Sermons reprehended and upbraided the People with their ſloth, that they made no more haſt to deſtroy theſe Zealots, for ſo thoſe Wretches termed themſelves, as tho' they had been devout promoters of God's Glory, and not impious Malefactors.

Phanes a Country-Clown, made a High-Prieſt.

The beſt Citizens exhort the People to revenge.

The People being all aſſembled together, grieved to ſee the holy Place ſo made a Den of Thieves, and ſuch Robberiee and Murders committed openly; yet did they not go about Revenge, thinking themſelves too weak to deal with theſe Zealots, as E indeed they were. Whereupon the High-prieſt *Ananus* ſtood up amongſt them; and having often turned his Eyes to the Temple, and beheld it, with Tears in his Eyes; O, ſaid he, *How far better it were for me to die, than live to ſee the Houſe of God thus filled with Impiety, and the Sanctuary, wherein none ſhould come but the High-Prieſt, prophaned with the wicked Feet of impious Perſons, cloathed in Prieſts Apparel, and bearing the greateſt Authority? Why do I yet live, and to be gray-headed, abſtain from dying a glorious Death? Nay, rather I alone will go againſt theſe Murderers, and, as though I were in a Wilderneſs, where there were no Man beſides my ſelf, I alone will go and offer my Soul in the preſence of God. For what doth it avail me to live amongſt a People that have no feeling of their Calamity, and which ſeeketh not to redreſs their own preſent Miſeries? For you, being robbed and ſpoiled, bear all* F *patiently; and being beaten, hold your peace; and there is none amongſt you that dare openly mourn for them that are moſt cruelly murdered. O tyrannous Government! But why ſhould I exclaim againſt the Tyrants? Do not you your ſelves make them great, and nouriſh their Power and Authority by your Patience? Do not you, by deſpiſing thoſe who were before in Authority, being but a few, make all theſe, who are many in number, Tyrants over your ſelves? Have not you, by keeping your ſelves quiet, whilſt they are armed, drawn their Swords upon your own Heads? and whereas it behoved you to reſiſt their Enterprizes, when firſt they injured your Kindred; you, by ſuffering, have made them Thieves, becauſe at firſt you made no account, when they deſtroyed Houſes and whole Families. And this was the cauſe, that at laſt the Rulers and chief Men themſelves were ſet upon, and none could ſuccour them when they* G *were drawn thorow the midſt of the City, and theſe Murderers butchered them in Priſon, whom you thus betrayed. I will not recount what Men they were, and of what Birth; but I ſay,*

The Zealots the moſt wretched occaſion of theſe Violences.

Ananus's ſharp Invective againſt the Zealots.

Ananus twitteth the Jews with their fear.

The Cruelty of the Thieves.

The Year of the World, 4032; *after Chriſt's Nativity,* 70.

The Temple the ſtrongeſt Fortreſs of that City.

Wars are intended for Liberty.

The Compariſon of the Romans and Jews, and their Properties.

Anſwer to the contrary Opinion, who object the Number and Boldneſs of the Enemy.

The Epilogue of *Ananus*'s Oration.

ſay, they being neither accuſed nor condemned, nor having any Man to hear them, they were H *moſt cruelly murdered, as we have ſeen; for they were before our faces led to be ſlain, and yet no Man opened his Mouth, nor lift up his Hand. And will you alſo endure? Will you ſuffer the holy Sanctuary to be prophaned before your Eyes? Will you, having ſo emboldened theſe Miſcreants as ye ſee now, your ſelves ſtand in fear of them? Aſſure your ſelves, they would, if they could deviſe how, commit greater Impiety than this is. They keep againſt you the ſtrongeſt Place in the whole City, called indeed a Temple, but now a Fortreſs, or Caſtle of Defence. What do ye now think, ſuch a Tyranny being eſtabliſhed over you, and your Enemies being even upon you; what do ye deliberate to do? Do you expect the Romans to come and help you to ſave the Temple and ſacred Places, as if our City were at that paſs that our very Enemies could not but pity us? Will you not riſe, and as the very brute Beaſts do, revenge your ſelves* I *upon them that have thus wounded you? Why doth not every one of you call to mind the Maſſacre of his Friends, and what Calamity he himſelf hath ſuffered, and ſo encourage your ſelves to be revenged? For ought I can ſee, we have all loſt that ſacred and ſweet, and natural deſire of Liberty; and now we embrace Bondage, as though we had learned to be Bondmen even from our Anceſtors. But they endured many and hard Wars to live in Liberty, and yielded not to the Power of the Egyptians, or Medes, becauſe they would not be at their command. What need is there to recount to you the Wars of your Predeceſſors? To what end do we enterpriſe this War againſt the Romans, (be it commodious for us, to our diſadvantage) if not to obtain our Liberty? And we, who cannot endure to be ſubject to the Lords of the whole World, ſuffer thoſe of our own Nation to Tyrannize over us. It may be adverſe Fortune* K *to be once overcome by Strangers; but to be Slaves to the baſeſt of our own Nation, argueth, that we have no ſpark of Generoſity in us, and that we bear baſe and ſervile Minds. And ſeeing I have made mention of the Romans, I will not ſtick to declare to you that which now cometh to my mind, to wit, that if we be taken by them (which God forbid) yet ſhall we ſuffer no greater miſery at their hands, than now we do under theſe baſe Tyrants. And how can you abſtain from Tears, beholding this Temple, enriched by the Gifts of the Romans, robbed and ſpoiled by them of our own Nation, this being our Mother-City? And to ſee thoſe Men murdered, whom the Romans (although they had Conquered us) would not have touched? The Romans never durſt paſs beyond the Limits of prophane Places, nor ever violate our ſacred Laws and Cuſtoms, but always reverenced the Sanctuary, beholding it only a far off; yet now* L *ſome born and brought up among us, who were called* Jews, *tremble not to walk in the Sanctuary, having their hands bathed in the Blood of their Country-Men and Brethren. Who will now fear Foreign Wars, ſeeing theſe Civil Broils are ſuch? Much better were it for us to fall into our Enemies hands; yea, if you will call every thing by ſuch a name as it deſerveth, we ſhall find that the Romans have not violated our Laws, but have been the Protectors thereof, and they within our Walls are the Violators of them. What Puniſhment is there that thoſe that have thus Tyrannized over us deſerve not? Yea, what puniſhment can be deviſed great enough for their Offence? I know that all of you were ſo perſuaded before I ſpoke, and you were incited againſt them by that which you have endured at their hands: But yet ſome fear their Multitude and their Courage, and moreover that they are in a higher place than you: Yet as* M *all this came by your negligence and ſuffering, ſo by your delaying they will grow ſtronger; for their Number daily encreaſes, and every wicked Perſon flyeth to his like; and they are ſo much the more emboldened, for that as yet no Man hath once offered to reſiſt their Enterprizes: And be ſure that if they have time, they will make uſe of the higher place, and that to your damage. But (believe me) if you would but once offer to go againſt them, their very Conſciences would abate their haughty Minds, and the remembrance of their Miſdeeds would put them ſo far out of heart, that they will not make any benefit of that higher Place. Perhaps God in his Vengeance will turn their own Darts againſt them for their Impiety, and conſume them therewith. Let us but only ſhew our ſelves, and we ſhall diſmay them. Yet it is an honour for us, if need be, to ſacrifice our Lives for the Defence of the holy Temple. My* N *ſelf will aſſiſt you with the beſt Advice I can; and you ſhall ſee that I ſhall not only aſſiſt you with Words, but expoſe my ſelf to the greateſt Dangers, and endeavour to Animate you by my own Example.*

Ananus thus exhorted the People againſt the Zealots; yet he knew well that it was great difficulty to overcome them, being luſty Young Men, many in number, of great Courage, and the more deſparate, by the remorſe of Conſcience for the horrible Crimes and execrable Deeds which they had committed; for they deſpaired of all hope of Pardon for their Miſdeeds. Yet *Ananus* thought it altogether intolerable that the Common-Wealth ſhould be ſo over-ruled. After this Exhortation, the People cried out, that they were ready to go againſt the Thieves, and to do as they were exhorted. O Whilſt that *Ananus* ſelected out the moſt able Men for War, and ſet them in order, the

A the Zealots iſſued out upon him, (having intelligence of all his Intents and Proceedings, by certain Spies which they had appointed on purpoſe) and they ſallied out, ſometimes in Companies, ſometimes all at once, other times in Ambuſhes, ſparing none that they met with. *Ananus* quickly gathered together the People, who were more in number than the Thieves, but not ſo armed as they; but what they wanted in Arms, their Courage ſupply'd; for the Citizens were armed with Fury, ſtronger than Arms: And they which were gone out of the Temple, with a more deſperate Boldneſs than all the Multitude how great ſoever. For the Citizens thought it no abiding for them in the City, except they could drive away the Zealots; and the Zealots thought they could not eſcape Torments, and Death it ſelf, except they were Victors. B So at laſt they joined Battel, each Party under their Captains and Leaders; and firſt of all, both Parties caſt Stones one againſt another, and if any fled the Conquerors purſued them with Swords, and many were wounded and ſlain on both ſides. Thoſe Townſmen that were wounded, were by their Friends carried into their Houſes; but the Zealots that were hurt, went into the Temple, and polluted the ſacred Pavements with their Blood; ſo that their Religion was prophaned by Bloodſhed. Always the Thieves, in making Excurſions, got the upper hand; whereat the Citizens being angry, ſeeing their number every day decreaſed, reproved the Cowards; ſo that if any of their Company offered to fly from the Zealots, they made him ſtand and reſiſt whether he would or no, not permitting him to paſs away: And thus they bent all their Forces C againſt their Enemies. At laſt the Thieves not able to make any longer reſiſtance, by little and little retired themſelves into the Temple, and *Ananus* with his Company entred the Temple by Force with them, and broke the Body of his Enemies. Then they in the outer Temple were in great fear, and fled into the inner Temple, and ſhut the Gates with all ſpeed. *Ananus* would not offer Violence to the ſacred Gates; and beſides the Enemies caſt Darts from above; for he thought it a great Offence againſt God, although he might have got the Victory, to introduce the People, not being purified. Wherefore he elected ſix thouſand of the chief of all his Men, well armed, and appointed them to keep the Porches, and others to ſucceed in their places while they took reſt: And many of the better ſort of the Citizens being placed to keep Watch there, hired D other poor People to watch in their ſteads. But *John*, who as before we declar'd, fled from *Giſcala*, wrought the ruin of them all. This Man being full of Deceit, and above all meaſure deſirous of Rule, long ago intended to overthrow the Common-Wealth. To which end, from that time he counterfeited himſelf to be againſt the Thieves, and ſo Day and Night accompanied *Ananus* and the reſt, both in their Conſultations, and when they went to viſit the Watch; and he diſcloſed all their Counſels to the Zealots: And there was nothing decreed by the People, but he gave the Thieves intelligence thereof before it was put in practice; yet he ſeemed to be very reſpectful to *Ananus*, and the reſt of the Nobility, hereby hoping to conceal his Treachery. But it fell out contrary to his expectation, for this his too-much reverence, cauſed him E to be ſuſpected, becauſe they noted him to play the Paraſite: And for that, uncalled, he daily intruded himſelf into their Conſulations, he was miſdoubted to betray their Secrets. For *Ananus* perceived that the Enemies knew all their Deſigns; and though *John*'s Deeds carried ſuſpicion of Treaſon, yet could they not eaſily remove him, his Craft was ſuch; beſides this, he was held up by many Noble-Men who were employed in theſe Affairs. Wherefore they thought good to requeſt of him an Oath of Friendſhip; which he denied not, but added moreover, that he would be true to the People, and neither diſcloſe any Deed or Secret Counſel of theirs to the Enemies, but with Heart and Hand would truly endeavour to ſuppreſs the Rebels. So *Ananus* did no more miſtruſt him becauſe of his Oath, and admitted him afterwards to all their Counſels, F nothing ſuſpecting him. Nay, they now truſted in him ſo far, that they ſent him as Agent to the Zealots, to perſwade them to Peace; for they were very careful leſt the Temple through their Deeds ſhould be defiled and prophaned, or that any of the Jews ſhould there be ſlain. But he, as though he had ſworn to the Zealots, and not to the Citizens, entred boldly amongſt them, and ſtanding in the midſt of them, he recounted to them, that he had often for their ſakes undergone great Danger, by ſuffering none of the Townſmens Secrets to be concealed from them, but declared unto them all that ever *Ananus* and his Confederates determined againſt them; and that even now he was like, together with them, to fall into extream Danger, except it pleaſed God, as it were, miraculouſly to aſſiſt them. For, ſaid he, now *Ananus* without delay G will ſend to *Veſpaſian*, who will come with his Army in all haſt, and take the City: and that he had appointed the day following for Purification, to purify the People, that ſo under pretence

The Year of the World, 4032; *after Chriſt's Nativity*, 70.

Ananus diſpoſeth his Soul-diers againſt the Zealots.

The Fight of the Citizens and Zealots in the Temple.

John full of deceit, and a betrayer of the Citizens.

John ſwears to be faithful to the People.

John, contrary to his Oath, reveals their Secrets to the Zealots.

The Year of the World, 4032; *after Chriſt's Nativity*, 70.

John ſtirreth up the Zealots againſt the Citizens.

pretence of Piety he might let him into the City, or elſe they might enter in by Force: H and that he could not ſee how either they were able to endure a long Siege, or encounter with ſo huge an Army: Adding moreover, that it was God's Providence that he ſhould be ſent to them to make a Peace, when *Ananus* purpoſed, ſo ſoon as they were unarmed, to ſet upon them. Wherefore if they had any care of themſelves, they ſhould either intreat the Watchmen that beſieged them, to be favourable to them, or elſe get ſome ſuccour from ſome place without the Temple. For (ſaid he) he that amongſt you hopeth for pardon if you be overcome, doth not remember what hath paſt, and what he hath done; but let them perſwade themſelves as they pleaſe, they that have been injured, will not forget and forgive ſo ſoon, as he that injured them is ſorry for his Fact. Nay, many times the Repentance of Malefactors maketh them more hated I than before; and the Wrath of Men that are injured, is increaſed by Authority, and licence to do what they pleaſe. And they might be ſure that the Friends and Kindred of them that were ſlain, would always lay wait to require the Injuries; and that all the People were incenſed againſt them for breaking the Laws: So that although ſome few would take pity upon them, yet the greater Number would prevail. With theſe and ſuch-like Speeches *John* terrified the Zealots; yet durſt he not openly tell them what he meant by Foreign Help, notwithſtanding he meant the *Idumeans*. And that he might more enflame the Thieves, he went to the chiefeſt of them, and ſecretly told them, that *Ananus* was cruelly bent againſt them, and breathed out many Threatnings againſt ſome in particular. K

CHAP. VI.

How the Idumeans *came to* Jeruſalem, *and what they did there.*

Eleazer, one of the Zealots, cauſes the *Idumeans* to be ſent for.

The Zealots require help from the *Idumeans*.

The Nature and Manners of the *Idumeans*

20000 *Idumeans* come to *Jeruſalem*.

AMongſt the *Zealots* there were two principal, *Eleazer* the Son of *Simon*, who above all the reſt was thought moſt fit, both to give Counſel, and to execute that L which was conſulted upon; and *Zacharias* the Son of *Amphicalus*, who both were deſcended from the Line of the Prieſts. Theſe two underſtanding, that beſides the general Threatnings, their Death was eſpecially reſolved, and that the Faction of *Ananus*, to get him into Authority, had ſent to call the Romans (for this *John* had feigned) deliberated with themſelves what to do, having ſo ſhort time to provide. For they ſuppoſed that preſently the People would aſſault them; and they bethought themſelves that now it was too late to ſeek Foreign Help, for they might endure all Calamity, before they could give notice hereof unto any that would help them. Yet at laſt they determined to call the *Idumeans* to aid them; and ſo they Writ a ſhort Epiſtle to them, letting them underſtand how *Ananus*, having ſeduced the People, meant to betray the M Mother-City of their Nation to the Romans; and that they fighting for their Liberty, were by him beſieged in the Temple; that the time wherein they expected Safety was very ſhort; and that if they were not preſently ſuccour'd, they were like to fall into *Ananus* and their Enemies Hands, and the City to be brought in Subjection to the Romans: They alſo ordered many things to be ſpoken by word of mouth to the Rulers of *Idumea*. For which purpoſe was choſen two principal Men, Eloquent, and apt to perſwade; and that which was in this Caſe required, ſwift of Foot. It was certain that the *Idumeans* would preſently aid them, being a brutiſh rude Nation, and prone to Sedition and Alteration, much rejoicing therein, and by flattery eaſily entreated to War, and would make as much haſt to them, as if they went to ſome Feſtival Solemnity; N ſo that there only was requiſite two ſpeedy Meſſengers. Which two were ready and quick Men for ſuch an Exploit, and were both called by the Name of *Ananias*. Theſe preſently went to the Governours of *Idumea*, who reading the Epiſtle, and hearing that which the Meſſengers had to ſay to them, like Mad-Men, aſſembled all the People together in great haſt, and Proclaimed War: So the People in an Inſtant gathered themſelves together, and were all Armed to fight for the Liberty of their Mother-City; and Twenty thouſand being aſſembled together, under the Government of four Captains, came with all ſpeed to *Jeruſalem*; the Names of them were *John* and *James* the Sons of *Soſa*, and *Simon* the Son of *Cathlas*, and *Phineas* the Son of *Cloſoth*. *Ananus* and his Watch knew not of the going of theſe two Meſſengers, nor O of the Watches in the City, but they underſtood of the *Idumeans* coming, and ſo ſhut the Gates, and placed Watchmen upon the Walls: Yet they thought not good to go out

The Year of the World, 4032; *after Chriſt's Nativity*, 70.

Jeſus Oration and Exhortation to the *Idumeans.*

A and fight with them, but firſt with peaceable Words to perſuade them to Concord and
Peace. Whereupon *Jeſus*, the eldeſt of the Prieſts, next after *Ananus*, ſtood in a Tower
oppoſite againſt them, and ſpake in this Manner.

Though many and divers Tumults and Troubles have moleſted this City; yet I never ſo
much wondred at any of them, as that you are come with ſuch fury and readineſs to help theſe
wicked People, againſt all expectation: For (ſaid he) *you are come againſt us to help moſt vile*
Perſons; and ſo raſhly, as it behoved you not to have done, if your Metropolitan City had requeſted
your help againſt barbarous People. If I judged your Manners like theirs that have
requeſted your help, I ſhould then think you had ſome reaſon to come; for nothing cauſeth firmer
Friendſhip than Agreement, or Sympathy in Manners. But they, if their Actions be conſidered,
B *have every one deſerved a thouſand Deaths; for they are the Outcaſts and baſeſt of all the*
Country-People, who having ſpent their Patrimonies riotouſly, and played the Thieves in all
Places and Cities about them, now at laſt have got into this Holy City, moſt Religious of all
Cities, and have prophaned the Holy Place by their Impiety: They tremble not to be drunk
even in the Holy Temple, and there they conſume in Banquetting the Spoils they had gotten from
them whom they maſſacred. And you come to help theſe Men with as great an Army and Proviſions,
as though that this your Mother-City had by publick Conſent requeſted your Help againſt
Foreign Enemies. Is not this great Injuſtice of Fortune, that your whole Nation hath conſpired
and bent all their Forces againſt us, to help theſe Miſcreants? Till now I knew not what
moved you ſo quickly and ſuddenly to arm your ſelves to aſſiſt Thieves againſt your Native
C *Country-Men. What have you been informed of the Romans coming, and of the betraying*
of the City? For even now I heard ſome of you mutter, that you came to deliver your
Mother-City. Is it not a wonder to ſee this Device and Invention of theſe Malefactors? But
they could deviſe no other way to incite others againſt us, (who even naturally deſire Liberty,
and are ready for the ſame to ſpend our deareſt Blood in conflict with the Enemy) but to fain
us to be Enemies of Liberty. But it behoves you to conſider who are theſe Calumniators, and
againſt whom theſe Calumnies are deviſed; and then to gather the variety of the Matter, not
from forged Tales, fained at Men's Pleaſures, but from the thing it ſelf. What ſhould move
us now to yield to the Romans, having endured as yet nothing to conſtrain us thereunto?
D *When if we had liked to live under their Obedience, we needed not at firſt to have revolted;*
and beſides that, if we had repented our ſelves, we might have again ſubmitted our ſelves,
and obtained their Favour before this time that all the Country round about us is deſtroyed.
Nay, if we now would yield, it is not eaſy for us, for the Spoils of Galilee, *which they have already*
Conquered, hath made them proud; and by humbling our ſelves to them, being now near
us, ſhould we not incur an Infamy worſe than Death it ſelf? True it is, I think Peace better
than War; yet being once provoked to War, and the War once begun, I had rather die a
glorious Death, than live in Captivity. Do they inform you that we have ſecretly ſent the
chief of our City to the Romans, or that by common conſent of all the People we have done it?
If they ſay we did it ſecretly, let them tell what Friends of ours was ſent, or what Servants
of ours were Miniſters to effect this Treaſon. Did they take any Meſſenger of ours, and find
E *Letters about him? How can that be hid from all our Citizens, with whom we do every hour*
converſe? And is it poſſible that a few, ſhut up in the Temple, who could not come into the City,
ſhould know our Secrets, and all the whole City know nothing? Or do they now firſt know
it when they are like to be puniſhed for their Impiety? Never ſuſpecting any of us to be Traitors,
ſo long as they were in no fear. If they ſay that it was done by common conſent of all the People;
then all Men were there when the Speech was made to the People, to exhort them thereunto,
and requeſt their Conſent, and ſo the News thereof would quickly have come to your Ears. But
what need had we to ſend Ambaſſadors, if we had been now already certain to come to Compoſition
with the Romans? Let them tell you who was appointed for that Embaſſage. Theſe
are but Devices and Contrivances of them, who fear to have a Death according to their deſert,
F *and ſeek Shifts to eſcape Puniſhment.*

The diſproof of the Zealots Faction, who intended the overthrow of the City, and betraying thereof.

Peace better than War.

If Fate had ſo decreed, that our City ſhould be betrayed to the Enemy, aſſure your ſelves,
they who thus accuſe us, would have betrayed it themſelves, having committed already all
ſorts of Impieties, Treaſon only excepted. It is your part, ſeeing you are come hither in Arms,
firſt, (as Reaſon and Juſtice requireth) to aſſiſt your Mother-City againſt them who Tyrannize
over us, and violate our Laws, make all that Juſtice which they can effect with their
Sword. Firſt of all they took Noble-Men and caſt them into Priſon, having drawn them
from amidſt the publick Aſſembly; and never being accuſed nor condemned, nothing reſpecting
their Entreaties, they put them to Death. If it pleaſe you to come in peaceably, and not in
hoſtile manner into our City, your ſelves ſhall plainly behold evident Tokens of this that I
G *ſay to you; to wit, Houſes ruinateth and made deſolate by their Robberies, the Wives and*
Families of them that are ſlain, in Mourning Apparel, and weeping in every part of the City:

Jeſus exhorts the *Idumeans*, that ſince they are come, they ſhould oppoſe themſelves againſt the Zealots.

The Year of the World, 4032; after Chriſt's Nativity, 70.

Jeſus requireth the *Idumeans* to judge the Differences between the Zealots and them.

The end of *Jeſus* Oration to the *Idumeans.*

for there is none amongſt us, that hath taſted the Perſecution of theſe wretched Men, who are gone ſo far, that they are content to make the City their Refuge, (which is the chief, and a Spectacle to all others for Sanctity) and to have robbed and ſpoiled all the Country and Villages, and Cities thereabout; now, laſtly, they have made the ſacred Temple a Refuge and Place to carry all their Spoils unto, which they have impiouſly gotten in this City. This Temple they make their Fortreſs, to iſſue out, and to retire unto: From thence they make Incurſions upon the Citizens; and this is the Place where they practiſe their Villanies againſt us. This ſacred Place, which all the World, even the moſt barbarous and ſavage People reverence, is now defiled by the horrible Robberies which thoſe born amongſt us have committed. And now being in deſperation, they rejoice to ſee Nation againſt Nation, and City againſt City, and People againſt People, and our own Country-men to turn themſelves againſt their own Bowels: When contrariwiſe (as I have already ſaid) it had been your Parts and Duties to join with us, and help us to exterminate theſe Malefactors; and be revenged of them for this Lie, by which they preſumed to call you to help them, whom they had juſt reaſon to fear as Revengers of their Impieties. Wherefore if you make any account of theſe Men's Prayers, vouchſafe (laying your Weapons aſide) to come into our City like Friends, and be your ſelves Judges between us and them whom you come to help. And conſider what Favour we ſhew them, who permit them to plead their own Cauſes before you, they being guilty of ſuch heinous Crimes, and having put to Death Perſons of ſuch account, never accuſed nor permitted to ſpeak for themſelves, yet this Favour we will grant them for your ſake. But if you continue your Indignation againſt us, and refuſe this Offer to be our Judges, then let us intreat you, that leaving both Parts, you would neither imbrue your Hands in our Blood, nor lend your Aid to thoſe Miſcreants againſt your Mother-City. And if you ſuſpect any of us to be Confederates with the Romans, you may keep all the Paſſages; and then ſeek to defend your Metropolis, when you have Proof of any ſuch Matter as is alledged againſt us; and puniſh the Authors of that Treaſon, when you have convicted them. The Enemies cannot prevent you, becauſe you are already planted ſo near the City. If you like none of theſe, marvel not that we ſhut our Gates againſt you, coming in an armed and hoſtile manner. But the *Idumeans* being angry, were not moved hereby, and ſo much the more, for that entrance into the City was denied them, and their Generals were exceedingly diſpleaſed, thinking it ſhameful to lay down their Arms at the Command of others who had no Authority over them.

Simon's Anſwer to *Jeſus.*

Then one of the Captains, named *Simon*, the Son of *Cathla*, having, with much ado, gotten his Souldiers to be ſilent, ſtood up in a Place where the High-Prieſt might hear him, and ſaid, *That he now did not wonder that thoſe who maintained Liberty, were beſieged in the Temple, ſince they of the City now ſhut their Gates againſt them, the City being common and free for all the Nation; and that perhaps they were ready to open the City Gates to receive the Romans. That they ſpake to the* Idumeans *from a Tower, and commanded them to caſt down their Arms, which they had taken only for the Liberty of the City, when they durſt not truſt their own Nation to keep the ſame, and yet would have them Judges of the Diſcord: And that accuſing others for killing ſome not convicted, they themſelves would condemn all our whole Nation by the Ignominy they did to their Country-men, againſt whom they had now ſhut the City Gates, which were open to all Strangers to enter into for Religion ſake. Did we make haſte* (ſaith he) *towards you to fight againſt our own Nation, when we came only to preſerve your Liberty? But this is as true, as that they whom you thus beſiege have wronged you, and as the Accuſation you forge againſt them. But your keeping in hold thoſe that are the Defenders of the Common-Wealth, ſhutting the City Gates againſt Men of your own Blood, you impoſe upon us contumelious Commands. Who can any longer endure this your Mockery, that perceiveth how contradictory your Allegations are? For who can juſtly accuſe thoſe that you keep ſhut up in the Temple, becauſe they preſume to puniſh Traitors whom you grace with the Title of Noble and Innocent, becauſe they were your Confederates? Only in this they are blame-worthy, that they did not begin with you firſt, but left alive ſuch Members of that Conſpiracy. Except alſo you will ſay, that the* Idumeans *ſhut you out of your City, your ſelves not permitting us to come and offer Sacrifice. But though they were too merciful, yet we the* Idumeans *will preſerve the Houſe of God, and will fight for the common Good of our Country, and will be revenged, both of the Enemies that are without the City, and Traitors within. And here will we remain before the City, till either the Romans come and deliver you, or till you change your Minds, and bethink your ſelves what Advantage it is to have Liberty.*

The *Idumeans* are diſpleaſed, becauſe the City Gates were lockt againſt them. The Reproaches the *Idumeans* object againſt the High-Prieſt and Citizens.

CHAP. VII.

Of the Maſſacre of the Jews by the Idumeans.

The Year of the World, 4033; *after Chriſt's Nativity,* 70.

ALL the I*ndumeans* aſſented, with a loud Cry, to theſe Speeches of *Simon.* And *Jeſus* departed ſorrowful, ſeeing that the I*dumeans* would agree to no Reaſon, and that thereby their City ſhould ſuffer a double War. For the I*dumeans* were no leſs diſquieted, who took the Matter in great diſdain, that they were not permitted to enter into the City, and alſo becauſe they thought the Zealots not ſo ſtrong as they had believed, and they themſelves were aſhamed that they could not help them; ſo that many repented that they were come thither. Yet would they not for ſhame return, nothing being done by them: And ſo raſhly placing their Tabernacles near the City-Walls, they determined to ſtay there. But that Night there aroſe a moſt furious Tempeſt; for there was a great ſtormy Wind, and an exceeding great Rain, mixt with fearful Thunder and horrible Lightning, and an Earthquake, with ſtrange Noiſes; ſo that all Men thought this Motion of the Earth would overturn the whole Order of Nature, or at leaſt portend ſome great Calamity. The I*dumeans* and Townſmen were both of one mind: For they thought that God was angry with them for bearing Arms againſt their Metropolis, and perſwaded themſelves that they could not eſcape Death if they continued in their purpoſe. *Ananus* and his Followers perſwaded themſelves that they had now overcome them without War, and that God had fought for them againſt the I*dumeans.* But they were falſe Prophets, and what they judged would befal their Enemies, fell upon themſelves. In the mean while the I*dumeans* lay as cloſe together as they could, and covered their Heads with their Shields, by which means the Rain did them not ſo much harm. The Zealots were concerned for the I*dumeans* more than for themſelves, and deviſed which way they might ſuccour them. The boldeſt amongſt them adviſed the reſt, by force to ſet upon the Guard, and ſo to get into the City, and open the Gates to the *Idumeans* that were come to help them; for it was eaſy to ſurprize the Watch, by reaſon that many of them were unarmed, and unfit for War; and the Citizens could not eaſily be aſſembled together, ſeeing every Man, becauſe of the Tempeſt, kept his Houſe. And tho' there were danger in the Attempt, yet were it better to endure all Miſchiefs that might enſue, than to permit ſuch an Army ſhamefully to periſh, who came at their Requeſt to help them. But the wiſer ſort diſſwaded the reſt from this, ſeeing both a ſtronger Watch place to keep them in, and the City-Walls diligently guarded becauſe of the I*dumeans.* And moreover, they could not think that *Ananus* was careleſs, but went up and down, firſt from one Watch, and then to another; yet this Night he did not ſo, not for ſlothfulneſs, but becauſe the Deſtinies had ſo decreed, that thereby both he and the Watchmen ſhould periſh. For about Midnight the Storm increaſing, the Watchmen fell into a deep Sleep: Then the Zealots determined to file the Bars and Bolts of the Gates aſunder; to effect which, they took the Inſtruments which were conſecrated to the Temple; and this Attempt was much furthered by the great Wind and Thunder, which made ſo great a Noiſe that they could not be heard: So iſſuing out of the Temple, they went privily to the Walls, and opened that Gate near which the I*dumeans* lay; and ſuſpecting that *Ananus* would make ſome reſiſtance, they firſt of all drew their Swords, and then, together with the *Idumeans*, came in: And if at that time they had aſſaulted the City, they had, without any let or hinderance, deſtroyed all the People therein; ſo great was the Rage at that time. But firſt of all they haſtened to aſſiſt their Fellows, whom they left beſieged, and requeſted the I*dumeans* not to leave them in Danger, for whoſe Succour they were come, nor permit them to incur greater Damage; for having firſt ſurpriz'd the Watchmen, it would be more eaſy for them to aſſault the City; which if they did not, but firſt ſet upon the Citizens, they would preſently aſſemble together, and oppoſe themſelves againſt them, and not permit them to aſcend up into the Temple. The *Idumeans* conſented to this, and ſo they paſſed through the City into the Temple; and the Zealots remaining in the Temple, impatiently expected their coming; at whoſe arrival they took Courage, and joining with the *Idumeans*, came out of the Inner Temple, and ſet upon the Watch: And ſome being ſlain who were faſt aſleep, the reſt were awaked by the Cries of others, and ſo betook themſelves to their Arms to defend themſelves, being yet amazed. And at firſt, thinking that they were only the Zealots that gave the Alarm, they hoped only by their Multitude to ſuppreſs them; but ſeeing others

The *Idumeans* pitch their Tabernacles near the Walls.

A hugeStorm.

The Zealots conſult to break open the Gates, to aſſault the Watch, and let in the *Idumeans.*

The Watchmen are oppreſſed with Sleep.

The *Idumeans*, by means of the Zealots, enter by night

The *Idumeans* join themſelves with the Zealots in the Temple.

The Year of the World, 4032; *after Chriſt's Nativity*, 70.

The immanity of the *Idumeans* and Zealots againſt the Citizens of *Jeruſalem*.

others without the Temple alſo aſſailing them, they judg'd that the *Idumeans* were broken in; H ſo the greater part of them being diſmay'd, laid down their Weapons, and cried out; and only a few of them, young Men, well armed, and of good courage, encountred with the *Idumeans*, and for a good ſpace defended their idle Fellows; others went and advertiſed the Inhabitants what was done, yet none durſt come to help them, becauſe they now knew that the *Idumeans* were got in; but every one lamented their hard Fortune, and the Women made great lamentation when the Watchmen were ſlain. The Zealots alſo anſwered their Cries with the like, and the Tempeſt and Thunder made all more dreadful. The *Idumeans* ſpared none, becauſe they were naturally cruel, and fierce to ſhed Blood; and angry that they were ſo beaten with the Tempeſt, they uſed them moſt cruelly, by whoſe means they were ſhut out of the City, ſparing neither I thoſe who requeſted Favour, nor thoſe who made Reſiſtance, for they ſlew many as they were entreating them to remember that they were of their own Blood, and requeſting them to ſpare them for reverence of the Temple. There was no way to fly, nor any hope of eſcape; and being driven up in a narrow room, they hurt themſelves more than the Enemies did, by crowding and treading one upon another; for there was no Place to fly to; and their Enemies ceaſed not to kill them. Being in this deſperate eſtate, not knowing what to do, they caſt themſelves headlong into the City, and ſo died a more miſerable Death than thoſe that died by the Enemies Sword. The next day there was found ſlain 8500; and all the outer Temple flowed with Blood. Yet this Maſſacre ſufficed not the *Idumeans* Rage, but turning themſelves againſt the City, they robbed K and ſpoiled all Houſes, and killed all they met, making no account of the Lives of the Multitude. They made diligent ſearch for the Prieſts, and many laid violent Hands upon them, and killed them; and ſtanding upon their dead Bodies, ſometimes they upbraided *Ananus* with the Peoples favour towards him, ſometimes *Jeſus* with the Words he ſpake upon the Wall to them; and they were ſo impious, that they caſt away their dead Bodies unburied; notwithſtanding the Jews in this Point are ſo Religious, that after Sun-ſet they take down the dead Bodies of Malefactors, who by Sentence have been adjudged to the Croſs, and bury them.

Ananus and *Jeſus* the High-Prieſt executed.

Ananus's Death the firſt cauſe of the deſtruction of the City.

The Praiſe of *Ananus* the High-Prieſt.

I think I ſhall not greatly miſs the Mark, if I affirm *Ananus* his Death to have been the beginning of the Deſtruction of the City; that the Walls of *Jeruſalem* were over- L thrown, and the Common-Wealth of the Jews periſhed in that Day, when this their High-Prieſt and Governour was ſo cruelly maſſacred in the midſt of the City. He was of a laudable and juſt Life: and though great in Dignity, Birth and Reputation, yet would he not exalt himſelf above any one, were he never ſo baſe. He was a Man who thirſted to preſerve the Liberty of his Country, and Authority of the Common-Wealth. He continually preferred the Publick Intereſt before his own Private Gain, and was always deſirous of Peace, becauſe he foreſaw the Romans could not be withſtood; and that if the Jews did not quickly accord with them, their Ruin was inevitable. And I doubt not but if *Ananus* had lived, he had ſucceeded in his Deſign; for he was an Eloquent Orator, and could perſwade admirable; and he had already reduced to ex- M tremity thoſe falſe Zealots who cauſed the War: And if the Jews had had him for their Captain againſt the Romans, it had not been ſo eaſy for the Romans to have Conquered them. He was ſeconded by *Jeſus*, who next him excelled all the reſt. But I think Almighty God having decreed the total Ruin of the City, which was now polluted and filled with Iniquity, and meaning by Fire, as it were, to purify the Holy Temple, which was prophaned, he firſt took up the Defenders thereof, and thoſe that loved it moſt dearly. So they who a little before were clothed with the ſacred Apparel, and reverenced of all that from the furtheſt parts of the World came to *Jeruſalem*, now lay murdered and naked in the open Streets, left as it were a Prey, to be torn in pieces by Dogs and wild Beaſts. Was *Virtue* ever more inſolently outraged? And N could ſhe, without ſhedding of Tears, behold *Vice* thus triumph over her?

The Year of the World, 4032; after Chriſt's Nativity, 70.

The FIFTH BOOK OF THE WARS of the JEWS,

Written by *Flavius Joſephus.*

The Contents of the Chapters of the Fiſth Book.

1 OF *another Maſſacre; and of the Return of the* Idumeans, *and the Cruelty of the Zealots.*
2 *Of the Civil Diſcord amongſt the* Jews.
3 *Of the Yielding of* Gadara, *and the Maſſacre there.*
4 *How certain Towns were Taken; and the Deſcription of* Jericho.
5 *Of the Lake called* Aſphaltites.
6 *How* Geraſa *was deſtroyed. The Death of* Nero, Galba, *and* Otho.
7 *Of* Simon *of* Geraſa, *Author of a new Conſpiracy.*
8 *Of* Galba, Otho, Vitellius, *and* Veſpaſian.
9 *Of* Simon's *Acts againſt the Zealots.*
10 *How* Veſpaſian *was choſen Emperor.*
11 *The Deſcription of* Egypt *and* Pharus.
12 *How* Veſpaſian *redeemed* Joſeph *from Captivity.*
13 *Of* Vitellius *his Death and Manners.*
14 *How* Titus *was ſent againſt the* Jews *by his Father.*

CHAP. I.

Of another Maſſacre; and of the Return of the Idumeans, *and the Cruelty of the Zealots.*

The Cruelty of the *Idumeans* and the Zealots.

SUch was the End of *Ananus* and *Jeſus*: After whoſe Death the *Idumeans* and the Zealots Maſſacred the People, as though they had been a Flock of pernicious Beaſts, and very few eſcaped the Butchery. The Nobility, and chief ſort of Men, were put in Priſon, in hope, that by deferring their Death, ſome of them would become Partakers with them; yet none was hereby moved, but every one deſired to die, rather than impiouſly to join with theſe Wretches againſt their own Country: Whereupon they were moſt cruelly Whipp'd before they were put to Death, their Bodies being made, as it were, one ſore place by Whipping and Stripes: And when they could not endure theſe Torments any longer, they were killed. Who ſo was taken in the Day-time, was in the Night carried to Priſon; and thoſe that died in Priſon and Torments, they caſt their dead Bodies out, that they might have place to impriſon others in their Room. The People were ſo terrified, that none durſt weep openly for his Friend, nor bury the Dead Body of the Kinſman; yea, thoſe that were in Priſon durſt not openly weep, but ſecretly, looking about them leſt any of their Enemies ſhould ſee them. For whoſoever mourned for any that was Afflicted, was preſently himſelf uſed in the ſame manner, as he had been for whom he lamented. Yet ſometimes ſome in the Night ſcraped up a little Earth with their Hands, and therewithal covered the Dead Body of their Friend; and ſome bolder than the reſt, did the like in the Day-time. And in this general Slaughter, were twelve thouſand young Noblemen ſlain in this manner. After which being hated for theſe Maſſacres, they mocked and flouted the Magiſtrates, and made no account of their Judgments. So that when they determined to put to Death *Zachary* the Son of *Baruch*, one of the chief of the City, becauſe he was an Enemy to their Wickedneſs, and Loved the Vertuous, and one that was Rich, by whoſe Death they hoped not only to have the Spoil of his Goods, but

12000 of the Nobility executed.

The Year of the World, 4032; after Chriſt's Nativity, 70.

alſo to be rid of one who might be able to reſiſt their bad Purpoſes) they called ſeventy H
of the beſt among the common People together, as it were in Judgment, with a pretended Authority; and before them they accuſed *Zachary*, that he had betrayed the Common-Wealth to the Romans, and for that intent had ſent to *Veſpaſian*: But they never ſhewed any Evidence or Proof thereof, but only affirmed it to be ſo; and therefore would have credit given to their Words.

Zachary condemned to Death by the Zealots.

When *Zachary* perceived, that under pretence of being called to Judgment, he was unjuſtly caſt into Priſon; though he had no hope of Life, yet he ſpared not to ſpeak freely his Mind, and began to ſcorn the Rage and Pretence of his Enemies, and purged himſelf of the Crimes whereof he was accuſed: And converting his Speech againſt his Accuſers, he laid open all their Iniquities, and much lamented the Miſeries and Trou- I
bles of the City.

In the means while the Zealots gnaſhed their Teeth, and could ſcarcely contain themſelves from drawing their Swords, and were deſirous that their pretended Accuſation and Judgment might be ended. He alſo requeſted them, who by theſe Miſcreants were appointed his Judges, to remember Juſtice, notwithſtanding the Danger they might incur by it. The ſeventy Judges all pronounced that he was to be abſolved and freed as Guiltleſs, and rather choſe to die, than to cauſe his Death who was Innocent.

Seventy Judges abſolve and acquit *Zachary*.

This Sentence being pronounced, the Zealots began to ſhout and cry with a loud Voice; and they all were angry with the Judges, who did not underſtand to what end K
that Counterfeit Authority was given them. Then two of the boldeſt among them ſet upon *Zachary*, and killed him in the midſt of the Temple, and inſulted over him, ſaying, *Thou haſt now our Sentence and Abſolution, far more certain than the other was*: And preſently they caſt him down from the Temple into the Valley below; and then contumeliouſly, with the Hilts of their Swords, they beat the Judges out of the Temple: yet they did not kill them, to the end that being diſperſed thorow the whole City, they might tell the People, as Meſſengers from them, of their miſerable Condition.

Zachary ſlain in the midſt of the Temple

One of the Zealots diſcovereth their Cruelty and barbarous dealing to the *Idumeans*.

The *Idumeans* were now ſorrowful for their coming, for they miſliked theſe Proceedings: And being aſſembled together, one of the Zealots ſecretly told them all that their Faction had done from the beginning: That it was true, the *Idumeans* had taken Arms, L
becauſe they were informed that the Metropolitan City was by the Prieſts betray'd to the Romans: But they might perceive there was no Proof nor Sign of any ſuch Matter; and that indeed the Zealots, who pretended themſelves Defenders of the Liberty of the City, were indeed Enemies, and had exerciſed Tyranny over the Citizens even from the beginning. And though they had aſſociated themſelves with ſuch wicked Perſons and made themſelves partakers of ſo many Murders, yet they ought now to ceaſe from ſuch Wickedneſs, and not aſſiſt Men ſo impious to deſtroy their Country and Religion. For though they took it in bad part, that the City-Gates were ſhut upon them, yet now they were ſufficiently revenged of thoſe that were the Cauſe thereof. That *Ananus* himſelf was ſlain, and almoſt all the People in one Night, (whereof many M
of them e're long would repent) and that they might now themſelves perceive the Cruelty of thoſe who requeſted their Aid, to be more than barbarous, had not bluſh'd to commit ſuch Villanies openly, in the ſight of them who had ſaved their Lives: and that their Miſdemeanors and Impieties would be imputed to the *Idumeans*, becauſe they neither hindred their miſchievous Practices, nor forſook their Society. That therefore it was their part, ſeeing it was now evident that the Report of Treaſon was only Calumny, and that no Aſſault by the Romans was to be feared; and that the City was impregnable, (provided there were no Domeſtick Diviſions) to depart home, and by forſaking the Society of the Impious, to acquit themſelves of their Impiety, as being by them deceived, and ſo againſt their Wills made Partakers thereof. N

The *Idumeans* depart out of *Jeruſalem*.

The *Idumeans* were hereby perſuaded; and firſt of all they freed thoſe that were in Priſon, in number two thouſand of the Vulgar; and preſently leaving the City, they went to *Simon*, (of whom we will ſpeak hereafter) and ſo they departed home.

Their ſudden departure was againſt the expectation of both Parties; for the People not knowing that the *Idumeans* were ſorry for what they had done, rejoiced as now delivered from their Enemies: And the Zealots grew more inſolent and pround, as tho' they never had needed Help, and now were delivered from thoſe, in conſideration of whom they abſtained from ſome Villanies. Whereupon they uſed no delay to effect all their Villany; for they ſpent not much time in taking Advice, but whatſoever ſeemed beſt to them, preſently, without any delay, they put it in practice. But O
eſpecially they murdered thoſe Men that were Wiſe and Valiant; for they envied the Nobility

Nobility for their vertue: they thought it a principal Point firſt to be effected, not to leave any one Man of account alive. Wherefore they ſlew, amongſt the reſt, *Gorion*, a Nobleman of great Birth and Dignity, who loved his Country, was very bountiful, and a lover of Liberty, ſo that there was none amongſt the Jews like him; but for his deſire of Liberty, and his other Vertues, he was put to death. Neither could *Niger Peraita* eſcape their hands, a Man who in War againſt the Romans, had ſhewed himſelf valiant: and altho he often cried out, and ſhewed the Scars of his Wounds received in defence of his Country; yet they ceaſed not for all this moſt ſhamefully to drag him thorow the City: and being led out of the City, deſpairing of Life, he entreated that he might be buried. But the barbarous People denied his requeſt, and ſlew him. At his Death he beſought God that the Romans might come and revenge it upon them, and that Plague, Famine, and civil Diſcord might light upon their City.

The Year of the World, 4032; after Chriſt's Nativity, 70.

Gorion's Death and *Niger Peraita.*

God heard his Prayers, and ſent upon them all which he imprecated; and firſt of all, they were plagued with Civil Wars amongſt themſelves. *Niger* being thus ſlain, they were freed from the fear they had of him that he would reſiſt their Wickedneſs. Many of the common People were, by ſome forged Tale or other, put to death. Some were ſlain, becauſe they had formerly born Arms againſt them; and they who were innocent in all Points, were put to death for ſome occaſion deviſed in the time of Peace: and they who did not converſe with them, were murdered as thoſe that contemned them; and they that freely and friendly converſed with them, were ſlain, as thoſe that ſought to betray them. In ſhort, the greateſt Offenders and the leaſt, were all puniſhed alike, to wit, with Death; for no Man eſcaped, except he were either poor, or of very baſe Condition.

Niger's Prayers took effect.

CHAP. II.

Of the Civil Diſcords amongſt the Jews.

IN the mean while the Roman Officers had their Eyes open upon what paſſed in the City of *Jeruſalem*; and ſeeing the Citizens at great variance among themſelves, they thought this to be for their great Advantage. Wherefore they preſſed *Veſpaſian* their General not to loſe this Opportunity, affirming that it was God's Providence (who fought for them) that the Jews ſhould be at Civil Diſcord amongſt themſelves; and that therefore he ſhould not over-ſlip ſo good an Occaſion, leſt the Jews ſhould quickly be Friends again one with another, either by the wearineſs of Civil-War, or elſe repenting themſelves of that which they had done. To whom *Veſpaſian* anſwered, *That they were ignorant what was to be done, and deſirous rather, as it were, in a Theatre, to ſhew their Forces and Strength, than with him to conſider what was profitable and expedient. For* (ſaid he) *if we preſently aſſault them, our coming will make Concord amongſt our Enemies, and ſo we ſhall bring upon our ſelves their Forces yet firm and ſtrong; but by expecting a little while, we ſhall have leſs ado to conquer them, their chiefeſt Forces being deſtroyed by their own Civil-War. God is more our Friend than you are aware of, who without our labour and pain will deliver the Jews into our hands, and will give us the Victory, without endangering our Army. Wherefore it is rather our part to be beholders of the Tragedy, than to fight againſt Men deſirous of Death, and troubled with the greateſt Evil poſſible, to wit, domeſtical Sedition and Civil-War. And if any think that the Victory is not glorious, becauſe gotten without fight, let him know and conſider the uncertain Events of War: and that it is better, if it be poſſible, to get a Victory without Bloodſhed, than therewith to hazard a Defeat. For they who by Counſel and Advice do any worthy Act, deſerve no leſs praiſe, than they who by force of Arms atchieve a Victory. Moreover, in the mean time that the Enemies deſtroy one another, our Souldiers may take reſt, and ſo be ſtronger and better able to fight when need ſhall require. Beſides, it ſeems not there is much haſte required to get the Victory: for the Jews neither prepare Arms nor Engines of War, nor levy any Forces, nor ſeek for Aid; and ſo by delay no damage can enſue; but they will plague one another more by Civil-War, than our Army can by atacquing their City. And therefore whether we conſider Prudence or Glory, we have nothing to do but let them ruin themſelves; for in caſe we ſhould even at this preſent make our ſelves Maſters of that great City, ſo it would be juſtly ſaid, that the Victory was not to be imputed to us, but to their Diſcord.*

The Souldiers incite *Veſpaſian* to beſiege *Jeruſalem.*

Veſpaſian expects Victory by the Civil Diſſenſion of his Enemies.

The Captains all conſented, and thought this Advice of *Veſpaſian* beſt: and preſently it appear'd how profitable this Counſel was, for every day many Jews fled to him to eſcape the Hands of the Zealots; though it was dangerous to fly, becauſe all the Ways

Many Citizens, to avoid the Zealots, fly to *Veſpaſian.*

The Year of the World, 4032; after Chriſt's Nativity, 70.

were guarded with Watch-men. And if any Man upon any Occaſion whatſoever were taken upon the way, he was preſently killed, as one who intended to have fled to the Romans: Yet if any one fee'd the Watch-men with Money, he eſcaped away ſafely; and he that did not, was counted a Traitor: ſo that only Rich-men could eſcape, and the poor were left to the ſlaughter. The multitudes of the dead Bodies that lay on heaps together was innumerable, and through the horror of which ſight, many of thoſe who were flying to the Romans, returned again into the City, chuſing rather to die there: So the hope they had to be buried in their native Soil, made death there ſeem more tolerable. But the Zealots became ſo cruel, that they neither permitted them who were ſlain within, nor them without the City, to be buried: But like Men that had now determined, together with their Country-Laws, to aboliſh the Law of Nature, yea, and by their impiety to defy God himſelf, let the dead Bodies rot above ground; and whoſoever attempted to bury any of them that were ſlain, whether Friend or Kinſman, he was preſently put to death, and left unburied; and to give Sepulchre to another, was Crime enough to deſerve it.

The Zealots tyrannize both over the living and the dead.

To be brief, nothing ſo much increaſed their Indignation as Mercy; for the wicked People were herewith provoked to wrath; their diſpleaſure and cruelty was extended from the living to the dead, and from the dead to the living. And ſuch fear fell upon the whole City, that thoſe who were left alive, deemed them happy, that, being dead, were at reſt, and free from thoſe miſeries; and they that were in Priſon, in reſpect of the torments they endured, thought themſelves more unhappy than they who lay unburied. All humane Juſtice was perverted, and they ſcorned and mocked at all divine and holy things, and proudly derided the Oracles of the Prophets, eſteeming them as Fables and Jeſts. But having now contemned all Laws, eſtabliſhed by their Fore-fathers, for the puniſhment of Vice, and encreaſing of Vertue, at laſt they found that true, which was fore-told concerning the Deſtruction of themſelves and their Country: For there was an old Propheſy, That when Sedition reigned amongſt them, and their own Hands had violated the Temple of God, and holy things, then their City ſhould be deſtroyed by War, and their holy Places burned with Fire, according to the manner and cuſtom of War.

CHAP. III.

How Gadara *was yielded: and of the Maſſacre there.*

John's Pride and Ambition.

BUT *John* who long ago aſpired to be Tyrant over all the reſt, could not endure that others ſhould partake in Authority with him; wherefore, by little and little, he divided himſelf from their Union and Fellowſhip, after he had drawn to himſelf ſuch as by their impious Lives were capable of the greateſt Crimes, ſo that now every one perceived (in that he always neglected what others commanded, and imperiouſly commanded what he himſelf thought good) that he affected Principality. Many joyned to him for Fear, ſome for Favour, (for he had a ſmooth Tongue, able to perſwade to what he would); many alſo followed him, thinking it better that all the impiety before committed were laid to one Man's Charge in particular, than upon them all. Moreover, being a Valiant Man of his Hands, and one able to give politick Counſel, he wanted not Followers, notwithſtanding that many of the contrary Faction left him, envying that he, who before was their Equal, ſhould now be their Maſter and Commander. Fear alſo terrified them from living under the Government of one Man, for they thought if he once prevailed, he could not eaſily be overcome: and again, if he were oppoſed, that he would pick quarrels againſt them in the end, becauſe that they reſiſted him in the beginning. So every Man determined rather to ſuffer all miſery in War, than to ſubmit himſelf, and become a Slave. Thus the Parties were divided, and *John* was chief of one Faction: ſo between them they appointed Guards in every Place; and if by chance they combated together, they did little or no hurt to one another; but the chief Contention was, who ſhould bear moſt Sway among the People, and who ſhould have the greateſt Part of the Spoil. Thus the City at one time was vexed with three intolerable Miſchiefs and Evils, to wit, War, Tyranny and Sedition; and yet the War ſeemed a leſs evil than the reſt to the Commonalty. Wherefore many leaving their native Soil, fled to Strangers for ſuccour, and found among the Romans ſafety, who with their own Nation lived in continual danger. There was alſo

The greater part of the contrary Faction fall from *John*.

The Tempeſt of three Miſeries aſſailed *Jeruſalem* at once.

The Year of the World, 4032; *after Chriſt's Nativity*, 70.

Of theſe deſperate Rebels that kept the Caſtle of *Maſſada*.

Slaughter and Deſolation thorow *Jurie*.

A Similitude.

The Fugitives beſeech *Veſpaſian* to aſſiſt the City, and preſerve the reſt of the People.

The Gadarenſians entertain *Veſpaſian* with Joy and Acclamation.

A alſo added a fourth Evil, which wrought the ruin of the whole Nation. Not far from
the City there was a Caſtle called *Maſſada*, built by the ancient Kings of *Jeruſalem*, very
ſtrong, to lay up their Treaſure and Munition for War, and to retire themſelves thereunto
in time of need, for the ſafety of their Perſons. This Caſtle was taken and
kept by that ſort of Thieves called *Sicarii*, who, by reaſon of their ſmall number,
durſt rob no more openly. Theſe Thieves ſeeing the Roman Army now idle, and the
People in *Jeruſalem* at Civil War and Sedition among themſelves, took Courage, and
again fell to their Villanies. And ſo on that day, which is the Feaſt of unleavened
Bread, (which the Jews kept holy, in memory of their deliverance from the Egyptian
Captivity) deceiving the Watchmen, they ſeized upon a Fort called *Engaddi*;
B and before the Townſmen could arm and unite themſelves together, they were
by theſe Perſons driven out of the Town; who alſo killed them that could not fly, to
wit, Women and Children, to the number of more than ſeven hundred; and ſo ſacking
the Houſes, and taking the Fruits that are now ripe, they carried all to *Maſſada*:
and ſo they waſted all the Villages and whole Country round about them; many
wicked Perſons daily flocking unto them, and joining with them; and by their Example
other Thieves, that a while had been quiet, now robbed again, and ſpoiled in every
part of *Judea*. And as in a Body, if the principal Member thereof be ſick, all other
parts of it are afflicted; ſo *Jeruſalem* being filled with Tumults and Diſcord, thoſe that
were without the City found Licence to rob and ſpoil: and all thoſe that had their
C Towns deſtroyed where they were wont to inhabit, went into the Wilderneſs; where,
aſſembling and uniting themſelves together, not ſo many as an Army, yet more than a
Company of Thieves, they broke into the Towns and Temples. And as in War it cometh
to paſs, the Country People purpoſed to aſſault them, by whem they had ſuffered
ſuch injury: but they were prevented, for the Thieves underſtanding their coming,
fled with the ſpoil they had gotten. And there was no part of *Judea*, that did not ſuffer
together with *Jeruſalem* their Mother-City. Thoſe that fled to the Romans, certified
Veſpaſian hereof: for although the ſeditious Perſons kept and obſerv'd all Paſſages,
and kill'd them that offered to fly, yet many ſecretly ſtole away from them, and beſought
Veſpaſian, both to help the oppreſſed City, and to take compaſſion upon the
D Reliques of their Nation; affirming, that many had been butchered for wiſhing well to
the Romans; and many being yet alive, were yet in great danger. *Veſpaſian* moved to
compaſſionate their Calamities, came with his Army nearer *Jeruſalem*, as though he
would have beſieged it, (but indeed his intent was to deliver it from the oppreſſion of
theſe wicked Perſons, who in a manner kept it continually beſieg'd) hoping in the
mean time to conquer that part of the Country which was yet untouch'd, and ſo to leave
nothing to hinder him when he ſhould begin the Siege. Wherefore coming to *Gadara*,
the ſtrongeſt of all the Cities beyond the River, he entred into it the fourth day of
March; for the chiefeſt of the City, unknown to the ſeditious People, had ſent Embaſſadors
to him to deſire Peace; and to ſave their Goods and Lives, they promiſed
E him to yield the Town into his hands: for there were many rich Men dwelling in *Gadara*;
but their Enemies knew not of their Embaſſage, till they ſaw *Veſpaſian* at the City
Gates. And ſo deſpairing that they were able to keep the City, by reaſon they had
in the Town many Enemies, more in number, and ſtronger than themſelves; and moreover,
ſeeing *Veſpaſian* even now almoſt at the City; and thinking ſhame to fly, and
not to be revenged of their Enemies, they took *Doleſus* (a Noble-man, and chief of the
City, and alſo the Author of that Embaſſage) and killed him; and for anger, beating him
after he was dead, they fled out of the City. Now the Romans Army approaching
near the City, the People of *Gadara* went forth and received *Veſpaſian* joyfully; who alſo
confirmed a League betwixt them and him, and left them a company of Horſe and
F Foot, to defend them againſt the Incurſions of the Fugitives their Enemies; for they
themſelves, before the Romans requeſted it, deſtroyed the City-Walls, that ſo they
might ſhew their deſire of Peace; because having deſtroyed their Walls, if after they
deſired to rebel, they could not.

Placidus conflicts with the Fugitives.

Veſpaſian then ſent *Placidus*, with five hundred Horſemen, and three thouſand Footmen,
to purſue thoſe that were fled out of *Gadara*; and he with the reſt of his Army
returned to *Ceſarea*. But the Fugitives perceiving themſelves to be purſued
by *Placidus*, before he could overtake them, got into a Town called *Bethenabris*;
and finding there many young Men, partly for that they were willing, partly by force
they compelled them to arm themſelves, and ſo raſhly they came againſt *Placidus*.
G *Placidus* and his Army ſeemed a little to give back, to the intent to draw them further
from the Wall; and then having compaſſed them about in a fit place, they
wound-

The Year of the World, 4032; after Chriſt's Nativity, 70.

wounded them afar off with Darts and Arrows. The Jews ſeeking to flee, were prevented by the Horſe-men: and they who offered to fight, were by the Romans Footmen all put to the Sword, never ſhewing any ſign of Valour. For the Jews aſſaulted the Romans, who were all covered with their Shields as with a Wall; and not being able to break into their Battel, they were ſlain by the Romans Darts: but their Darts could do the Romans no harm; and ſo like fierce and ſavage Beaſts they wilfully ran upon their Enemies Swords, and all were either ſlain, or diſperſed by the Horſe-men. For *Placidus* was careful to intercept their paſſage to the Town, and to hinder their recourſe unto it, and to force thoſe back again that fled towards it, uſing his Darts, and killing thoſe that were next him; till at laſt the ſtrongeſt amongſt them broke away, and got to the Town Walls. Thoſe that were within the City knew not what I to do; for they would not ſhut the Fugitives of *Gadara* out of the City, becauſe they deſired to let their own Citizens in: and again, they perceived that if they let theſe in, the other thereby would work the Overthrow of the City, as it fell out indeed they did: For the Gates being ſet open for them to come in, the Roman Horſe-men almoſt broke into the Town with them; yet the Gates were ſhut before they could get in. Then *Placidus* with all the Souldiers aſſaulted the Town, and after a ſore Fight, which continued till the Evening, at laſt he got the Walls, and the Town, and ſlew the weaker ſort, for the ſtronger fled; ſo the Souldiers firſt ſacked the Houſes, and then fired the Town. They who eſcaped thence, incited the whole Country to fly with them, reporting their Calamities with the moſt, and aſſirming that all the Roman K Army was at hand: And ſo they put all the Inhabitants there in great fear, and having aſſembled a great Multitude, they fled to *Jericho*, in which place they put their Confidence, for that it was ſtrong and populous. *Placidus* having Horſe-men, and incouraged with his former Victory, purſued them to *Jordan*, and whomſoever he overtook he ſlew; and at the River he fought with all the Multitude there gathered together, becauſe that the River being grown deeper by abundance of Rain that had lately fall'n, they could not paſs over it.

H

Placidus takes and burns *Bethenabris.*

Placidus his Victory over the Fugitives.

Wherefore neceſſity forced them to fight, becauſe they could not fly; and placing themſelves along the Banks of the River, they there received the Horſemen, and warded their Darts. Many for fear fell into the River; and the Romans ſlew there 13000; L and the reſt not able to reſiſt, caſt themſelves into the River; which were an infinite number: Alſo the Romans took 2200 Men alive, and a great booty of Sheep, Aſſes, Camels and Oxen. This ſlaughter, tho' it was no greater than the former, yet it ſeemed to the Jews far greater, becauſe that many all over the Country flying were killed; and *Jordan* was ſo filled with dead Carcaſes, that none could paſs over it: and alſo the Lake *Aſphaltites* was full of dead Bodies, brought thither out of divers Rivers. *Placidus* having ſo good ſucceſs, went to the Towns and Villages adjoining, and took *Abila*, *Julias*, *Beſemoth*, and all the Towns even to the Lake *Aſphaltites*, and placed in them Garriſons of the Jews that had fled to him: and afterward preparing Ships, and furniſhing them with Souldiers, he purſued them that were fled by Water, and overcome them. M So all the Country beyond *Jordan*, as far as *Macheron*, was reduced under the Power of the Romans.

He makes uſe of his good Fortune againſt the Jews.

CHAP. IV.

How certain Towns were taken. The Deſcription of Jericho.

Troubles in *France.*

AT this time came News of the Troubles in *Gallia*; and how that *Vindex*, together N with the Nobility of that Country, had revolted from *Nero*; whereof we have made mention in another place. This news cauſed *Veſpaſian* to be more earneſt to end the Wars of the Jews; for even then he foreſaw the Civil-War that enſued, and the danger of the whole Empire: and he thought that if he could, before the beginning of theſe Troubles, end the Wars in the Eaſt part of the World, that then *Italy* was not in ſo much danger. But Winter hindering him, he in the mean time placed Gariſons in all Towns and Villages about the whole Country, and appointed Officers in every City, and repaired many Places which he had before deſtroyed. And firſt of all, he with his whole Army that was at *Ceſarea*, march'd to *Antipatris*; and having ſettled the Eſtate of that City, after his abode there two days, the third day O he departed, ſpoiling and burning all the Country; as alſo all the Country about

Tham-

A of *Themnia* the Toparchy, and ſo went to *Lydda* and *Jamnia*. But ſeeing that thoſe
two Places ſubmitted themſelves unto him, he left there ſuch Inhabitants as he thought
good, and went thence to *Ammaus*; and placing himſelf in the way to *Jeruſalem*,
he there entrenched his Camp; and leaving the fifth Legion there, with the reſt he
went into the Toparchy of *Bethlepton*, firing it, and all places thereabout, as alſo the
Borders of *Idumea*: But he reſerved certain Caſtles in fit Places, and fortified them.
And having taken two Towns in the midſt of *Idumea*, to Wit, *Begabri* and *Caphartopha*,
he ſlew there above ten thouſand Men, and took almoſt a thouſand; and driving out
the reſt of the Inhabitants, he left a great part of his Army there, who made Incurſions,
and waſted all the high Places thereabout: With the reſt he returned to *Jamnia*; and
B from thence by *Samaria* and *Neoplis*, called by the Inhabitants *Nabortha*. The ſecond
day of *June* he came to *Corea*; and pitching his Tent there, the next day he came to
Jericho, where one of his Captains, named *Trajan*, met him with the Souldiers he
brought from beyond *Jordan*, which Place he had Conquered. But before the *Romans*
came, many fled from *Jericho* into the high Country over againſt *Jeruſalem*; and many
that ſtaid behind, were there ſlain. So he found the City deſolate, being ſituate in a
Plain, under a great barren Mountain, which is of a huge length: For it reacheth on the
North-ſide to the Borders of *Scythopolis*, and on the South to the Borders of *Sodom*, and
the Lake of *Aſphaltites*. It is rocky, and not inhabited, becauſe it bears no Fruit. Over
againſt this, near *Jordan*, is ſituate another Mountain, beginning on the North-ſide at
C *Julias*, and reaching to *Bacra* on the South, which is the Limits of *Petrea*, a City of
Arabia. In this Place is that Mountain which is called the *Mountain of Iron*, reaching
to the Country of the *Moabites*.

The Year of the World, 4032; *after Chriſt's Nativity*, 70.

Veſpaſian viſiteth all *Judea*.

Veſpaſian cometh to *Jericho*.

The Country between theſe two Mountains is called *the Great Field*, reaching from
the Village *Gennabara* to the Lake of *Aſphaltites*, being in length two hundred and
thirty Furlongs, and in breadth an hundred and twenty; in the midſt it is divided by the
River *Jordan*. Theſe are alſo two Lakes of contrary Natures, *Aſphaltites* and *Tiberias*;
for one of them is Salt, and hath no Fiſh; but that of *Tiberias* Sweet, and abounds
with Fiſh. This Plain in Summer-time is burnt with the Heat of the Sun, and the Air
is infected in all Places thereabouts, ſave only about *Jordan*: And this is the Cauſe
D that the Palm-Trees that grow about the River-ſide do flouriſh moſt, and are more fertile
than the reſt. Near *Jericho* there is a large great Fountain, which plentifully
watereth the Fields thereabout, and riſeth with a great Stream out of the Ground
near the old City; which *Joſhua* the Son of *Nun*, General of the Hebrews, took by
War, the firſt of all that he took in the Land of *Canaan*. It is reported, that in the
beginning, the Waters of this Fountain deſtroyed all Fruits of the Earth, and alſo
made Women be delivered before their time, and infected all Places with Diſeaſes, and
the Plague; but afterwards by *Eliſha*, the Succeſſor of *Elias*, was made ſweet and
good for Conception; which happened in this manner: That admirable Perſon being
once courteouſly entertained by the Inhabitants of *Jericho*, did thus reward them, and
E all the Country for that their Kindneſs; and going unto the Fountain, he caſt a
Pitcher full of Salt into the Water, and lifting up his Hands to Heaven, and tempering
with this Fountain-Water certain Sweet Waters, he prayed God to amend
the ill Qualities thereof, and to make it flow with more ſweet Streams; which
both might cauſe plenty of Fruits, and alſo of Children, to the Inhabitants: And
that the Water might have the Virtue to make Women fruitful, ſo long as they
perſiſted in Piety. Theſe Prayers had the Power to alter the Fountain; and from
that time this Fountain, which before was the Cauſe of Famine and Sterility; became
the Cauſe of Plenty and Fertility. And ſo it Watereth the Ground, that where a little
of it cometh, it doth more good than all other Waters which lie long upon it:
F And ſo they that Water their Ground but a little with it, receive much Fruit; and
they that Water their Grounds with it much, do not receive them in that meaſure;
yet it Watereth a greater Compaſs of Ground than other Fountains: And in
length it runneth through a Plain ſeventy Furlongs long, and twenty broad. Here are
moſt pleaſant and goodly Orchards, and many ſorts of Palm-Trees growing by Brooks
ſides, which are divers in the taſt of their Fruits; the fatteſt whereof being preſſed,
yield a Juice like Honey, nothing inferior to other Honey: Yet there is great
ſtore of Honey in the Country, and the Juice of Balm, which is more precious than
all other Fruits whatſoever. Here grow alſo Cypreſs-Trees and Myrabolans: So
that one may juſtly ſay, that this Part of the Earth hath ſomething Divine, where
G what Fruit ſoever is moſt dear and precious, is in moſt abundance. Alſo in all other
Fruits it ſurpaſſeth all Countries in the World; for all things multiply and increaſe

The great Field.

Two Lakes, *Aſphaltites* and the *Tiberian Lakes*.

A large Fountain near *Jericho*.

A Miracle wrought by *Elias*.

Fruitful and pleaſant Gardens about *Jericho*.

The Year of the World, 4032; *after Chriſt's Nativity*, 70.

The Cauſe why the Ground about *Jericho* is fruitful.

The Air temperate and warm.

creaſe ſooner there. The Cauſe hereof I judge to be theſe pleaſant Waters, and the warm nouriſhing Air, which gently inviteth all things to ſpring up, and then encreaſeth them; as the Moiſture cauſeth all things to take firm Root, and alſo defendeth them from Drought in Summer-time, when the Country is vexed with ſuch intolerable Heats, that all things are ſcorched, ſo that nothing then will grow; yet if they be Watered with Water drawn before Sun-riſe, by the blowing of a mild and temperate Wind, it is refreſhed, and it receives a contrary Nature: In Winter-time it is almoſt luke-warm, and temperate to them that go into it. The Air here is ſo temperate, that when it ſnoweth in other parts of *Judea*, and is extream cold, the Inhabitants in this place only wear a Linen Garment. This Country is diſtant from *Jeruſalem* an hundred and fifty Furlongs, and threeſcore from *Jordan*: And all the Ground betwixt it and *Jeruſalem* is deſart and ſtony; and ſo likewiſe between it and *Jordan*, and *Aſphaltites*, though it be lower Ground than the other. Thus we have ſufficiently declared the Fertility of *Jericho*.

CHAP. V.

The Deſcription of the Lake Aſphaltites.

An admirable Property of the *Aſphaltite* Lake.

IT is worth the labour to deſcribe the Lake *Aſphaltites*, which is Salt and uncapable of feeding Fiſh, yet whatever is caſt into it, how weighty ſoever it be, it ſwimeth above the Water; ſo that one, though he would on purpoſe, cannot ſink to the bottom. *Veſpaſian* coming thither to ſee it, took Men who could not ſwim, and cauſ'd their Hands to be bound behind them, and caſt them into the midſt thereof, and all of them came up to the top of the Water, as if ſome Wind had forc'd them from the bottom. Moreover, it is admirable, how this Lake thrice in every day changeth Colour, and ſhineth diverſly, according as the Beams of the Sun ſundry ways fall upon it. And in many places caſted up pieces of black *Bitumen*, in greatneſs and ſhape like a Bull without a Head; and theſe float above the Water. They that get their living upon this Water, by gathering this *Bitumen*, draw it to their Boats, and it is ſo tough and clammy, that having filled their Boats herewith, it is not eaſy for them to get them away, but their Boat is as it were faſtened, and hangeth upon the reſt of that Maſs of bituminous Matter, till it be ſeparated from it by the Terms or Urine of a Woman. This bituminous Matter is good to cloſe the Rifts of Ships, and alſo to cure many Diſeaſes. This Lake is five hundred and eighty Furlongs long, extending to *Zoar* which is in *Arabia*; and it is an hundred and fifty Furlongs broad. Near this Lake is the Land of *Sodom* and *Gomorrah*, ſometime both Fertile and Rich; now all burnt, having been, for the Impiety of the Inhabitants, conſumed with Lightning and Thunder. To be ſhort, one may here behold, as it were, the Reliques of that Fire that by God's Appointment deſtroyed the Place; for one may yet ſee ſome Remainders of thoſe five Cities; and Trees and Fruits ſpringing up in the Aſhes: Which Fruit to the Eye ſeemeth like other Fruits; but if you handle them, they fall into Aſhes and Smoak. And ſo the Hiſtory of the Deſtruction of *Sodom* is verifi'd to the Eye of them that behold it.

The Land of *Sodom* is near unto the Lake *Aſphaltites*.

Tertul. Apol. cap 39

CHAP. VI.

How Geraſa *was deſtroyed. Of* Nero's *Death, and of* Galba *and* Otho.

L. Annius taken *Geraſa*.

VEſpaſian deſirous to beſiege *Jeruſalem* on every Side, built Caſtles at *Jericho*, and *Adida*, and left there Gariſons of the Souldiers that came to aſſiſt him, and alſo Romans with them. And he ſent *L. Annius* to *Geraſa*, with a Body of Foot and Horſe; who at the firſt Aſſault took the City, and ſlew a thouſand young Men, who had no time to fly, and made whole Families Slaves, giving the Souldiers the Spoil of their Goods: And ſo firing their Houſes, he went to other Places adjoining. They who were able, fled; and the weakec ſort, who could not fly, were ſlain; and whatſoever came in their way they conſumed with Fire. Thus all Places, both Mountains and Plains, being waſted and ruined with War, the Inhabitants of *Jeruſalem* had no whither to go, when

A when they deſired to fly from the Zealots by whom they were kept in. And they themſelves who were againſt the Romans, were alſo kept in, the City being on every Side encloſed and encompaſſed with the Roman Army.

After *Veſpaſian* was returned to *Ceſarea*, and with all his Army purpoſed to go to *Jeruſalem*, News was brought him that *Nero* was ſlain, having Reigned thirteen Years and eight days. Touching whom I will not recount how he diſhonour'd the Empire, committing the whole ſway of all the Common-Wealth to two moſt Wicked Men, to Wit, *Nimphidus* and *Tigillinus*, who were of leaſt worth amongſt all his Freed-men: And how being betrayed by theſe two Men, he was forſaken of all his Guards; and ſo fled only with four truſty Freed-men into the Suburbs, and there kill'd himſelf: And how that B ſometime after they that depoſed him, were puniſhed for that Offence: And how the Wars ended in *Gallia*; and that *Galba* being created Emperor, returned to *Rome* out of *Spain*: And how he was accuſed of Cowardize by the Soldiers, and by them killed in the Market-place, as one of baſe Condition; and how *Otho* was declared Emperor, and led his Soldiers againſt *Vitellius*: Alſo *Vitellius*, his Troubles in his Fight before the Capitol: And how *Antonius Primus*, and *Mutianus* ſlew *Vitellius*, and ſo appeaſed the German Troops and the Civil War. Of all theſe I have forborn to ſpeak, becauſe I preſume both the Greeks and Romans have written theſe things at large; yet I have briefly recapitulated this to continue my Hiſtory.

The Year of the World, 4033; *after Chriſt's Nativity*, 70.

Veſpaſian hath tidings of *Nero's* Death.

Galba.

Otho.

Vitellius.

After *Veſpaſian* heard this News, he deferred the Siege of *Jeruſalem*, expecting who C ſhould be created Emperor after *Nero*. And when he was certified that *Galba* Reigned, he determined to do nothing, but lie quiet till ſuch time as he ſhould write to him his Mind, whether he would have him proceed in the War againſt the Jews. And he ſent to him his Son *Titus*, both to ſalute him, and alſo to know his Pleaſure concerning the Jews. Likewiſe, King *Agrippa* went with *Titus* for the ſame Cauſe to *Galba*. But as they were paſſing by *Achaia* with long Ships in Winter-time, as the Cuſtom is, News was brought that *Galba* was ſlain, having Reigned ſeven Months and ſeven Days: After whom ſucceeded *Otho*, who governed the Empire three Months. *Agrippa* not diſmayed with this Alteration, ſtill kept on his Journey to *Rome*. But *Titus* (as God would have it) returned from *Achaia* to *Syria*, and ſo to *Ceſarea* to his Father. They D both were in ſuſpence what would enſue, and who ſhould be Emperor, the Empire being ſo full of trouble: And ſo they neglected the War againſt the Jews, fearing for their own Country, and therefore thinking it an unfit time to invade Strangers.

Veſpaſian deferreth his beſieging *Jeruſalem.*

Galba is ſlain, and *Otho* governeth.

CHAP. VII.

Of Simon *of* Geraſa, *Author of a new Conſpiracy.*

E IN the mean time a new War broke out at *Jeruſalem* among the Jews; For there was one *Simon* the Son of *Giora*, born in *Geraſa*, young in Years, and inferior to *John* in Subtilty, who now already had gotten the Dominion over the City; yet in Vigor and Boldneſs exceeded *John*. This *Simon* having been for this Cauſe alſo driven out of the Country of *Acrabatena*, where he was Governour, by the means of *Ananus* the High-Prieſt, came to the Thieves that ſeized upon *Maſſada*. At his firſt coming he was ſo ſuſpected by the Thieves, that they only permitted him, and the Women that came with him, to dwell in the lower part of the Caſtle, and they themſelves kept the higher part: Yet afterwards his Manners and Behaviour was ſuch, that they put Confidence in him, and he became their Captain always when they went to ſpoil and rob any part F of the Country about *Maſſada*. After which he did all he could to perſuade them to attempt greater Matters; for being deſirous of Rule, after he heard that *Ananus* was dead, he departed into the high Places of the Country, and with the Voice, as of a Crier, Proclaimed, That all Bond ſlaves that would follow him, ſhould have their Liberty, and all others ſhould be richly Rewarded; by which means he gathered together all the wicked and deſperate People in the Country. And having now a conſiderable Army, he robbed and ſpoiled all the Towns and Villages thereabout; and his Number daily encreaſing, he alſo preſumed to come into the plain Countries: So that now Cities ſtood in awe of him, and many conſiderable Perſons, fearing him for his ſtrength and proſperous Succeſs, joined with him. So that his Army did not only conſiſt of Thieves and G Slaves, but many People of the Country came to him, reverencing him as their Prince and King; and they made Excurſions into the Toparchy of *Acrabatena*, and into the greater

Simon of *Geraſa* reſorts to the Thieves.

Simon aſſembleth all Robbers in the mountainous Places.

The Year of the World, 4032; *after Chriſt's Nativity*, 70.

greater *Idumeans*. For he had Fortified a Town called *Nain*, Wall'd about, which he uſed for his Retreat. And in the Valley called *Pharan*, he made many Caves, and found many already made, and in theſe Caves he kept his Treaſure, and the Booties he got: Alſo all Fruits of the Earth that he robbed and ſtole, there he laid up in Store; as alſo Ammunition for many Companies. And now no Man doubted, but that being thus furniſhed with Men and Ammunition, he would go to *Jeruſalem*. The Zealots fearing this, and deſirous to prevent him, who they ſaw every day encreaſed his Number, and grew more potent againſt them, they armed many of their Company, and went out to meet him. *Simon* was not daunted at this, but boldly encountred them, and gave them ſo ſharp a Battel, that he ſlew many of them in Fight, and forced the reſt to retire themſelves into the Town; yet not having Men ſufficient, he would not beſiege the Town, but firſt of all he purpoſed to ſubdue Idumea; and ſo, accompanied with 20000 armed Men, he haſted towards the Borders thereof.

The Fight between *Simon* and the Zealots.

The Princes of *Idumea* underſtanding this, preſently aſſembled five and twenty thouſand armed Men; and leaving at Home ſufficient Gariſons to defend their Country againſt the *Sicarii*, who held the Fortreſs of *Maſſada*; they, accompanied with theſe Forces, went out, and expected *Simon*'s coming into the Borders of their Country, where having met him, they joined Battel, and fought a whole Day: Yet it appeared not which Part got the Victory. Then *Simon* returned to *Nain*, and the *Idumeans* Home. Not long after *Simon*, with greater Army than before, aſſaulted the Borders of their Country, and pitching his Tents in a Village called *Thecue*, he ſent one of his Companions, named *Eleazer*, to them that kept the Caſtle *Herodium*, not far from that place, to ſollicit them to yield it to him. The Gariſon there preſently received him into the Caſtle, not knowing the Cauſe of his coming. But ſo ſoon as he began to perſuade them to Treaſon, they drew their Swords to kill him; and he not having any place to fly to, caſt himſelf from off the Caſtle-Wall into the Valley beneath, and ſo died.

Eleazer, Simon's Fellow, caſteth himſelf headlong into the Trench, and preſently died. *James* of *Idumea*, the Betrayer of his Country.

The *Idumeans* ſomething fearing *Simon*'s Forces, before they would offer him Battel, thought beſt to eſpy what number of Men he had: To effect which Buſineſs, one *Jacob*, a Captain among them, offered himſelf, meaning indeed to betray his Country to *Simon*. So departing from *Olurus*, where the *Idumeans* Forces were aſſembled, he went to *Simon*, and promiſed him to betray his Country to him, receiving of him an Oath, that for reward of this Deed, he ſhould be always next in Dignity to *Simon* himſelf, and ſo he preſently promiſed to help to ſubdue all *Idumea*. For this Cauſe he was welcome to *Simon*, and feaſted liberally, and had great Promiſes if he performed that which he offered, and then returned to the *Idumeans*; and feigned that *Simon*'s Army was far greater than indeed it was. And ſo terrifying the Governours of his Country, and the People, he, by little and little, perſuaded them to receive *Simon*, and without any more Fight to yield to him the Soveraign Authority over them.

Jacob ſtudying to bring this his Purpoſe to paſs, privily ſent Meſſengers to *Simon*, willing him to come with his Forces, and promiſing him to diſſipate the *Idumeans* for him; which he alſo did. For when *Simon*'s Army drew near, he firſt of all got upon his Horſe, and together with his Aſſociates that were partakers of his Treaſon, fled to the Enemy. Then fear fell on the *Idumeans*; and every one, without any more ado, fled home.

Simon beyond all expectation, enters *Idumea* without Bloodſhed.

Thus *Simon*, againſt his own expectation, entred *Idumea* without Bloodſhed: And firſt of all aſſaulting a little Village called *Chebron*, he took it, and in it an exceeding great Booty, a great quantity of Corn, and many Fruits; all which he carried away. The Inhabitants report that this *Chebron* is not only more ancient than all Cities of that Land, but alſo than *Memphis* in *Ægypt*; for they affirm it to have been built 2300 Years ſince. They alſo ſay, that this was the Place were *Abraham* the Father of the Jews dwelt, after he forſook *Meſopotamia*; and that his Poſterity departed from hence to *Ægypt*. Indeed there are yet ſeen Monuments in the City, richly wrought in fine Marble.

Hebron an ancient City, where *Abraham*'s Houſe was.

A Turpentine-Tree that hath continued ever ſince the Creation of the World.

Six Furlongs from the Town there is an exceeding high Turpentine-Tree, which they affirm to have endured ever ſince the Creation of the World, until this day.

Simon having obtained this Place, from hence invaded all *Idumea*, and not only robbed and ſpoiled all the Towns and Cities thereof, but alſo waſted and deſtroyed much of the Country; for, beſides his Army, there followed him forty thouſand Men; ſo that he could not find Victuals for ſuch a Multitude. Moreover, beſides this Calamity that he brought upon Idumea, he exerciſed great Cruelty and Outrage upon the Country, and cauſed great Spoil therein. And, as after great Swarms of Locuſts, the Trees and Woods are diſpoiled: ſo whereſoever *Simon* had been, all the Country was left deſolate.

And

A And either by Fire, or by ruinating Places where he came, or elſe by treading upon the Corn-Fields with the Feet of his Army, or by deſtroying ſuch as they found, they left nothing ſtanding or growing; either in Field or in Town; and only by paſſing thorow fertile Places, he made the Fields harder than barren Ground, and left no ſign, in places which he had deſtroyed, that ever they had been tilled.

The Year of the World, 4033; after Chriſt's Nativity, 71.

Simon ſpoiled all *Idumea.*

The Zealots take *Simon*'s Wife.

Hereat the Zealots were again animated againſt him, yet durſt they not fight with him in open Field; but placing Ambuſhes in the way he was to paſs, they took *Simon*'s Wife, and many of her Servants, and ſo came again into the City, rejoicing as though they had taken *Simon* himſelf: For they perſwaded themſelves, that *Simon* would preſently lay down Arms, and come in humble manner to entreat them to reſtore him B his Wife. But *Simon* was not moved with Compaſſion for the loſs of his Wife, but with Fury: and coming to the Walls of *Jeruſalem*, like a cruel Beaſt that had been wounded, and could not come to them that hurt him, he killed all he met. And taking them that went out of the City to gather Herbs and Wood, he cauſed them to be whip'd to death, whether they were young or old: This Cruelty ſeemed only wanting in him, that he did not eat the Fleſh of the dead Bodies. Alſo he took many and cut off their Hands, and ſo ſent them into the City, thereby to terrify his Enemies, and to cauſe the People to abandon the Zealots; and he bad them tell the Citizens, that except they preſently reſtored his Wife to him, he ſwore by God who Governed all, that he would break down their Walls, and uſe all he found in the City after that faſhion, and that C he would ſpare no Age, nor reſpect the Innocent more than the Guilty. Theſe his Threats did not only terrify the People, but alſo the Zealots, inſomuch that they ſent him his Wife again; and ſo his Anger being ſomewhat aſſwaged, he ceaſed a while from his Murders.

The Zealots ſend back *Simon*'s Wife.

CHAP. VIII.

Of Galba, Otho, Vitellius *and* Veſpaſian.

D

NOT only in *Judea*, but alſo in *Italy*, at this time was Civil War; for *Galba* was ſlain in the midſt of *Rome*; after whom *Otho* was created Emperor, and fought againſt *Vitellius*, who affected the Empire, being choſe Emperor by the German Legions. The Battel was fought near *Bebrias*, a Town in *Gallia Ciſalpina*: the firſt day *Otho* got the Victory againſt *Valens* and *Cecinna*, the Generals of *Vitellius* his Army: But the day following they overcame *Otho*; and ſo many being ſlain on both parts, and news being brought that *Vitellius*'s Army had gotten the Victory, *Otho* being at *Brixels*, ſlew himſelf, when he had held the Empire three months and two days. *Otho*'s Souldiers turned to *Vitellius* his Captains, and joined with them, and ſo *Vitellius* came E to *Rome* with his Army. In the mean time *Veſpaſian*, the fifth day of *June*, departed from *Ceſarea*, and went to thoſe parts of *Judea*, which were yet unconquered; and firſt of all he went into the high Countries, and ſubdued the two Toparchies of *Acrabatena* and *Gophnites*, and after them two Towns called *Bethel* and *Ephrem*, and placed Gariſons in them, and ſo went to *Jeruſalem*, killing many that he found in the way, and taking many Captives.

Sedition thorow the whole Roman Empire.

Veſpaſian once more invades *Judea.*

One of his Captains called *Cerealis*, with a party of Horſe and Foot, waſted all the higher *Idumea*: and in the way as he went, he took *Caphetra* a Caſtle, and burnt it, and beſieged another called *Capharis*, encloſed with a ſtrong Wall: by reaſon of which he deemed he ſhould have made long abode there; but, contrary to his expectation, the F Inhabitants opened their Gates to him, and yielded themſelves, beſeeching him to be good to them. When he had overcome them, he went to *Hebron*, an ancient City, and ſet it on fire; this *Hebron*, as I have already ſaid, was ſituated upon the Mountains, and near *Jeruſalem*: and breaking into it by force, he ſlew all them that he found there, and fired the City. And having ſubdued all Places, ſave only three Caſtles, to wit, *Herodium*, *Maſſada* and *Macheron*, which were kept by the Thieves, now only *Jeruſalem* remained to be conquered.

Capharis ſubmits to *Cerealis.*

Cerealis burneth the ancient City of *Hebron.*

H

CHAP. IX.

Of Simon'*s Acts againſt the Zealots.*

The Zealots fill the whole City with Iniquity.

The way of flight was quite cut off.

AFter *Simon* had recovered his Wife from the Zealots, he went into *Idumea* to rob and ſpoil that which was left; and chaſing the Inhabitants up and down, at laſt he forced them to fly to *Jeruſalem*, and he himſelf purſued them thither; and at the foot of the Walls he killed all the People he took, that returned out of the Fields from their Labour. Thus *Simon* without the City, was more terrible to the People than I the Romans, and the Zealots within the City crueller than them both, being incouraged and incited thereto by the Counſel of the *Galileans*; for they had put *John* in Authority; and *John* in reward thereof, permitted all things to be done as they requeſted. There was no end of robbing and ſpoiling rich Mens Houſes, and of ſlaughtering both Men and Women; and to kill Men and Women was but a paſtime. And having with Blood bedew'd their Prey, and without all fear gotten what they liked, they now began to luſt after Women: yea, they became effeminate and laſcivious, they curled their Hair, and cloathed themſelves in Womens Apparel, and anointed themſelves with ſweet Ointments, that their Beauty might be pleaſing and alluring; they now not only imitate the Attire of Proſtitutes, but alſo their Impudency, and became ſo ſhameleſs, that K they thirſted after unnatural Pleaſures, as tho' *Jeruſalem* were become a Stews, and ſo profaned the whole City with their execrable Impurities. Yet tho' they effeminated their Faces, their Hands were prone to Bloodſhed; and tho' they lived in ignominious Manners, as People given over to Pleaſure, yet could they quickly become Warriors, and in the Habits of Women, drawing their Swords, they killed whomſoever they met. Whoſoever eſcaped *John*'s Hands, *Simon*, the more cruel, murdered; and whoſoever eſcaped the Tyrant within the City, was ſlain by the Tyrant without; and there was no way to fly to the Romans.

The Diſcord between the Zealots and the Idumeans.

Simon enters the City with a great Army.

Simon aſſaults the Temple, wherein the Zealots kept.

Furthermore, the Army of *John* began to be divided, for all the Idumeans ſeparated themſelves from the other People, and there aroſe a Mutiny againſt the Tyrant, partly L through envy of his Power, partly through hatred of his Cruelty; and ſo aſſaulting him, they ſlew many of the Zealots, and compelled the reſt to fly into the King's Houſe, built by *Grapta*, Father of *Izat*, King of *Adiabena*. The Idumeans alſo broke in thither with them, and drave them from thence into the Temple, and ſeized upon *John*'s Treaſure; for *John* lived in the Palace, and had carried thither all his ſpoils. Then thoſe Zealots that were diſperſed in the City, came to thoſe that were in the Temple, and *John* purpoſed to ſend them againſt the Townſmen and the Idumeans. But they feared not ſo much their Forces, (altho' they knew them to be the better Warriors) as they did, leſt now being deſperate, they ſhould ſteal out of the Temple in the Night, and ſo ſlay them, and fire the City. Wherefore aſſembling themſelves, they deliberated with M the Prieſts how to avoid their Aſſaults: but it pleaſed God to turn their own Counſel to their deſtruction, and that they ſhould provide a Remedy of Safety far worſe than Death it ſelf. For to depoſe *John*, they deviſed to introduce *Simon*, and, as it were, to intreat another to tyrannize over them. This Counſel was thought beſt, and *Matthias* the Prieſt was ſent to *Simon* (of whom before they ſtood in great fear) to requeſt him to come into the City. With him alſo came ſuch as had fled from *Jeruſalem* for fear of the Zealots, intreating him in like manner, becauſe they deſired to return to their Wives and Families. So he entred into the City proudly, promiſing them to be their Deliverer; and all the People made Acclamations as he entred into the City, that he was their Preſerver. N *Simon* being now within the City, preſently deliberated with thoſe about him to eſtabliſh his Dominion, thinking as well thoſe that called him into the City, as thoſe againſt whom he was called, his Enemies. *John*, and the Zealots with him, finding no way to come out of the Temple, and having loſt all that he had in the City, (for *Simon* and his Followers, at their entrance, took all that belonged to him) began now to deſpair of his Safety. And *Simon*, being aſſiſted by the Citizens, aſſaulted the Temple; and the Zealots placing themſelves upon the Porches, and in Towers of Defence, made reſiſtance, and hurt many of *Simon*'s Followers. For the Zealots were upon the higher ground on the right hand, and ſo had the advantage againſt *Simon*. And although by reaſon of the place wherein they were, they prevailed O againſt *Simon*, yet they raiſed four high Towers, that from thence they might ſhoot Darts and Arrows againſt *Simon*'s Men. One of theſe Towers they built upon the Eaſt ſide

A ſide of the Temple, another on the North, the third upon a place oppoſite to the lower part of the Town, and a fourth Tower they built on the top of the place called *Paſtoforium*, where one of the Prieſts uſed to ſtand before Sun-ſet, to ſigniſie to the People, with the ſound of the Trumpet, the beginning of the Sabbath, and to declare to them the other Holy Days, and in what Days they might go about their Buſineſs. In theſe Towers they placed all kind of Engines to caſt Stones, and Men with Slings. Then *Simon* perceiving many of his Souldiers languiſh, was more remiſs in his Buſineſs; yet when his Number encreaſed, he came nearer, for a-far off many of his Men were ſlain with the Shot of theſe Engines.

The Year of the World, 4033; after Chriſt's Nativity, 71.

The Prieſts ſigniſie the beginning of the Sabbath by the ſound of a Trumpet.

B

CHAP. X.

How Veſpaſian *was elected Emperor.*

AT that time *Rome* alſo ſuffered the Evils of Civil Wars; for *Vitellius* was now arrived out of *Germany* with his Army, bringing beſides them an infinite multitude with him; ſo that his Army was ſo great, that the Places appointed for quartering his Souldiers could not contain it; inſomuch that his Army occupied all the whole City, C and every Houſe was filled with Souldiers. And they beholding the Romans Wealth greater than ever they ſaw any, and admiring their abundance of Gold and Silver, not able to contain themſelves, began to rob and kill every one that ſought to hinder them. And this was the eſtate of the Affairs in *Italy*. *Veſpaſian* having waſted all about *Jeruſalem*, returned to *Ceſarea*, where he underſtood the Troubles at *Rome*, and how *Vitellius* was Emperor. Hereat, tho he knew as well to obey, as to be obeyed; yet he was moved with Indignation, and diſdained to call him Lord, who had invaded the Empire, being deſtitute of a Ruler. And much grieved hereat, he could not conceal his Grief, nor follow the Wars againſt Strangers, whilſt his own Country was ſo endangered. But the diſtance between him and *Rome* did as much repreſs him, as Anger incited him to D ſeek Revenge; for he conſidered that Fortune might cauſe many Alterations before he could get to *Rome*, eſpecially it being Winter: and ſo he thought to bridle his Wrath, which yet daily encreaſed. But his Officers and Souldiers began openly to conſult of a Change, and with indignation exclaimed againſt the Souldiers at *Rome*, who lived in pleaſure, and never heard ſo much as the report of War, and notwithſtanding took upon them to create whom they pleaſed Emperor, and in hope of Gain diſpoſed of the Common-wealth at their own Pleaſure: whereas they, on the contrary, after ſo many Labours and Dangers, ſtill continued in Arms till they became old and gray-headed, and ſuffered the Authority due to themſelves, to be enjoyed by others; when notwithſtanding they had amongſt them one who deſerved the Empire more than any other; and E what Recompence could they ever after make him? Or what Occaſion could they find hereafter to ſhew themſelves grateful to him for the Benefits from him received, if they now omit this Occaſion? And they thought that *Veſpaſian* was ſo much more worthy of the Empire than *Vitellius*, by how much they who created *Vitellius* Emperor, were in very many reſpects much inferior to themſelves. *For* (ſaid they) *we have endured no leſs toil than thoſe that came out of* Germany: *neither are we leſs valiant than they, who bring a Tyrant with them out of* Germany. *And that no body would reſiſt* Veſpaſian: *For the Senate and the People of* Rome *would not rather endure* Vitellius *his unſatiable Luſt, than* Veſpaſian*'s Chaſtity and Temperance; nor a cruel Tyrant, rather than a good and courteous Emperor, whoſe Son alſo was of extraordinary Merit, and deſerved the Empire: For* F *true Valour in an Emperor is a great defence of Peace. Therefore if the Empire was due to aged Experience, they had* Veſpaſian; *if to valiant Youth, they had amongſt them* Titus: *that they might reap commodity by both their Ages: and that they would not only aſſiſt him with the Forces of the Empire, having there three Legions, beſides the Auxiliary Troops of the King; but alſo all the Eaſt part of* Europe *was out of fear of* Vitellius. *Moreover, they had in* Italy *ſome that would aſſiſt* Veſpaſian, *to wit, his Brother and his Son, whereof the one (they hoped) would get many young Men to follow him, and the other was Prefect of the City, an Office very conſiderable, eſpecially in the beginning of ſuch an Enterpriſe. Laſtly, It might ſo fall out that the Senate would declare him Emperor, whom now the Souldiers, being, as it were, their Preſerver, had Elected.*

Vitellius encamps his Army in *Rome*.

Veſpaſian knew how to govern, and how to obey.

The Captains conſult with the Souldiers openly of a Change.

The Cauſes that moved the Souldiers to elect *Veſpaſian* Emperor.

G This was firſt talked amongſt the Companies of Souldiers; at laſt, exhorting one another thereto, they went and ſaluted *Veſpaſian* Emperor, and requeſted him to accept

The Year of the World, 4033; *after Chriſt's Nativity,* 71.

The Souldiers elect *Veſpaſian* Emperor.

cept this Dignity for preſervation of the Empire, being in great danger to be loſt. Albeit *Veſpaſian* had always been careful of the Publick Good, yet he refuſed to be Emperor; deeming himſelf indeed to have deſerved it, but he rather choſe to live a Private Life, wherein was Security, than in the height of Fortune and Honour with perpetual Danger. The Captains were the more earneſt becauſe he refuſed it; and the Souldiers flocked about him with drawn Swords, threatning his Death except he would conſent to live as he deſerved: but after long time ſtriving to avert this their Determination to make him Emperor, at laſt, ſeeing he could not avoid it, he accepted their Offer.

CHAP. XI.

The Deſcription of Egypt.

M*Utianus*, and the reſt of the Captains that had elected him to the Empire, together with the whole Army, with great Acclamations, deſired *Veſpaſian* to lead them againſt their common Enemy. But *Veſpaſian* thought it beſt, firſt to make ſure of *Alexandria*, knowing that *Egypt*, for the ſupply of Corn, was the greateſt and beſt part of the Empire; which if he once were ſure of, he hoped, that although *Vitellius* were ſtronger than he, yet he could bring him under, becauſe the People would not endure that for his ſake the City ſhould be famiſhed: which would have come to paſs, except they had ſupply of Corn from *Egypt*.

The Bounds of *Egypt*.

Moreover he deſired to join himſelf with thoſe two Legions that were at *Alexandria*; and he conſidered that that Country might be a Defence and Refuge for him, if any adverſe Fortune ſhould betide him; for it is not eaſie to be entred by an Army, and the Sea-Coaſts have no Havens nor Harbours to receive Ships. On the Weſt it bordereth upon the dry and barren part of *Lybia*; on the South upon the Frontiers which ſeparate *Syene* from *Ethiopia*, and the Cataracts of *Nilus* hindering the entering of it by Ships. On the Eaſt it bordereth upon the Red-Sea, which defends it as far as the City *Copton*; on the North it reaches to *Syria*, and is defended by the Egyptian-Sea, wherein there is no Haven. Thus *Egypt* is ſtrong on every ſide, and reacheth in length 2000 Furlongs from *Peluſium* to *Syene*: and from *Plinthie* to *Peluſium*, they ſail 3600 Furlongs. And *Nilus* is navigable even unto the City *Elephantine*. Moreover the Haven of *Alexandria* is dangerous to enter into even in a Calm, for the entrance into it is very ſtrait; and beſides that, the way goes not directly on, but is made crooked by great ſtony Rocks, and the left ſide is compaſſed artificially by a ſtrong Dike, but on the right ſide is the Iſle *Pharus*, having a Tower upon it exceeding great; ſo that a Light in it is ſeen by Mariners 300 Furlongs off, to the end that before they come near it, they may provide to bring their Ships in with ſafety.

A high Tower in *Pharus*.

This Iſle is incloſed with high Walls made by Art, againſt which the Sea beating, and ſo returning back again, maketh the entrance into the Haven more dangerous. Yet this Haven within is very ſafe, and 30 Furlongs long: ſo that whatſoever this Country wants, it is brought them into that Haven; and whatſoever aboundeth amongſt them, and which other Nations need, is carried from thence all over the World. So that *Veſpaſian* did not unadviſedly ſeek to make himſelf Maſter of *Alexandria*, and to diſpoſe thereof for his own Profit, being to begin his Empire. Wherefore he ſent Letters to *Tiberius Alexander*, who was Governour of *Alexandria* and *Egypt*, and told him of the Souldiers Reſolution; and how that ſeeing he could not avoid it, but was forced to take upon him the Empire, he now requeſted him to help him all he could. *Alexander* receiving *Veſpaſian*'s Letter, agreed willingly thereunto, and preſently cauſed his Army and the People alſo to ſwear to *Veſpaſian*; which they all did willingly, having underſtood *Veſpaſian*'s Vertue, by reaſon he governed ſo near them. And ſo *Alexander* having now engaged himſelf, prepared all things neceſſary for the Reception of this Prince.

Tib. Alexander governs *Egypt*.

The Year of the World, 4033; *after Chriſt's Nativity,* 71.

A

CHAP. XII.

How Veſpaſian *delivered* Joſeph *out of Captivity.*

Veſpaſian by common voice is created Emperor, and crowned.

IT is incredible how quickly the News was carried into all parts of the World, that *Veſpaſian* was declared Emperor in the Eaſt; and how all the Cities rejoiced and made Triumphs, and offered Sacrifice for his fortunate Succeſs. Moreover, the Legions in *Mœſia* and *Pannonia*, who not long before revolted from *Vitellius*, by reaſon of his Cruelty, now willingly ſwore Obedience to *Veſpaſian*. *Veſpaſian* returned by *Berytum* to *Ceſarea*; where many Embaſſadors came to him, offering him Crowns, B and applauding and rejoicing at his good Fortune; they came out of *Syria*, and all other places thereabout. Thence came alſo *Mutianus* Governour of *Syria*, who brought tidings how joyfully all the People received him for their Emperor, and had ſworn Obedience to him. So all things falling out proſperouſly on *Veſpaſian*'s ſide, and Fortune ſeconding what he deſired, he began to think with himſelf it was God's Providence he was made Emperor, and brought to that Eſtate. And ſo he called to mind all Tokens and Signs (as there had happened many) which foretold that he ſhould be Emperor; and among the reſt he remembred that which *Joſeph* had told him; and though *Nero* was yet alive, preſumed to call him Emperor; and he admired the Man who was yet in hold. C But calling *Mutianus* and the reſt of his Friends together, firſt of all he told them how valiant *Joſeph* had been, and what difficulty he had to win *Jotapata*, only becauſe of his Valour; and then his Prophecies, which at that time he eſteemed only Fables, feigned for fear; but now Time and Event had proved them true. Wherefore it ſeemed an unreaſonable thing, that he who had been the foreteller of his Exaltation, and a Meſſenger to him from God, ſhould ſtill continue in Bonds like a Captive, and be left in Adverſity. So calling for *Joſeph*, he commanded him to be ſet at Liberty. This Fact of his made the Captains under him hope for great Reward at his Hands, ſeeing he had been ſo kind to a Stranger. *Titus* being there preſent, ſaid, *It is meet, O Father, that as you acquit* Joſeph *from Captivity, ſo you* D *alſo take away the ſhame of that which he hath already endured: For if we not only untie his Chains, but alſo break them in ſunder, he ſhall be as though he had never been in Bondage; for this is the manner uſed for redreſs, when any one being guiltleſs is committed to Bonds.* *Veſpaſian* hereto agreed; and ſo one came with an Ax, and hewed his Chains in pieces. Thus was *Joſeph* rewarded for his Prophecy; and thenceforward he was eſteemed worthy to be believed.

Veſpaſian conſults his Captains about *Joſeph*'s Liberty.

CHAP. XIII.

Of Vitellius *his Death and Manners.*

E

WHen *Veſpaſian* had anſwered the Embaſſadors, and diſpoſed all the Commands of his Army according to every one's Merit, he went to *Antioch*, and there deliberated whither to go firſt; and it ſeemed beſt to him to go to *Rome*, rather than to *Alexandria*; for he knew that *Alexandria* was quiet and firm, but *Rome* was held by *Vitellius*. Wherefore he ſent *Mutianus* into *Italy* with many Troops of Foot and Horſe; who fearing to go by Sea, went thorow *Cappadocia* and *Frigia*, for it was Winter-time. *Antonius Primus*, who was Governour of *Mœſia*, brought from thence the third Legion remaining there, and march'd againſt *Vitellius*. *Vitellius* ſent *Cecinna* to meet him with a great Army: who departing from *Rome*, met with *Antonius* at *Cremona*, a Town of F *Lombardy*, ſituate upon the confines of *Italy*; but beholding the Diſcipline and Order of his Forces, he durſt not fight with them; and thinking it very dangerous to fly, deſign'd to revolt; and ſo calling to him the Centurions and Tribunes of his Army, he perſwaded them to go and joyn with *Antonius*, after he had extenuated *Vitellius*'s Power, and extolled that of *Veſpaſian*; affirming the firſt to have only the bare Name of the Emperor, and the laſt to have alſo all Vertues meet for an Emperor. Moreover that it would be better for them to do that of their own accord, which otherwiſe they ſhould be compelled to; and ſeeing themſelves already ſurpaſſed in number, it was prudence to prevent all danger, for *Veſpaſian* was able, without their aſſiſtance, to ſubdue all the reſt; but *Vitellius* was not able, with their help, to keep that he had. And ſpeaking to this effect, he perſwaded G them to all that he would have done. And ſo with his whole Army join'd with *Antonius*.

Veſpaſian hath thoughts of returning to *Rome*.

Cecinna perſwades the Souldiers to forſake *Vitellius*, and honour *Veſpaſian*.

The ſame night, the Souldiers repenting themſelves of what they had done, and alſo

The Year of the World, 4033; *after Chriſt's Nativity*, 71.

Cecinna is apprehended for Treaſon.

Veſpaſian honours *Cecinna*, and acquits him of Treaſon.

ſo leſt fearing *Vitellius* ſhould get the upper hand, who ſent them againſt *Antonius*, drew H their Swords, and would have ſlain *Cecinna*; and they had done it, had not the Tribunes come and entreated him to the contrary: wherefore they did not kill him, but kept him bound, meaning to ſend him to *Vitellius* as a Traitor. *Primus Antonius* hearing this, went with his Army and aſſaulted them who revolted from him; and they a while reſiſted, yet at laſt forced to retire, they fled to *Cremona*; and *Primus* accompanied with Horſe-men, prevented their eſcape, and ſo ſlew moſt of them before they got into the City; and afterward ſetting upon it, he gave his Souldiers the Spoil of it. Many Merchants of other Countries, many Townſmen were ſlain, and all *Vitellius* Army, conſiſting of 30200 Men. *Antonius* loſt in this Battel 4500 of thoſe whom he brought out of *Mœſia*: and delivering *Cecinna* from Priſon, he ſent him to carry the News hereof to *Veſpaſian*: who praiſed I him for his fact, and honoured him above his expectation, in reward of his Treaſon.

Sabinus takes the Capitol, and leaves *Vitellius*.

Vitellius ſlain.

The People of *Rome* proclaim *Veſpaſian* Emperor.

Sabinus, who was at *Rome*, hearing that *Antonius* was at hand, greatly rejoiced, and took Courage: and gathering together the Companies of the City-watch, in the night-time he ſeiz'd on the Capitol; and in the morning, many of the Nobles joined with him; amongſt others *Domitian*, his Brother's Son, who was a great cauſe and help to obtain the Victory. *Vitellius* little eſteeming *Primus*, turned his Anger againſt *Sabinus*, and thoſe that had revolted with him: as it were naturally thirſting after the Blood of the Nobility, he ſent all the Army he brought out of *Germany* with him, to aſſault the Capitol, where many valiant Deeds were ſhewn on both parts: and at laſt the Germans, being moſt in number, got the Capitol Hill. *Domitian*, with many brave Noblemen, as it K were by God's Providence, eſcaped ſafe; the reſt of the Multitude were there ſlain. *Sabinus* was carried to *Vitellius*, and by his Commandment inſtantly put to death: and the Souldiers, taking away all the Gifts and Treaſure in the Temple, ſet fire to it. The day after *Antonius* arrived, and *Vitellius*'s Souldiers met him; there was fighting in three ſeveral places of the City, the Forces of *Vitellius* were all defeated: whereupon *Vitellius* came out of his place drunk, and full gorged with delicate Meat; he was immediately ſeiz'd upon, and drawn thorow the midſt of the Streets, and after many Contumelies, ſlain, having reigned eight months and five days; if he had lived longer, the whole Empire had ſcarce been ſufficient to have maintained his Gluttony. There were ſlain above 50000 of other People; and this was done the third day of *October*. The day after, L *Mutianus* with his Army entred *Rome*, and repreſſed the Souldiers of *Antonius*, who ſtill ſought about in every place for *Vitellius*'s Souldiers, and many of his Favourites, and ſlew whom they thought good, not examining any Matter, by reaſon of their Fury: and bringing out *Domitian*, he declared to the People that he was to govern the City till his Father came. The People being delivered from fear, proclaimed *Veſpaſian* Emperor, and made Feaſts and Triumphs both under one, for his eſtabliſhing in the Empire, and for Joy that *Vitellius* was depoſed.

CHAP. XIV. M

How Titus *was ſent by his Father againſt the Jews.*

Titus repairs to *Jeruſalem*.

WHen *Veſpaſian* came to *Alexandria*, news was brought to him of what was done at *Rome*. And Embaſſadors came to him from all parts of the World to congratulate him. And although next after *Rome*, this City was the greateſt in the World, yet was it ſcarcely able to receive the People that came thither to him. *Veſpaſian* being now eſtabliſh'd Emperor of all the World, and the Common-wealth of the Romans being contrary to his expectation freed from Troubles, he now began to think upon the Reliques of *Judea*. And he himſelf, Winter being ended, prepared to go to *Rome*, and in the mean time he haſted to diſpoſe of all things at *Alexandria*. Moreover he ſent his Son *Titus* N with his beſt Troops to deſtroy *Jeruſalem*. *Titus* departed by Land from *Alexandria* to *Nicopolis*, which is diſtant from it 20 Furlongs, and there he ſhipp'd his Men, and ſailed along the River *Nilus* by *Medenſia* to *Thumin*; here landing his Men, he came to the City called *Tanis*. The ſecond place be reſted in was the City *Heraclea*, and the third *Peluſium*; where having refreſh'd his Souldiers two days ſpace, the third day he paſt the Borders of *Peluſium*, and having gone one days journey through the Wilderneſs, he pitcht his Camp at the Temple of *Jupiter Caſſian*, and the next day at *Oſtracine*, where there is no Water, but all that the Inhabitants uſe, they have from other places. After this he reſted at *Rhinicolura*, and from thence in four days he went to *Raphia*, where begin the Borders of *Syria*; and the fifth day he lodged at *Gaza*; and from thence going to *Aſcalon*, O and ſo to *Jamnia* and *Joppa*, he arrived at *Ceſarea*, purpoſing to gather ſome other Forces there.

The Year of the World, 4034; after Chriſt's Nativity, 72.

A

The SIXTH BOOK OF THE WARS of the JEWS,

Written by *Flavius Joſephus.*

B

The Contents of the Chapters of the Sixth Book.

1 *Of three Seditions in* Jeruſalem.
2 *How* Titus *went to* Jeruſalem *to ſee their Strength, and how he was in danger.*
3 *How the Jews did iſſue out upon the Romans pitching their Tents.*
4 *Of the Fight within the City upon the Feaſt of Unleavened Bread.*
5 *Of the Deceit the Jews uſed againſt the Romans.*
C 6 *The Deſcription of* Jeruſalem.
7 *The Jews refuſe to yield, and aſſault the Romans.*
8 *Of the Fall of the Tower; and how two of the Walls were won.*
9 *How* Caſtor *the Jew did flout the Romans.*
10 *How the Romans did twice get the ſecond Wall.*
11 *Of the Mounts raiſed againſt the third Wall, and a long Oration of* Joſeph, *perſwading the Jews to yield, and of the Famine within the City.*
12 *Of the Jews that were Crucified, and how the Towers were burnt.*
13 *How the Romans in three days ſpace built a Wall about* Jeruſalem.
14 *Of the Famine in* Jeruſalem; *and how they built another Tower or Mount.*
D 15 *Of the Maſſacre of the Jews both within and without the City.*
16 *Of the Sacrilege about the Temple; and the dead Bodies that were caſt out of the City; and of the Famine.*

CHAP. I.

Of the three ſorts of Seditions in Jeruſalem.

E

Titus being thus come out of *Egypt* by the Deſart into *Syria*, he departed from *Ceſarea*, purpoſing there to ſet his Army in order. And whilſt he was with his Father *Veſpaſian* at *Alexandria*, diſpoſing of the Empires that God had given him, it happened that the Sedition at *Jeruſalem* divided into three parts, and fought one againſt another: and well it was they were ſo equally divided.

A three-fold Sedition in *Jeruſalem.*

We have already ſufficiently declared who were the Authors of the Faction of the Zealots, whoſe tyranny over the City was the ruin thereof: and this may be ſaid to be a Sedition out of a Sedition; which, like a hungry wild Beaſt, wanting his Prey, F turned his Cruelty againſt his own Bowels. So *Eleazer* the Son of *Simon*, who was the firſt that in the Temple divided the Zealots from the People, faining himſelf to be diſpleaſed with that which *John* every day did; yet in Truth, for that he envied that a greater Tyrant than himſelf ſhould be Ruler, deſirous to be Chief, and make himſelf Mighty, he revolted from the reſt; and with him *Judas* the Son of *Chelcias*, and *Simon* the Son of *Ezron*, two of the moſt potent amongſt them. Beſides them was alſo *Ezechias* the Son of *Chobarus*, a Nobleman, all of which had many of the Zealots following them; and poſſeſſing themſelves of the inner part of the Temple, they ſet a Guard in the Entrance, and in the ſacred Gates, preſuming upon the fulneſs of their Stores: for there was great quantity of ſacred Proviſion, which they thought it no impiety to make G uſe of; yet fearing their ſmall number, they permitted many of the Company that were killed, to remain in the places where they were ſlain. *John* was ſuperior in Number, but

The Fight between *John* and *Eleazer*. *Simon* and *John* ſkirmiſh in the Temple.

Great ſlaughter in the Temple.

Joſeph's Lamentation over *Jeruſalem*.

but inferiour in the quality of the place; for having his Enemies above his Head, he H
could not without danger make Incurſions; yet his Rage would not ſuffer him to forbear
infeſting his Enemies, tho' thereby his Party had more harm than thoſe of *Eleazer*'s,
and he ſtill aſſaulted them to his own coſt. Thus many Aſſaults were continually
made, and many Darts caſt, and the Temple was prophaned with Murders. *Simon*
the Son of *Giora*, (incited by the People to be their Leader, in hope he would have aſſiſted
them, having in his hands both the higher part of the City, and greater part of the
lower) did now more boldly than before aſſault *John* and his Followers, becauſe they
were aſſailed by thoſe above: yet he being, as it were, beneath *John* and his Party,
ſuſtained as much loſs at their hands, as *John* himſelf did from them who were above
him. Thus *John* was doubly engaged with *Eleazer*, who infeſted him from above, and I
Simon from below: But *Simon*'s Aſſaults from below were eaſily repulſed, and it was
not a little miſchief he did thoſe who gaul'd him with their Darts from above, by certain
Engines that he invented, by which he caſt Stones and Darts among them, and ſlew
ſeveral, both of their Souldiers and Prieſts, as they were offering Sacrifices to their
God. For tho' they were generally too prone to all manner of Wickedneſs, yet thoſe
that would, were permitted to offer Sacrifice, watching and diligently guarding thoſe
of their Nation. For Strangers that came thither for Devotion, were not miſtruſted:
But after theſe wicked People had permitted them to Sacrifice, when they had finiſhed
their Devotions, they were made a Prey, and conſumed by this Sedition. For Darts
and other Shot, with force of the Engines, came into the Temple and Altar, and ſlew K
the Prieſts at the Altar. And many that came from the uttermoſt parts of the World
unto that holy Place, were ſlain as they offered Sacrifice, and imbrued the Altar with
their Blood, which all the Greeks and barbarous People did reverence. The Strangers
and Prieſts were forced to remain promiſcuouſly among the dead Bodies, and the Place
about the Altar was full of Blood. *O miſerable City! What didſt thou ſuffer at the Romans*
hands to be compared to this, altho they ſet thee on fire to purge thee from Iniquity?
Now thou wert ſeparate from the Service of God, and couldſt not ſubſiſt long, being made a Sepulchre
of thine own Inhabitants, and thy Temple by the Civil Wars become a Grave of dead
Bodies. Nevertheleſs, it is not impoſſible but thou mayeſt be reſtored to thy former Eſtate, if
firſt thou appeaſe God's Wrath that hath made thee deſolate. But I muſt not give place unto L
Sorrow, and write a Lamentation of my miſerable Country, ſeeing I have undertaken to write
a Hiſtory of all things that paſt there. Wherefore I will recount the reſt of the Impieties of
theſe Seditious.

John aſſaulted on both ſides.

They of *Jeruſalem* had well-nigh burnt all their Corn.

The ſeditious People being divided into three Companies: *Eleazer* and his Followers,
who had the keeping of the holy Firſt-fruits, and all the ſacred Oblations, came
againſt *John* when they were drunk. And they who followed *John*, ſpoiling the People,
aſſaulted *Simon*, who was ſuccoured by the City. Wherefore when *John* was aſſaulted
on both ſides, he turned ſome of his Souldiers againſt *Simon*, and the reſt againſt *Eleazer*:
againſt *Simon* he uſed Darts to caſt from the Porches of the Temple, and againſt
Eleazer he uſed Engines for Shot. And always, ſo often as they above his head ceaſed, M
(as often they did, being either weary or drunken) he fiercely aſſaulted *Simon* and his
Men. Alſo as far as he drave them into the City, ſo far did he fire all, and burnt Houſes
full of Corn and other Neceſſaries; and that which he left unburned, *Simon* at his return
(when *John* was gone into the Temple) ſet on fire, as if on purpoſe to give the
Romans an advantage, they had conſumed all their Proviſions for a Siege.

A wretched Calamity in *Jeruſalem*.

To be ſhort, all was conſumed with Fire about the Temple, and the City was levelled
and made plain ground to fight in, and the Corn burnt that might have ſufficed for many
Years; by which means they were reduced by a Famine of their own making, which
could not have been brought upon them, had they not cauſed it themſelves. The Citizens
were in every place a Prey to thoſe that were Seditious on one ſide, and to them N
that beſieged them on the other; and like a great Body torn in pieces between theſe
two. The old Men and Women, aſtoniſhed with theſe Calamities, prayed for the good
Succeſs of the Romans, and deſired their Foreign Enemy might deliver them from
their Civil Diſſentions.

This was the occaſion of great fear and terror among them all, and the more, becauſe
it was now no time to conſult, and no time left of accommodation, or flight, to
them that deſired it: For all Places were kept, and the Rebels within kill'd whoever
they perceived well-wiſhers to the Romans, or did endeavour to fly to them, as common
Enemies. However theſe wicked Perſons agreed in this, to put the juſt Men to death,
who beſt deſerved to live. Day and Night nothing could be heard but the noiſe of them O
that fought one againſt another; yet the condition of them that lived in perpetual

fear was far more miſerable, who every day had new Cauſes and Occcaſions of Sorrow given them, yet durſt they not publickly lament for fear; and ſo not daring to ſhew their Grief, they ſecretly ſorrowed: no Man obſerved any Reverence to them that were alive amongſt them, nor took any care to bury the Dead. The Cauſe of both which was, that every Man deſpaired of himſelf. For whoſoever were not joined with the Seditious, grew to be careleſs of all things, as making account preſently to die a thouſand Deaths. But the Seditious gathering the dead Bodies upon heaps, continued their fighting, and trod upon them; and, as it were, encouraged themſelves by the Dead under their Feet, they became more cruel, ſtill deviſing new Stratagems one againſt another, and immediately executing whatever they deviſed, without any commiſeration; omitting no kind of Murder, and leaving no Cruelty unpractiſed; ſo that *John* prophan'd the holy Things of the Temple, and made them Engines of War. For formerly the Prieſts and People had determined to under-prop the Temple, and build it twenty Cubits higher; and King *Agrippa*, with great Labour and Expence, had ſent them in Timber for that purpoſe from Mount *Libanus*. Which being put off by the Wars, *John* took the Timber and made uſe of it: for that Deſign he erected a Tower to fight againſt thoſe that aſſaulted him from off the Temple: and this Tower he built along the Wall over againſt the Chapter-Houſe that ſtandeth on the Weſt-ſide of the Temple; for he could build it in no other place ſo conveniently. And having thus impiouſly furniſhed himſelf with Engines, he hoped hereby to have deſtroy'd his Enemies. But God made his Labour in vain, and before he could prevail againſt them, brought the Romans againſt the City.

The Year of the World, 4034; after Chriſt's Nativity, 72.

Lamentation and Mourning in *Jeruſalem*.

The Cruelty of the Seditious in *Jeruſalem*.

John made uſe of the Wood, kept for holy Uſes, to make Engines on.

For after that *Titus* had gathered together part of his Army, and ordered the reſt to meet him at *Jeruſalem*, he departed from *Ceſarea*, having three Legions that lately, under the Conduct of his Father *Veſpaſian*, had waſted all *Judea*, and the twelfth Legion that ſometime under *Ceſtius* were overcome, and put to flight by the Jews: who being valiant enough of themſelves, were impatient to be imployed again againſt the Jews, to revenge themſelves of their former diſgrace. *Titus* commanded the fifth Legion to meet him at *Jeruſalem*, and to march by *Emmaus*, and the tenth Legion by *Jericho*; the reſt he took with himſelf, accompanied with the King's Forces that came to help him, having been reinforced with conſiderable Supplies out of *Syria*. *Titus* alſo brought Forces with him to ſupply the number that was wanting, which Forces were ſent by *Veſpaſian* under *Mutianus* into *Italy*; for he brought two thouſand ſelect Men from the Legion at *Alexandria*, and three thouſand followed him from *Euphrates*, together with *Tiberius Alexander* his chiefeſt Friend, and one next him in Authority, who before was Governour of *Egypt*, and thought a fit Man to be Governour of the Army; for that he was the firſt that entertain'd the Emperor, being new elected, and join'd faithfully with him before he knew what Succeſs he ſhould have: he was preſent with him in all his Affairs as his chiefeſt Counſellor, and was renowned both for his Wiſdom and Experience.

The Order of *Titus*'s Army.

CHAP. II.

How Titus *went to* Jeruſalem *to ſee their Strength, and how he was in great danger.*

Titus being now to go into the Enemies Country, cauſed all his Auxiliaries to march in the Van: after whom followed the Pioneers, and thoſe appointed to pitch the Tents; after them the Baggage of the Rulers and Governours of his Army, and with them the armed Souldiers. Next theſe came *Titus* himſelf, accompanied with his choice Men, and many that bare his Colours: next the Horſemen march'd immediately before the Engines. And the Prefects and Tribunes, with certain choſen Men, and their Companies followed. After them the Eagle, with many other Enſigns; and the Trumpets went before them. And after them followed the Army, marching ſix in a Rank: Then the multitude of Servants that followed every Legion, did drive their Baggage before them: Laſtly, came the Hirelings, and thoſe that were appointed to guard them. Marching in ſuch comely and warlike manner, as the Romans are wont, he came by *Samaria* into *Gophnia*, which place was already conquered by his Father, and then alſo was under the cuſtody of the Roman Gariſons. Staying there one Night, he departed from thence the next day; and after a day's Journey pitched

Titus cometh to *Judea*.

The Year of the World, 4034; after Chriſt's Nativity, 72.

Titus repairs to *Jeruſalem*, to ſound the Diſpoſitions of the People.

Titus in danger.

Titus fighteth valiantly with his Enemies.

Puts his Enemies to flight, and returns in ſafety to his Camp.

pitched his Tents in a place, which in the Jews Language is called *Acanthonaulona*, that is, the Valley of Thorns, near unto a Village named *Gabah Saul* which ſignifieth the Valley of *Saul*, which is almoſt thirty Furlongs from *Jeruſalem*. From thence accompanied with 600 choſen Horſemen, he went to *Jeruſalem* to view how ſtrong it was, and of what Courage the Jews were, to ſee if peradventure at ſight of him they would yield without any further ado; for *Titus* underſtood (and it was true) that the People deſired Peace, but were overpowered by the Seditious, and ſo durſt not attempt any thing. *Titus* riding along the High-way that went to the Walls, ſaw no Man; but turning aſide toward the Tower *Pſephinus* with his Horſemen, an infinite number preſently iſſued out by the Towers of Women, at a Gate oppoſite to *Helen*'s Tomb; broke his Guard of Horſemen into two parts, and advanc'd to hinder thoſe Horſe-men that were yet in the High-way, from joyning with the reſt that had croſt the Way, by which means they had divided *Titus* from the reſt of his Company, inſomuch that he could proceed no further for the Ditch of the Town-Wall on one ſide, and for the Garden-Pales on the other ſide: and there was no way for him to return unto his Souldiers, the Enemies being between him and home. Many of his Souldiers not knowing their General was in danger, but ſuppoſing him amongſt them, ſtill fled away. *Titus* ſeeing that he had only his own Valour to truſt to, turned his Horſe againſt his Enemies, and with a loud Voice exhorted his Followers to do the like; and ſo he brake violently into the midſt of them, haſting to get unto his Company. It was evident at that time, that God giveth the Victory, and hath a particular care of Kings, Princes and Emperors. For notwithſtanding that an infinite number of Darts and Arrows were ſhot at *Titus*, and he had no Armour at all (for as we have already ſaid, he came to view, not to fight) yet had he not one Wound, but all paſt him; as though purpoſely every one had ſtriven to miſs him. But *Titus* with his Sword made way, cut down many that oppoſed themſelves againſt him, and with his Horſe paſt over them. The Jews ſeeing *Titus* his Valour, cried out and exhorted one another to ſet upon him; but whitherſoever he turned, the Jews fled, and would not abide by it: Likewiſe thoſe Souldiers that were with him, encompaſſed him round. For every Man's Hope lay in charging through with *Titus*, before they were cloſed in and oppreſſed. Two of the moſt valiant among them were ſlain, the Horſe of the one was killed with his Maſter, but the other's Horſe was taken with the Jews. But *Titus* and the reſt came ſafe into the Camp. And thus the Jews being ſucceſsful at firſt, were mightily encouraged, and that encouragement being of moment, made them confident, or rather raſh, a long time after.

CHAP. III.

How the Jews ſallied out upon the Romans as they were pitching their Tents.

Titus's Camp ſeven Stades from the City.

The Seditious agree among themſelves.

THE Legion that was to paſs by *Emmaus*, being joined to the reſt of the Army over Night, *Ceſar* the next Morning removed, and came to *Scopos*, where he had a full view of the City and Temple on the North part, the Ground adjoining unto the City being very low, and not improperly called *Scopos*, being diſtant ſeven Furlongs from the City: in that Quarter *Titus* commanded two Legions to encamp themſelves, and the fifth Legion to retire three Furlongs off, to the intent that the Souldiers who were wearied with travelling all Night, might entrench themſelves without fear or danger. No ſooner had they begun their Work, but preſently the tenth Legion came, who were to paſs by *Jericho*; which *Veſpaſian* had already ſubdued, and placed a Gariſon there. This Legion was commanded to encamp ſix Furlongs from *Jeruſalem*, near Mount *Olivet*, on the Eaſt part of the City, and is encloſed with a deep Valley called *Cedron*. This great Army ſo ſuddenly arriving, reconciled the Diſſentions within the City for ſome time: and the three great Factions beholding with admiration the Roman Camp, became Friends, and all Differences were compoſed. They began to examin and conſider what madneſs had cauſed them to ſuffer themſelves to be encloſed with three Walls, to their prejudice, and loſs of their Lives: and that they ſhould ſtand ſtill, and be Spectators (as it were) of ſuch dangerous Preparations, without making the leaſt Countermine or Proviſion to defeat them; whilſt ſome cried, We are only valiant againſt our ſelves, by our Sedition, Maſſacring and Murdering

A ing one another, till at laſt we ſhall betray our City into the hands of the Romans.
Thus being aſſembled, they exhorted one another; and betaking themſelves to their
Arms, they iſſued out of the City, firſt upon the tenth Legion, and with a great ſhout
ſet upon the Romans that were entrenched in the Valley. The Romans being all
at work in the Trenches, and moſt of them having laid down their Weapons (pre-
ſuming the Jews durſt not have made any ſalley by reaſon of the variance amongſt
themſelves) were ſo much ſurprized, that great part of them immediately fled; ſome
of them ſtood to their Arms, but were ſlain before they could get into a poſture of
Defence. The number of the Jews were daily encreaſed by their firſt Succeſs; and
tho' yet their Number was but ſmall, they thought themſelves many, and ſo did the
B Romans think them too, becauſe of their good Fortune. The Romans, who always
obſerve Military Diſcipline, were that time, by their ſudden aſſaulting, ſo troubled,
they obſerved no order, and fled: yet whenſoever they turned again upon them that
followed them, they eaſily wounded the Jews, partly becauſe their eagerneſs was
ſuch, that they did not much ſeek to defend themſelves, inſomuch that they eaſily ſtayed
the Jews from purſuing them. Yet the number of them that purſued them ſtill in-
creaſing, they were much diſordered, and at laſt forced to forſake the Field and leave
their Tents: and the whole Legion had been in great danger, had not *Titus* upon the
News thereof ſpeedily relieved them, and upbraiding their Cowardlineſs, recalled
them from flight; who with them, and the choſen Men he brought, encountering the
C Jews on one ſide, ſlew many of them, wounded divers, put the reſt to flight, and forced
them into the Valley. The Jews being now in the lower Ground, and having endured
much at the Romans Hands, ſince Fortune frowned upon them, turned again, and
having the Valley between them, they fought with the Romans; and the Fight conti-
nued till Noon.

The Year of the World, 4034; after Christ's Nativity, 72.

The Citizens aſſail the Romans.

The Jews drive the Romans from their Camp.

The Fight of the Jews with the Romans.

A little after Mid-day, *Titus* guarding the reſt with thoſe that he brought to ſuc-
cour them, and placing others to prevent the Excurſions of the Jews, commanded the
reſt to entrench themſelves in the top of the Mountain. The Jews thought the Ro-
mans had fled; and their Sentinel upon the Walls, making a ſign to them by ſhaking
his Garment up and down, a great multitude of them ran violently upon the Romans,
D as though they had been ſavage Beaſts, ſo that none of their Enemies were able to
withſtand them, but fled as though they had been ſtricken with ſome Engine; ſo all of
them were diverſly ſcattered and forced to fly into the Mountain. But *Titus* on the
ſide of the Mountain remained with but few with him; notwithſtanding his Friends,
who for their love to their Emperor ſtaid with him, and abode the danger, did earneſt-
ly perſwade him to fly from the Jews who deſperately charged them, and not to endan-
ger himſelf for them, who ought rather to abide it than he: That he ſhould think up-
on his Quality and Condition, who was not a private Souldier, but General of them
all, and Lord of the whole World, and not abide where there was ſuch danger. But he
pretended he heard them not, oppoſed himſelf againſt them that aſſaulted him, ſtri-
E king them upon the Faces, killed thoſe that made reſiſtance, and purſued the reſt down
the Hill, and forced them to retire. The Jews were amazed at his Valour, yet did not
fly into the City, but avoided him on both ſides, and fled into the Valley; and he
purſuing them, hindred their flight. In the mean time thoſe that were encamping
above, ſeeing their Comrades beneath put to flight, fled likewiſe, thinking themſelves
not able to reſiſt the Jews, and imagining that *Titus* was likewiſe fled, for had they
thought he had made Head, they never would have forſaken their Quarters; but now
in diſorder, they know not wherefore, ſome fled one way and ſome another, till per-
ceiving the Emperor engaged, and fearing what might befal him, they with loud Cries
ſignified it unto the whole Legion. Whereupon the Romans turning again, and up-
F braiding one another for deſerting their Emperor in ſuch danger, they rallied, and
came with all the violence they could upon the Jews, and driving them down the
Mountains, forced them to retire; yet the Jews fought in their retreat, and ſeeing the
Romans too hard, becauſe they were upon the upper Ground, they drew down into the
Valley. *Titus* aſſaulted them that were drawn up againſt him, and commanded the
reſt to go and finiſh their Trenches. And he, with thoſe that were with him, to de-
fend the Workmen, kept the Jews from moleſting them. So, if I may ſpeak without
flattery or envy, *Ceſar* himſelf did twice preſerve the whole Legion from deſtruction,
and gave the Souldiers opportunity to intrench themſelves.

The Romans are diſperſed by the Jews, and driven to the Mountain.

Titus's Valour againſt the Jews.

Fear and trouble among the Romans.

The Jews fight in their retreat, and are driven unto the Valley.

G

CHAP.

The Year of the World, 4034; *after Chriſt's Nativity*, 72.

H

CHAP. IV.

Of the Fight within the City upon the Feaſt of Unleavened Bread.

John entereth the inner Temple, and puts the Zealots to flight.

A threefold Sedition divided into two parts.

All the hollow and uneven places about *Jeruſalem* are filled up.

DUring the intermiſſion of the Foreign Wars, they fell to their former Sedition again, which cauſed Civil Wars among them. And againſt the Feaſt of Unleavened-Bread, which is the fourteenth day of *April*, (for upon this day the Jews ſay that they were delivered out of the Bondage of *Egypt*) *Eleazer* and his Companions opened the Gates, to the intent that all that would might come in to adore and do their Devotion. I But *John* uſed this Feſtival-day as a means to effect his Deceit; and cauſed many of his Company, that were unknown, to enter in among the People, with Weapons under their Garments, giving them charge, when they were entred, to poſſeſs themſelves of the Temple; and ſo ſoon as they were within, they caſt off their Garments, and ſhewed themſelves in Armour. Preſently a great Tumult aroſe within the Temple; for all the People that were not of the Sedition, thought themſelves betrayed, and the Zealots thought the Treaſon only practiſed to prejudice them; ſo that leaving the Gate which they kept before, and leaping down from the Tower, without offering to fight, they fled into the Vaults of the Temple. The People flock about the Altar, and others were driven with them into the Temple, and killed with Clubs and Swords, and K troden under-foot. Many were ſlain upon private hatred, under pretence of ſiding with the Enemy. And whoſoever formerly had offended any of thoſe Traitors, he was put to death, as though he had been one of the Zealots. But they who had cruelly raged againſt the Innocent, gave the wicked leiſure to eſcape out of thoſe Caves, whereby they had no harm: and having gotten the inner part of the Temple, and all belonging thereunto, they did more confidently than before fight againſt *Simon*. Thus the Sedition that was before divided into three parts, was now reduced into two. *Titus* being deſirous to bring his Army nearer the City, ſent out a commanded Party of Horſe and Foot, which he thought ſufficient to hinder the Excurſions of the Jews from *Scopos*, and another Company he ſent to plain all the Grounds betwixt him and *Jeruſalem*; who L cut down all Hedges, and Pales, and Fences, and Wood (tho' they were Fruit-trees) filled the Valleys, and made it plain Ground; levelling the Rocks and Mountains that made the Country unequal; by doing of which all the Way was plain'd from *Scopos* to *Herod*'s Mountain, which is not far from the Lake of Serpents, called formerly *Bethora*.

M

CHAP. V.

The Jews Stratagem againſt the Roman Souldiers.

The Alacrity of the Roman Souldiers contrary to *Titus*'s Command.

ABout this time the Jews deviſed this Stratagem againſt the Romans. The moſt couragious among the ſeditious People, went out unto the Places called *the Womens Towers*, and pretended to be driven thither by that Party in the City that deſired Peace; and that fearing the Romans, they were come thirther for ſhelter; others got upon the Walls, and pretended themſelves Citizens, they called out for Peace, and deſired their Friendſhip, promiſing to throw open their Gates that the Romans might enter: and whilſt they were ſo doing, they threw Stones at their Companions aforeſaid, pretending to drive them from the Gates. They pretend likewiſe great earneſtneſs N and importunity to the People for their Conſent; and as if that had fail'd, they ſeem'd to endeavour to force their paſſage to the Gates, ſometimes advancing as if they would have gone off to the Romans, and then again retreating as Men in great trouble and confuſion. The Romans perceived not their Deſign, but ſeeing the Seditious ready to fall into their hands, and the People (as they thought) ready to open the Gates, prepar'd in poſt haſte to have entered into the City. But *Titus* ſuſpected their Kindneſs, as ſeeing no reaſon for it. For the day before, having by *Joſeph* offered them Peace, he perceived their Minds far from any ſuch Thoughts: Wherefore he commanded the Souldiers to keep their Quarters and not remove; yet ſome of them, appointed to work in the Trenches, taking their Weapons, ran unto the Gates; and the Jews who O ſeemed to be driven out of the City, fled in appearance, but at laſt when they came unto the

A the Gates of the Tower, faced about and encompaſſed the Romans, and aſſaulted them upon their backs; and they that were upon the Walls caſt all kind of Darts and Stones upon them, ſo that they ſlew many, and wounded more; for it was not eaſie to eſcape, being aſſaulted both behind and before. Moreover, they were conſcious that they had offended, and in fear of being puniſhed, cauſed them to reſiſt the more ſtoutly; ſo that after a long Conflict, and many Wounds given and received, at laſt the Romans were worſted, and the Jews purſued them to *Herod*'s Monument. And having done them much miſchief, the Jews returned with great joy, deriding the Romans for being ſo eaſily deceived, lifting up their Shields and Bucklers by way of exultation.

The Year of the World, 4034; after Chriſt's Nativity, 72.

The Victory of the Jews.

The Roman Souldiers were highly threatned by their Captains, and *Ceſar* accoſted B them with this Speech: *The Jews led only with deſparation, do all things with Advice and Counſel, deviſing Deceits: and Fortune favoureth their Practices, becauſe they are orderly and true one to another. But the Romans (whom for their Obedience and Diſcipline, Fortune was wont formerly to favour) do contrariwiſe offend herein, and for their raſh and unadſed fighting, are overcome: and which is worſt of all, in Ceſar's Preſence offering to fight without Orders, contrary to Military Law and Diſcipline; which I am ſure my Father will be unſatisfied to hear. For he who from his Infancy hath been trained up in Arms, never offended in this ſort. And what ſhall we ſay to our Law, that puniſheth the leaſt Diſobedience with Death, when our whole Army diſobey the Emperor's Command? But,* ſays he, *they who ſo arrogantly have diſobeyed our Command, ſhall preſently underſtand that among the Ro-* C *mans, Victory againſt the General's Command is but Infamy.* *Titus* having thus ſpoken in Anger, declared what he would do, and how he purpoſed to puniſh them. Which ſtruck them ſo deeply, they look'd upon themſelves as deſperate, and People appointed to die. But all the other Legions flocked about *Titus*, beſought him to pardon their Fellow-Souldiers, and to remit the raſhneſs of ſome few, for the Obedience of the reſt, aſſuring him that their future Valour ſhould be a Recompence for this their Offence. Whereupon *Ceſar* was pacified, partly thinking it moſt profitable, partly to gratifie the reſt; for he purpoſed to puniſh one Man only, but to rebuke all, and ſignifie his Diſpleaſure; and ſo he was reconciled to his Souldiers, ſtrictly charging them to be wiſer for the future: after which he deviſed how he might be revenged on the Jews. When all the D Ground between the Walls of *Jeruſalem* and his Army was in four days made plain; *Titus* being deſirous to conduct the Baggage, and the reſt of the Multitude in ſafety, placed the beſt of his Men in good order, and cauſed them to march from the North-part of the City unto the Weſt, along by the Walls of the City, placing his Foot in the Front, his Horſe in the Rear, and between them both, the Archers, whereby the Jews were diſabled to make any Salley. *Titus* his Souldiers being thus diſpoſed, the Baggage of the three Legions and the Multitude paſſed along without any interruption. And *Titus* himſelf being advanced within two Furlongs of the City-Walls, pitched his Tent againſt the Angle that is called *Pſephinus*, where the compaſs of the Wall from the North bends into the Weſt: the other part of the Army intrenched it ſelf E againſt that part of the Wall that is called *Hippicos*, diſtant in like manner two Furlongs from the City. But the tenth Legion remained upon Mount *Olivet* where it was before.

Ceſar's ſharp Oration to his Souldiers.

The Roman Souldiers beſeech *Titus* for their Fellows in Arms.

How and in what places *Titus* beſieged *Jeruſalem*.

CHAP. VI.

The Deſcription of Jeruſalem.

F JEruſalem was compaſſed about with a triple Wall, only on one ſide it was incloſed with Valleys inacceſſible; and on that ſide it had only one Wall. It was built upon two little Hills oppoſite to one another, and ſeparated with the Valley, wonderfully thick built with Houſes. One of theſe Hills is far higher and ſteeper than the other, inſomuch that becauſe of the ſtrength of it, King *David* in times paſt called it a Caſtle, (this *David* was the Father of King *Solomon*, who firſt builded the Temple in that place) but we at this day call it the high Market-place. The other Hill called *Acra*, is the place where the lower part of the City ſtands. Oppoſite againſt this Hill, there was alſo another lower than this *Acra*, and divided from it formerly with a large Valley; but afterward, when the *Aſmoneans* reigned, they fill'd up this Val- G ley, to join the City unto the Temple, taking down the top of *Acra*, and making it lower, that it might not hide the Temple. The Valley, by which the two higher

The triple Walls of *Jeruſalem*.

The Caſtle of *David*.

Acra ſuſtains the lower part of the City.

The Year of the World, 4034; after Chriſt's Nativity, 72.

The Fountain of *Siloa*.

The oldeſt Wall.

The ſecond Wall.

The third Wall.

Bezetha the fourth Hill.

Agrippa's coſt in building the Wall.

Hills are ſeparated is called *Tyropœon*, and reacheth unto *Siloa*, (which is a Fountain H of ſweet Water). Without the City were two Hills compaſſed with deep Vallies: which Hills being rocky and ſteep, were every way inacceſſible. The oldeſt of the three Walls (by reaſon of the Valley about it, and the Hill whereon it ſtood) could not eaſily be taken; for beſides the difficulty of the ſituation, it was very ſtrongly built, and repaired by *David*, *Solomon*, and other Kings. This Wall, beginning at the Tower called *Hippicos*, paſſeth on to that called *Xyſtus*, and ſo to the Palace, and at laſt ended in the Weſt Porch of the Temple. On the other ſide towards the Weſt it begins at the ſame Tower; and paſſing by the Place that is called *Betiſo*, it deſcends to the Gate of the Eſſeans, and ſo into the South; and from thence again it bendeth into the Eaſt, where is alſo *Solomon*'s Pond, and reacheth unto the place called *Ophland*, I where it is joined unto the Eaſt Porch of the Temple. The ſecond Wall beginning at the Gate that is called *Genath*, (which is a Gate of the former Wall) and encompaſſing the North part of the City, it reacheth to *Antonia*, a Caſtle ſo called. The third Wall beginneth at the Tower *Hippicos*, from whence it goeth to the North-part, and from thence to the Tower *Pſephina*, over againſt the Sepulchre of *Helena*, that was Queen of *Adiabena*, and Mother of King *Izates*; and paſſing along by the King's Caves, it turneth towards the Tower near the Monument of *Fullo*, and in the Valley called *Cedron* it joineth with the old Wall. *Agrippa* encompaſſed that part of the City that he built with this Wall, it being before all open and without defence. The City grew afterwards ſo populous, that by little and little they were forced to inhabit K without the Walls: and this Wall reacheth a great way, being joined unto the Hill next the City on the North-ſide of the Temple. There was alſo a fourth Hill inhabited, namely *Bezetha*, ſituated againſt *Antonia*, but ſeparated from it with very deep Ditches, made on purpoſe to render the Approaches to the Fort *Antonia*, more dangerous and difficult; the deepneſs of which Ditches, made the Fort ſeem higher than it was. This place being added unto the City, is called in that Country-language *Bezetha*, which ſignifieth the new City. And the Inhabitants deſired it might be fortified. *Agrippa*, Father to this *Agrippa* that finiſh'd the Wall, begun the Wall aforementioned: But fearing *Claudius Ceſar*, hearing how ſumptuous a Wall he built, ſhould ſuſpect him for deſigning to revolt, he only laid the Foundation of it, and left it unfiniſhed. L

The third Wall had 90 Towers.

Pſephina was 70 Cubits high.

The City could never have been taken by force, had he finiſhed that Wall as he began; it being built twenty Cubits long, and ten Cubits broad, with hard Stone, which could neither eaſily be undermined, nor battered with Engines: and this Wall was built ten Cubits high, and no doubt had been raiſed higher, had not the Liberality of the Founder been checked. Yet afterwards by the Jews induſtry the ſame Wall was raiſed twenty Cubits high; the Battlements hereof were two Cubits high, and the Tower three Cubits, and in all it was twenty-four Cubits high, as before. Upon the Wall were three Towers, twenty Cubits broad, and twenty Cubits high, built four-ſquare, very ſtrong, and of as firm a Foundation as the Wall it ſelf, which for M the Building and fair Stone, was not inferior to the Temple above. Within this ſtrong Tower, which reacheth twenty Cubits high, were Rooms for Men to lodge in, and Ciſterns to receive Rain-Water, and large turning Stairs to every Room in it: and this third Wall had fourſcore and ten of theſe Towers, and between every Tower were two hundred Cubits ſpace. The middle Wall had fourteen Towers, and the old Wall had threeſcore; and the compaſs of the whole City was three and thirty Furlongs. And although the third Wall was admirable, yet the Tower of *Pſephina*, which was built upon a corner of the Wall, between the North and the Weſt part of the City, was more admirable, (againſt which part *Titus* had encamped himſelf) for it was ſeventy Cubits high, had eight Angles, and was ſo fair a Proſpect, that from N thence upon a clear Sun-ſhine day, one might perceive *Arabia*, and ſee the uttermoſt parts of all the Dominions of the Hebrews unto the Sea. Juſt oppoſite to this was the Tower *Hippicos*; and near unto it were other two, that King *Herod* builded upon the old Wall, which in bigneſs, beauty and ſtrength, ſurpaſſed all the reſt in the World.

Herod called three Towers by the Names of three of his deareſt Friends.

For King *Herod*, beſides his natural liberality and deſire to adorn this City, pleaſed himſelf ſo much in beautifying theſe Towers, that they excelled all others; and then he dedicated them to three moſt renowned Perſons, whoſe Names they alſo did bear, to wit, to his Brother, his Friend, and his Wife: ſhe (as is aforeſaid) having been put to death for Jealouſy; and the other two been ſlain in the Wars, after they had fought O and performed valiantly. The Tower *Hippicos*, called by the name of his Friend, had four

A four Corners, and every one of them was five and twenty Cubits broad, as many in length, and thirty Cubits in height, being in no place hollow; and above the high-places and ſtone work, there was a Wall to receive Rain-water, twenty Cubits deep: above it were Houſes with double Roofs twenty five Cubits high, and divided into many Rooms; and above them were Battlements two Cubits high, and Turrets three Cubits high: ſo that the whole height was accounted to be eighty five Cubits. The ſecond Tower, that by his Brother's Name he called *Phaſelus*, was in breadth and length forty Cubits, and ſo many Cubits high, in figure of a ſquare Pillar, all which height was ſolid, and not hollow within: and above this a Porch ten Cubits high, decked with Turrets and Pinnacles. Over the midſt of this Porch he built another Tower, B diſtinguiſhed into goodly Rooms and goodly Baths, that it ſhould not want any thing neceſſary for a Prince: on the top it was beautified with Turrets and Pinnacles, ſo that all its height was almoſt ninety Cubits: And it reſembled the Tower *Pharus* at *Alexandria*, wherein continual Light is kept to guide the Seamen that Sail thither, but this was of greater circumference. In this Houſe at that time *Simon* lodged, and tyrannized over the People. The third Tower was, according to the Queen's Name, called *Mariamne*, the Wife of *Herod*, twenty Cubits high, all ſolid, and other twenty Cubits broad, having more magnificent and beautiful Houſes and Lodgings than the reſt. For the King thought it meet that the Tower called by his Wife's Name, ſhould be more beautiful than the other who only bear the Names of men, but they were C ſtronger than this that bare the Name of a Woman. This Tower was in all fifty five Cubits high.

Hippicos 85 Cubits high.

Phaſelus 90 Cubits high.

Mariamne a goodly Tower, 55 Cubits high.

Theſe three Towers were of great height, yet by reaſon of their ſituation they ſeemed far higher; for the old Wall whereon they were built, was placed on high ground, and the top of the Hill whereon they ſtood was above thirty Cubits high, whereby their height was much encreaſed. The Richneſs alſo was admirable: for it was not ordinary Stone, but all white Marble, every Stone being twenty Cubits long, ten Cubits broad, five Cubits thick, and all ſo ingeniouſly contrived, that every Stone by it ſelf ſeemed a Tower; and every Tower ſeemed to be but one Stone. Theſe were placed on the North-ſide of the City; and adjoining to them within the City D was the King's Palace, ſurpaſſing all that can be ſpoken of it, being for greatneſs and excellent Work to be compared to the richeſt Buildings in the World. It was compaſſed about with a Wall thirty Cubits high, adorned with goodly Towers round about, every one of like diſtance from other, beautified with dwelling Houſes and Lodgings for an hundred of the Nobility. The variety of the Marble it was built withal was admirable, for there was no ſort, how rare or coſtly ſoever, but was there. The Ceiling of the Rooms, for the length of the Beams and the Beauty thereof, paſſed all credit; and then their Number, and Richneſs of their Furniture was extraordinary. In every Room there were many Veſſels of Gold and Silver, and many Porches round about, one anſwerable unto another, and Pillars in every one. There were many pleaſant E Walks with divers Trees, and many Alleys with Fountains and Water-works, and Ciſterns adorned with Brazen Images, from which ran out Water, and about the Water many Dove-houſes full of tame Pigeons. But it is impoſſible ſufficiently to declare the Riches and Beauty of the King's Palace, and a grief to think what goodly things, and how rich, the Thieves did there ſet on Fire: for theſe things were not burnt by the Romans, but by the Seditious Thieves (as is before ſaid) at the beginning of this Rebellion, who conſumed all with Fire, even from the Caſtle *Antonia*, from whence the Fire came, and deſtroyed the King's Palace, and the Covers and Tops of the three Towers. The Temple was (as is before ſaid) built upon an hard Mountain, and at the firſt the Plain upon the top thereof was ſcarcely big enough to contain it and the F Temple-yard, the Hill being very ſteep. But when King *Solomon*, who alſo built the Temple, had encompaſſed the Eaſt part thereof with a Wall, he alſo placed a Porch upon the Rampire, and ſo for many Ages after it lay unfenced on other parts: wherefore the People every day bringing Earth thither, at laſt made it plain and large enough; and breaking down the North Wall, they took in all that ſpace which the Temple had formerly taken up: and the Hill being now encloſed with a three-fold Wall, it was a Work beyond all imagination. In the finiſhing whereof many Ages were ſpent, and all the holy Treaſure offered to God, even from all parts of the World, was employed therein, as well in the Buildings of the higher, as of the lower part of the Temple; the Foundations whereof were laid three hundred Cubits deep, G and in many places more: yet could not all the Foundations be ſeen, being buried in Valleys, that were filled up to make them equal with the ſtreight Streets of the City. The

The King's Palace.

The King's Palace burnt by the Thieves and Rebels.

The Temple built upon a ſtrong Hill.

All the ſacred Treaſure ſpent in building of the Temple.

The Year of the World, 4034; after Chriſt's Nativity, 72.

The Stones of this Building were of forty Cubits; for the abundance of Treaſure and H Liberality of the People, did effect that which was ſcarcely poſſible; and that which all Men thought could never have come paſs, in time and by induſtry came to perfection.

The Porches were built of white Marble-ſtone, ſuſtained by Pillars.

A peculiar place deſtined for Women to exerciſe their Devotion in.

Some of the Gates were of Gold, ſome of Silver, and one of Corinthian Braſs.

The ſacred Sanctuary.

The Building was anſwerable unto theſe Foundations. For all the Porches were double, and every one was ſupported by Pillars, each of them being five and twenty Cubits high, and all of one piece, and of white Marble; the top whereof was all of Cedar, whoſe natural Beauty, for the good joining of the Wood and poliſhing thereof, did aſtoniſh all that beheld it, being adorned neither with Painting nor Carved-works. Theſe Porches were thirty Cubits broad; and the Compaſs of them altogether, with the Fort of *Antoniah*, was ſix Furlongs. The Court was beautifully wrought and paved I with all ſorts of Stones. The way to the ſecond Temple was encloſed with Stones of Lattice-work, which were three Cubits high, and moſt curiouſly wrought; in which were placed certain Pillars equally diſtant one from another, to ſhew the Law of Purification; ſome being written upon in Latin Letters, others in Greek, forbidding all Strangers to enter into the Holy Place, for the ſecond Temple is called the *Holy Place*. To go unto the ſecond from the firſt, we muſt paſs 14 Stairs, and it was four-ſquare aloft, and encloſed with a Wall by it ſelf; whoſe out-ſide being forty Cubits high, was all covered with Stairs to aſcend up into it, and within it was five and twenty Cubits high; for all the part of the inner ſide was unſeen, becauſe it was built on the deſcent of a Hill. After the fourteen Stairs, there was a Plain made level with the K Wall of three hundred Cubits: from thence paſſed on five other Stairs which led to the Gates, whereof on the North-ſide and the South there was eight, four on each ſide, and two on the Eaſt. For it was neceſſary that there ſhould be a peculiar place for Women to exerciſe their Devotion in, which alſo was encloſed with a Wall. And ſo it was neceſſary there ſhould be two Doors: and againſt the firſt Gate there was oppoſite unto it, one Gate on the North-ſide, and another on the South, both ſeparated from the reſt, whereby we entred the Womens Apartment; for it was not lawful for any to paſs by any other Gate unto the Women: neither could they go beyond their own Door becauſe of the Wall; for that Place was common, both to the Women of that Nation, and all ſtrange Women that came for Religion-ſake. There was no L Gate on the Weſt-part, but a Wall that reacheth all along in that Place. Between the Gates were Porches oppoſite one againſt another, reaching from the Wall unto the Treaſure-houſe, ſupported with great and goodly Pillars, being as plain, and as big as they below. The Gates were covered with Gold and Silver, as alſo the Poſts, and fore-parts thereof, were, one only excepted that was covered with Corinthian Braſs, far ſurpaſſing in Beauty the other that were covered with Silver and Gold. In every Gate there were two Doors, each one thirty Cubits high, and fifteen Cubits broad: and after the entrance, where they were made larger, every one had on each ſide Seats thirty Cubits long, and large like a Tower, and forty Cubits high, each one ſupported with two Pillars twelve Cubits thick. All the other Gates were of the like M greatneſs; but that which was covered with Corinthian Braſs, which was the entrance into the Place allotted for the Women, and opened into the Eaſt-Gate of the Temple, doubtleſs was bigger than the reſt, for it was fifty Cubits high, (the Gates whereof were forty Cubits) and was more richly adorned than the reſt; for the Cover of Gold and Silver was thicker than it was in the reſt, which *Alexander Tiberius* his Father had melted, to cover all the nine Gates. And there were fifteen Stairs that went from the Wall that ſeparated the Women, unto the great Gate of the Temple; for theſe Stairs were ſhorter by five ſteps than thoſe that went to the other Gates. The Temple it ſelf was ſituated in the midſt of all, to wit, the Holy Sanctuary, and had twelve Stairs to go unto it. The Front whereof was in the height N and breadth an hundred Cubits; and behind it was forty Cubits; and before it was, as it were, two Shoulders on each ſide, riſing up in height twenty Cubits. The firſt Gate hereof was ſeventy Cubits high, and twenty five wide, and had no Door; for it ſignified that Heaven was ſpread over all, and might be ſeen in every place: and all the fore-parts were gilded with Gold, and all the firſt Building did appear and might be ſeen without, and all that was within and without the Gate glittered with Gold. The inner part thereof was divided into two Rooms, whereof only the firſt Room might be ſeen; which was in height fourſcore and ten Cubits, and in length forty, and in breadth twenty. The inner Gate was (as is already ſaid) all gilded with Gold, and all the Wall about it, and above it: it had a golden Vine, whereon O were hanging Cluſters of Grapes of Gold, every Cluſter being as long as a Man is high.

A high. And becauſe it was ceiled above, the inner Temple did ſeem to be lower than it was without; and it had golden Gates 55 Cubits high, and 16 Cubits broad.

The Year of the World, 4034; *after Chriſt's Nativity*, 72.

The Hangings were alſo of the ſame length, being a Babylonian Vail, wrought with Violet and Purple, Silk and Scarlet, admirable to behold: the permixtion of which Colours had a myſtical meaning, bearing, as it were, the ſignification of the whole World: For the Scarlet ſeemed to expreſs the Fire, the Silk the Earth, the Violet the Air, and the Purple the Sea; partly in their Colours reſembling them; partly alſo as having their beginning from them: For the Purple is engendred in the Sea, and the Silk is produced by the Earth. In this Tapeſtry Work, was curiouſly wrought and deciphered all the Speculations of the Heavens, only the Celeſtial Signs excepted. Being B entred within, you come into a lower place of the Temple, which was ſixty Cubits high, and as many in length, and twenty in breadth. Which place was divided into two parts, whereof the firſt contained forty Cubits, having in it three moſt admirable things, famous throughout the World, to wit, a Candleſtick, a Table, and the Altar of Incenſe. Upon the Candleſtick ſeven Lamps were placed, ſignifying the ſeven Planets, for ſo many did there come all out of one Stem of the Candleſtick. Upon the Table were ſtanding twelve Loaves of Bread, ſignifying the twelve Celeſtial Signs and Revolutions of the Year. By the Altar of Incenſe (out of which proceedeth thirteen Odours, coming partly from the Sea which is unhabitable, and partly from the Earth which is inhabited) is ſignified, that all things are in the Hands of God, and owe him Obedience. C The inner part of the Temple contained twenty Cubits, which alſo was ſeparated from the other part by a Vail, and nothing was within it: this Place was the Holy of Holies, and no Man might enter, look into it, nor violate the ſame. On each ſide of the lower Temple there were many Lodgings and Doors to paſs into, every one of them having three Roofs one above another; and there was a Gate which led unto both ſides of the Temple, and unto theſe Rooms: but the higher part of the Temple had not the like Rooms on each ſide, and therefore it was made ſo much narrower than the other, yet was it higher than it by forty Cubits; neither was it ſo ſumptuous as the lower. For the whole height was an hundred Cubits, and the Ground thereof ſixty. The outermoſt part was ſo curious and richly wrought, it was impoſſible to imagine any D Workmanſhip that it wanted; for it was all covered with a Maſſy Plate of pure Gold, which ſhined far brighter than the Morning Sun, ſo that it dazled the Eyes of the Beholders, as doth the Sun when it is gazed upon. And afar off it ſeemed to Strangers that came thither, like a white Mountain: for where the Temple was not gilded with Gold, there was it Milk-white. The top whereof was all ſet full of Rods of Gold, very ſharp at the upper end like Pikes, leſt the Birds ſhould come and ſit thereon, and ſo defile it: ſeveral of the Stones wherewith it was built, were forty five Cubits large, five Cubits in length, and ſix Cubits broad. Before the Temple there ſtood an Altar fifteen Cubits high, being forty Cubits broad, and as many long, and fourſquare, having Corners made like Horns. The way to this Alrar was on the South-ſide, E where by little and little it aſcended from below to the Altar. This Altar was built without any Iron, and never Iron did touch it. The Temple and the Altar were encloſed with Stone-work very beautiful, which was a Cubit high, and ſeparated the People from the Prieſts. Thoſe that were troubled with flux of Seed, or Leproſy, were expulſed the City; Women alſo having their monthly Courſes; but thoſe that were not unclean, might paſs this foreſaid Limit. Likewiſe Men that were not purified, were not permitted to come within the inner Temple; and thoſe that were might not come among the Prieſts: Thoſe alſo that deſcended from the Line of the Prieſts, and for blindneſs did not adminiſter their Function, were notwithſtanding admitted into the Place appointed for the reſt of the Prieſts that were ſound, and had ſhare F as they had: yet did they go attired as Lay-men; for only he that did Sacrifice, might wear Prieſtly Attire.

The Babylonians Vail of admirable workmanſhip. The ſignification of the Vail.

Three admirable Works the Candleſtick, the Table, and Altar.

The outward Court of the Temple covered with Plates of Gold.

The Prieſts that were admitted to the Altar and Temple had no Infirmity; they were clothed in fine Linen, abſtained from Wine, and lived in Abſtinence for reverence of Religion, leſt they ſhould ſin whilſt they offered Sacrifice. The High-Prieſt alſo aſcended with the Prieſts into the Temple; yet not always, but every ſeventh day, and in the Calends of every Month, or on a Feſtival, celebrated according to the Cuſtom of their Country, wherein all the People were preſent. When he ſacrificed, he was girded with a Vail, which covered his Thighs to his Privities, under which he wore a Linen Garment hanging down to his Feet, and above it a round Violet Garment fringed G at the Skirts, and adorned with Bells of Gold, and Pomgranats of the ſame; the Bells ſignified Thunder, and the Pomgranats Lightning. Upon his Breaſt he wore a Veſt of

The Prieſts in the Old Teſtament abſtain'd from Wine, &c.

The High-Prieſt's Garment.

The Year of the World, 4034; after Chriſt's Nativity, 72.

The precious Stones in the High-Prieſt's Garment.

of five Colours; Gold, Purple, Scarlet, Silk and Violet, wherewith (as we have ſaid) H the Vails of the Temple were wrought. He had likewiſe a Rochet of the ſame enriched with pure Gold, and in ſhape like the Garment he wore on his Body to the Thighs: it was alſo buttoned with two golden Buttons, made in the form of *Aſps*, wherein was encloſed the greateſt and moſt precious Sardonyx Stone that could be found, bearing the Names of the twelve Tribes of *Iſrael* engraven. On the other ſide did hang twelve precious Stones, three and three in a rank, divided into four rows. In the firſt was the Ruby, the Topaz, and the Emerauld: in the ſecond the Carbuncle, the Jaſpar, and the Saphire: in the third the Agate, the Amethiſt, and the Diamond: in the laſt the Onyx, the Beryl, and Chryſolite: in every one of which one name of the twelve Tribes was written. Upon his Head he wore a Mitre of Silk, which was I crowned with Hyacinth: and aloft of it was another Crown of Gold, wherein was engraven ſacred Letters, to wit, the four Vowels. The Garment that he commonly wore was not altogether ſo glorious; this he uſed only when he entred into the Sanctuary, which was but once a Year, and that alone, the whole Nation obſerving a ſolemn Faſt that day. But we will hereafter ſpeak more at large of the City and Temple, the Laws, Cuſtoms, Ordinances and Obſervations, for theſe things cannot be briefly declared.

The Deſcription of *Antonia*.

The Caſtle *Antonia* was ſituate between the two Porches of the firſt Temple, which looked unto the Weſt, and the North; and was built upon a Rock of Stone of fifty Cubits high, on every ſide was inacceſſible: it was built by King *Herod* to ſhew the greatneſs and magnificence of his Mind. For firſt of all, the Rock at the foot K thereof was covered with thin and ſlender Stones, like Slates. Which was both an ornament to it, and a ſecurity. Before the Battlements of the Fort there was a Wall three Cubits high, within which the Caſtle *Antonia* was built forty Cubits high, being within richly furniſhed, and contrived like a Palace of a King, with all kind of Offices and other neceſſary Rooms. For there were Porches, Baths, and large Halls to

Antonia not much unlike a City.

place Tents in; ſo that in reſpect of the number and Convenience of the Rooms, it ſeemed to be a City, and for the magnificence thereof a King's Palace. The Model of it was like a Tower invironed with four other Towers, at every Corner one, whereof they that were on the South and Eaſt-ſide were ſeventy Cubits high, the other two were but fifty. So that out of the two higheſt, there was a perfect view of the whole L Temple. Where it joined to the Porches of the Temple, there was on either ſide a pair of Stairs for the Souldiers to come down out of it into the Temple. For always the Roman Souldiers lodged there, and guarded the Temple in their Arms upon feſtival days, leſt the People ſhould attempt any Rebellion. For the Temple was as a check upon the Town, and the Caſtle *Antonia* commanded the Temple, and had its Guards likewiſe, as there was alſo in *Herod*'s Palace, which commanded the higher part of the City. The Hill *Bezetha* was divided from the City, as is before mentioned; and being the higheſt part of all, was joined to part of the new City, which hindred the proſpect of the Temple on the North-ſide. And thus I have ſpoken ſufficiently of the City, and the Wall in this place, becauſe we mean hereafter to deſcribe them more at M large.

CHAP. VII.

How the Jews refuſed to yield, and ſallied out upon the Romans.

15000 follow *Simon*.

THE moſt warlike of the People joined with *Simon*, being in number ten thouſand, beſide the *Idumeans*: and thoſe ten thouſand had fifty Captains, all ſubject unto N *Simon*. The *Idumeans* that took his part were five thouſand, and had ten Captains; the chief of whom were *Jacob* the Son of *Soſas*, and *Simon* the Son of *Cathla*, *John* who kept the Temple, and ſix thouſand Armed Men, over whom were twenty Captains: to theſe there joined two thouſand of the Zealots; and four hundred, who before had followed *Eleazer*, and *Simon* the Son of *Jairus*. So that warring one againſt another, the People was their Booty; and the Multitude that was not ſo ſeditious

Simon's Camp againſt *John*.

as they, was their Prey. *Simon* kept the upper part of the City, and the greater Wall as far as *Cedron*; and all that part of the old Wall which is between *Siloa* and the Palace of *Monobazus*, who was King of *Adiabena*, that lieth beyond the River *Euphrates*: He alſo kept all the Hill *Acra* (which is the lower part of the City) unto O *Helena*'s Palace, who was *Monobazus* his Mother. But *John* kept all the Temple,

The Year of the World, 4034; after Chriſt's Nativity, 72.

A ple, and the ſpace about it, *Ophla*, and the Valley of *Cedron*: and that which was between theſe two Places which *Simon* and *John* kept, was conſumed with Fire, and made a place to fight in. For although the Romans Tents were pitched near unto the Walls of the City, yet did not this Sedition ceaſe; for being fluſh'd with their Succeſs at the Romans firſt coming, they returned preſently to their former Animoſity. And dividing themſelves again, every Man fought for his own Intereſt, doing all the Romans could wiſh to be done. The Romans did them leſs harm than they did themſelves; for by them the City ſuffered no new Calamity, but endured far more miſery before it was taken and deſtroyed by the Romans, than it did at that time. The Romans by deſtroying it, did rather end than increaſe their Miſery. For the Seditious did take the City, B and the Romans did overcome and take the Seditious, and the City was far ſtronger than the Walls: So that all their Miſeries may be aſcribed to their own Nation, and nothing but Equity and Juſtice imputed to the Romans, as every one ſhall clearly ſee by that which enſued.

The Seditious took the City, and the Romans overcame and took the Seditious.

The City being in this eſtate, *Titus* with a ſelect Body of Horſe went up and down without it, to eſpy where he might moſt eaſily aſſault the Walls. And being in doubt a long time what to do, for that by the Valley his Foot could not poſſibly get up, and the Walls were not poſſible to be battered with Engines: at laſt he determined to aſſault it on that part where was the Monument of *John* the High-Prieſt, for there the firſt Wall was lower than in other places, and not fortified with a ſecond Wall, be- C cauſe thoſe parts of the new City were but little inhabited; ſo that from this place the Wall might eaſily be aſſaulted: whereby *Titus* was perſwaded that the higher City, and the Temple, and *Antonia* might eaſily be taken. And as he was thus viewing the Place, one of his Friends called *Nicanor*, came unto him, being ſhot in the left Shoulder with an Arrow, as he attempted to come near *Joſeph*, who went thither on purpoſe to perſwade the Jews which were upon the Wall to yield; for *Nicanor* was very eloquent. *Ceſar* perceiving their Minds, by their violence to him who perſwaded them to that which was moſt expedient for them, was moved, and began with more eagerneſs to beſiege them: wherefore he permitted his Souldiers to demoliſh the Subburbs, and to gather all the Rubbiſh, Stones, and Wood, and other Matter together, D and make therewith a Mount. Then dividing his Army into three parts, he ordered what each of them ſhould do, and in the midſt upon the Mounts he diſpoſed his Archers, and before them Engines for Shot, wherewith he hindred the Salleys of his Enemies, leſt they ſhould annoy the Work, and beat thoſe off from the Wall, who made any reſiſtance from thence. After which, all the Trees being cut down, the Suburbs appeared naked. The Romans having gathered the Wood together, were buſied in the Work, and the Jews were not idle: For the People being tired with Murders and Robberies, did hope to have an end of their Miſery, the Seditious People being buſied againſt their Enemies: and they now hoped that if the Romans did overcome, they might be revenged upon them. *John* ſtill kept where he was, fearing *Si-* E *mon*; yet were his Followers very earneſt to aſſault the Romans. But *Simon* being next unto the Siege, did not reſt, but placed all along that part of the Wall, Men with Darts, which before was taken from *Seſteis* Governour of the Romans, and found in the Caſtle of *Antonia*. But the Darts did the Jews ſmall pleaſure, by reaſon that few of them knew how to uſe them; only ſome who were taught by ſome of the Fugitive Romans uſed them a little. Neverthele ſs they aſſaulted the Roman Souldiers that were building the Mounts, with Arrows and Stones, made Salleys upon them by Companies, and gave them diſturbance: But the Roman Pioneers were defended by Hurdles, that were of purpoſe ſet before them: and every Legion had ſtrange and admirable Engines againſt the excurſions of their Enemy: and eſpecially the Engines that the tenth F Legion had to caſt Darts, and others that caſt Stones; which did not only repulſe them by whom they were aſſaulted, but alſo thoſe who ſtood upon the Wall: for every Stone, though a Talent weight, was ſhot more than a Furlong, and ſlew not only thoſe that were firſt ſtruck, but alſo many that were ſtricken with the rebound. But the Jews always ſaw the Stones before they fell, (for they were white) and avoided them: and they were not only deſcried by the noiſe they made in flying, but they might eaſily be perceived; by which means the Watch-men in the Towers gave warning always when theſe Engines were ſhot off; and when the Stones came, crying in their Country-Language, *The Stone cometh*: ſo the Jews upon the Walls knowing what they meant, avoided the Stones, and received no harm. Then the Romans de- G viſed to black the Stones with Ink, that they might not be ſeen as they flew, and do the more Execution. Yet the Jews were not ſo terrified, as to permit the Romans peaceably

Titus circuting the Wall, ſeeketh which way he ſhould attempt his Battery.

Nicanor is wounded with an Arrow.

The Darts did the Jews little good, becauſe they were not expert in uſing them.

The Year of the World, 4034; *after Chriſt's Nativity*, 72.

Titus commanded the Wall to be battered in three places.

The Seditious forgetting their Diſcords, join in one.

peaceably to build the Mount, but Night and Day they hindred them with Stratagems and Salleys. When the Romans had finiſhed their Work, the Carpenters meaſured the Space between the Mounts and the Walls, with a Plummet faſtned to a Line, which they caſt from one place to another, (for they could not meaſure it otherwiſe, becauſe of the Darts from the Walls) and finding that they had Rams long enough, they ſet them up; and *Titus* commanded the Wall to be battered in three places, to the end that the Battery might not be hindred. The Noiſe that theſe Rams made was heard round about the City, which was a great terror to the Citizens, and the Seditious were no leſs afraid. And ſeeing themſelves all in the ſame danger, they determined to join unanimouſly together againſt the Romans: the Seditious upbraiding one another that they rather aſſiſted the Enemy, than reſiſted them: and therefore exhorted one another mutually, at leaſt for that time, to unite and make reſiſtance againſt the Romans. And *Simon* ſent an Officer unto the Temple, to proclaim leave for all ſuch as would, to come unto the Walls: which alſo *John* did permit, notwithſtanding he miſtruſted *Simon*: ſo forgetting their old Quarrel, they joined all together againſt the Romans; and placing themſelves upon the Walls, they caſt Fire upon the Engines of the Romans, and thoſe who managed them, throwing Darts againſt them without intermiſſion, whilſt the braveſt amongſt them in great Companies leapt down, and deſtroyed that wherewith the Engines were covered, and aſſaulted thoſe that ſtood to defend them; by which means they did the Romans much harm, and more by their deſperate Boldneſs than their Skill.

The Ram ſhaketh a corner of a Tower.

Titus puts the Jews to flight, and drives them into the City.

John, Captain of the Idumeans, ſlain.

But *Titus* was ſtill at hand to ſuccour them that ſtood in need: and placing Horſemen and Archers about the Engines, he repulſed the Jews who came to caſt Fire, beat off them that caſt Darts and ſhot Arrows from the Towers, and ſo gave the Rams time and opportunity to play: Yet theſe Rams did no great execution, only a corner of a Tower was ſhattered by the Ram of the fifth Legion: but without any detriment to the Wall: for the Tower being much higher than the Wall, when the Tower tumbled, it fell over the Wall, and carried nothing along with it. The Jews being repulſed, and for ſome time diſcontinuing their Salleys, perceived the Romans were grown ſecure, and diſperſed careleſly over their Camp, as preſuming their late ill Fortune would diſcourage the Jews from any new Attacque; but they were miſtaken in their account, for the Jews ſallied privately at the Gate by the Tower of *Hippicos*, threw Fire into their Trenches among their Engines, and aſſaulted them bravely when they had done. But the Romans being quickly ſenſible of their danger, got immediately together, and with the excellence of their Diſcipline, repelled not only the firſt inſult and fury of the Jews, but beat back all their Supplies. So there began a grievous Battel about the Engines; the Jews ſtriving to fire, and the Romans to hinder them: Great noiſe and clamour there was, and many in the Front were ſlain on both ſides. At firſt the Jews had the better, and their Fire did ſome miſchief upon the Engines; and all had been quite conſumed, had not the Souldiers from *Alexandria* hindred it, who for the Opinion that they had of themſelves, did fight ſtoutly, (being accounted the moſt valiant of all in this Battel) till ſuch time as the Emperor, with certain ſelect Horſemen, fell violently upon the Enemies; and himſelf ſlew 12 Men, for whoſe deaths the reſt fearing, fled, and were forced to retire into the City, and ſo the Engines were ſaved. It chanced that one of the Jews was taken alive, and *Titus* commanded that he ſhould be crucified before the Wall, that perhaps the reſt being terrified, might yield. After *Ceſar* was retired, *John* the Captain of the Idumeans, talking upon the Wall with one of his Friends, being ſtricken in the Breaſt with an Arrow by an Arabian Souldier, preſently died: which cauſed great lamentation among the Jews, and ſorrow among the Seditious, for he was very valiant and wiſe.

The Year of the World, 4034; after Chriſt's Nativity, 72.

A

CHAP. VIII.

The fall of the Tower, and how the two Walls were taken.

THE Night following there was a great Tumult among the Romans; for *Titus* the Emperor had commanded to build three Towers, fifty Cubits high a-piece, each one upon a ſeveral Mount, that from thence he might the more eaſily beat the Enemies from the Walls: but one of theſe Towers in the midſt of the night fell down without B any Aſſault; and making a great noiſe with the fall, fear fell upon the whole Army; who ſuſpecting it a Stratagem of the Jews, every one ran to his Arms, and ſo there was a great tumult in the Camp: and becauſe no man could tell what it was a long time, they ſtood amazed, every one asking his Fellow what had happened. But ſeeing no Enemy come, they began to apprehend Treaſon amongſt themſelves; till ſuch time as *Titus* underſtanding the Matter, cauſed the Truth thereof to be preſently proclaimed throughout the Camp; and the Tumult (with much ado) was appeaſed.

The Jews bore up couragiouſly againſt all other Dangers, but were much gauled from theſe Towers which *Titus* had erected; for they were ſlain and wounded from thence with ſmall Shot, Darts and Arrows; for they could build nothing to defend themſelves C ſo high, nor had they any hope to deſtroy them; for neither could they be thrown down for their weight, nor fired, being covered with Iron: therefore flying from the reach of the Shot, they could not hinder the Ram from battering their Walls; which never ceaſing, at laſt prevailed ſomewhat. So the great Ram, which the Jews called *Nicon*, becauſe it overcame all, at laſt battered the Wall; and the Jews being weary with fighting, having watched all night before, out of ſleepineſs, or becauſe they perſwaded themſelves that the Wall was ſuperfluous, they having two more beſide it, they all forſook their Quarters, and retired to the ſecond Wall; and the Romans entred the firſt, that the Ram called *Nicon* had battered. Then the Romans that had paſſed and entred the firſt Wall, went and opened the Gates, and let in the whole Army. Having thus gotten the Wall D the 7th day of *May*, they deſtroyed the greateſt part thereof, and alſo the North-ſide of the City which before *Ceſtius* had waſted.

Nicon, that is to ſay, Victor, the Romans great Ram.

The Romans get the firſt Wall.

Titus removed his Camp from thence, and went unto the place called the *Aſſyrians Camp*, and ſeized upon all between that and *Cedron*; and being without ſhot of an Arrow from the ſecond Wall, he began again to aſſault it. Then the Jews dividing the Wall betwixt them to defend each others part, reſiſted moſt valiantly: ***John*** and his Partakers defended all *Antonia*, and the North-part of the Temple from *Alexander*'s Tomb: and *Simon* defended all from ***John***'s Tomb unto the Gate by the Tower *Hippicos*. And many times iſſuing out of the Gates, they fought hand to hand with the Enemy, but always repulſed by the Diſcipline of the Romans, only for want of knowledge E in warlike Affairs; yet in all Fights upon the Wall, the Jews had the beſt; for tho' the Romans had the advantage in Fortune and Knowledge, yet the Jews being deſperate, attacqued them without fear; for they are very couragious in Adverſity. Moreover, the Jews were neceſſitated to fight to ſave their own Lives; and the Romans were as haſty to conquer. Neither Party was weary, neither Party deſiſted in their aſſaulting of one another: In the day time the Jews, in commanded Parties, made their Salleys upon the Romans, who omitted no kind of Fight from Sun-ſet all the night long; which was more terrible to them both, than all the ſervice of the day before. The Jews feared leſt the Romans ſhould get the Wall; and the Romans apprehended leſt the Jews ſhould have ſallied out upon their Camp. Thus all night long they ſtood to their Arms, F and early in the morning they were at it again. The Jews ſtrove one with another who ſhould undergo the moſt danger, and moſt deſerve his Captains Favour. ***Simon***'s Followers were ſo much at his beck, that if he ſhould have commanded any of them to have killed himſelf, he would preſently have done it. The Romans were encouraged to fight, by their Diſcipline and Succeſs, as having never been uſed to be overcome. Again, their frequent Wars, continual Exerciſes, and large Dominions, gave them great Courage, eſpecially *Titus* their General being preſent to provoke them: for it was thought an heinous Crime to be a Coward in the preſence of ſuch a Captain as *Ceſar* was. *Ceſar* himſelf beholding and looking on, was a Witneſs of their Deeds that behaved themſelves valiantly, and rewarded every Man as he behaved himſelf. It was an G advantage to be known unto the Prince for a valiant Man; ſo that many of them ſhewed their Alacrity was far greater than their Strength.

The Jews conflict with the Romans.

The Jews boldneſs.

The Cuſtom of the Romans to conquer.

The Year of the World, 4034; after Christ's Nativity, 72.

Longinus breaks into the midſt of the Jews Army, and diſturbs it.

At this time *Longinus*, one of the Horſemen, coming out of the Roman Army, preſſed H into the midſt of the Jews Forces, and caſting them down that ſtood in his way, by violence ſlew two of the ſtrongeſt of his Enemies, ſtriking one of them over the Face, and ſlaying another with his own Dart, which he took from him: who for this Deed was greatly honoured, having broken through a ſtrong Body of the Jews that were placed before the Walls, and caſt Darts at him on either ſide. Many of the Romans by this his example were enticed to do the like.

The Jews now regarded not what they ſuffered, but only deviſed which way to harm their Enemies, not regarding Death, ſo that they might kill any of the Romans. But *Titus* had as much care to preſerve his Souldiers, as he had to get the Victory, attributing theſe raſh Salleys to the deſperation of the Jews, and accounting that only Vertue I which was done warily and with diſcretion.

CHAP. IX.

How Caſtor *the Jew derided the Romans.*

Caſtor a ſubtile and politick Jew.

THen *Titus* commanded the Ram to be ſet up againſt the Tower on the North-part of the City, wherein a crafty and politick Jew with ten Men had hid himſelf, all K the reſt being fled; this Jew was named *Caſtor*. Theſe Men having lain ſtill a while in their Arms, at laſt being afraid, and the Tower beginning to ſhake, they leapt up, and *Caſtor* ſtretching forth his hand, did, as it were, humbly crave favour at *Ceſar*'s hands, and with a lamentable Voice beſought him to ſpare him. *Titus* ſeeing the Man's ſimplicity, as he thought, and perſwading himſelf that the Jews did now repent of their Obſtinacy, he cauſed the Ram to ceaſe from battery, and the Archers to hold their hands; and permitted *Caſtor* to ſpeak his pleaſure.

Caſtor ſaid, that he deſired to treat, and make a League of Peace.

Titus anſwered, That he would grant it, if all the reſt would be concluded, and that he would preſently confirm a League of Peace between him and the City. Five L of *Caſtor*'s Fellows ſeemed to be willing, but the other five ſeemed to oppoſe it; crying out aloud, *That they would never be Slaves to the Romans, whilſt they could die in liberty.* Whilſt *Caſtor* and his Fellows were debating the matter, the battery ceaſed. In the mean time *Caſtor* privily ſent word unto *Simon*, willing him, whilſt the battery was ſtopt, to think of ſome Expedient to be done in this Neceſſity: for, for a while he would undertake to delude the Roman Emperor, and hold him in ſuſpence. In the mean time he ſeemed to exhort his Companions to accept the kind Offer of *Titus*; and they, as it were, angry thereat, drew their Swords and ſtruck upon their Corſlets, and fell down as though they had been ſlain. *Titus* and his Souldiers were amazed at their obſtinacy, for being on the lower ground, they could not well perceive what was done; M they wondred exceedingly at their deſparation, and pitied their calamity. At the ſame time one ſtruck *Caſtor* in the Buttock with a Dart, and *Caſtor* pulling it out of his fleſh, ſhewed it unto the Emperor, and complained of it as a Breach of the Truce. *Titus* with ſharp words corrected him that ſhot it, and forthwith would have ſent *Joſeph* to promiſe *Caſtor* Pardon and Peace. But *Joſeph* denied to go, affirming that *Caſtor* only diſſembled, and hindred his Friends that would have gone. At laſt one *Æneas* who had fled unto the Romans, offered himſelf to go. *Caſtor* invited him, as though he would give him ſomething to ſecure him of his true meaning. *Æneas* opened the Skirt of his Garment, thinking *Caſtor* would have caſt him down ſomething of worth; and when he came underneath the Tower, *Caſtor* took a great Stone and threw it down upon N him, yet hurt him not, becauſe he was aware of it, and avoided the Stone; but it wounded another Souldier ſtanding by. Then *Ceſar* conſidering this deceit, began to think that Pity and Mercy in War was hurtful, and that Cruelty was not ſo eaſily deceived; and by being very angry at this Deceit, he cauſed the Wall to be beaten with the Ram more than before. *Caſtor* and his Fellows perceiving the Tower to ſhake, they ſet it on fire, and ſo paſſed thorow the Flame, and conveyed themſelves into a Mine of the Tower; giving the Romans freſh occaſion to admire their Courage, in paſſing thorow the Flames.

Titus taketh the 2d Wall.

Titus aſſaulting the Wall on his part, took it five days after; and forcing the Jews from thence, he, accompanied with a thouſand choice Men, entred where the Woolmen, O Copper-Smiths, and Merchant-Taylors dwelt, which place was the new City,

with

A with narrow and ſtrait ways to go to the Walls. And had he preſently beaten down a great part of the Walls; or, as he might have done by the Law of Arms, deſtroyed what he had gotten, he had obtained the Victory without any loſs on his ſide. Yet hoping the Jews would yield, when they were in his Power, he gave them more liberty to retire, for he did not think that they, whoſe Good he ſought, would have been Traitors unto him who came to relieve them.

The Year of the World, 4034; *after Chriſt's Nativity*, 72.

CHAP. X.

B

How the Romans did twice take the ſecond Wall.

T*Itus* having entred the City, ſuffered none of them that were taken, to be ſlain, nor the Houſes to be burned, but permitted the Seditious (if they were ſo minded) to fight, and that without prejudice to the People: he alſo promiſed the People to reſtore unto them all their Goods; for many beſought him to ſpare the City for them, and the Temple for the City. The People were glad hereof; but many of the warlike Jews thought the Humanity of *Titus* to proceed from Cowardice; and judged that *Titus*, for that he deſpaired to win the reſt of the City, did now, Coward-like, propound theſe C Conditions. They likewiſe threatned the People, that whoſoever ſhould ſpeak one Word concerning Peace, and yielding unto the Romans, ſhould preſently die: and ſome of them did reſiſt the Romans from out of their Houſes, others in the narrow Ways; and others going out of the higher Gates, renewed the Fight, wherewith the Watchmen being troubled, fled from the Wall, and forſaking the Towers, retired themſelves into the Camp. The Roman Souldiers within the City cried out, becauſe they were incloſed with Enemies, the Gates being ſhut, and aſſaulted without, by thoſe who apprehended their Companions to be in great danger. The Number of the Jews encreaſing, and prevailing, for that they knew the Ways and Turnings of the Streets, many of the Romans were ſlain, and violently born down, when they offered to reſiſt in that neceſſity; D for a multitude together could not fly, by reaſon of the narrowneſs of the Streets that went unto the Wall: And all that entred into the City had been ſlain, had not *Titus* ſuccoured them. For placing at the end of every Street Archers, and himſelf being where moſt need was, he repulſed the Jews with Darts and Arrows, with the help of *Domitius Sabinus*, who in that Fight proved himſelf a ſtout Warriour, and continued fighting with the Jews till all his fellow-Souldiers were gone off.

They interpret warlike *Titus's* Humanity for Cowardice.

The Romans are driven out by the Jews.

Thus the Romans having got the ſecond Wall, were beaten from it again; and the Citizens ſo encouraged, they were, as it were, drunk with their good Fortune, thinking the Romans durſt no more attempt upon the City, and that they themſelves were invincible when they were prepared to fight. God, becauſe of their Iniquity, had dark-E ned their Underſtanding, ſo that they never conſidered the Roman Forces were far greater than thoſe they had encountred, and the Famine that hung over their Heads; for as yet they lived upon the Deſtruction of the People, and drank the Blood of a City: but the good People did even ſuffer Famine already, and many of them periſhed for want of Food; yet the Seditious did rejoice at the death of the Citizens, as though thereby they were eaſed of a great Burden, only deſiring they might live that bear rebellious Minds, and would join with them againſt the Romans, rejoicing at the death of the reſt; and this was the affection they bare unto their Citizens. In this manner they armed themſelves, and reſiſted the Romans, who now again did attempt to enter the Breach; whilſt the Jews threw down Stones, and part of the Wall upon them as F they came up, drave them back again, and valiantly ſuſtained them for three days. But the fourth day being unable to withſtand *Titus* his Aſſault, they were forced to retire as before: and he having gotten the Wall, deſtroyed all the North part thereof, and placed a Gariſon in the Towers and Fortreſſes of the South part.

The Jews Courage encreaſeth.

The People in want, and many die for hunger.

Titus once more getteth the ſecond Wall.

G

The Year of the World, 4034; after Chriſt's Nativity, 72.

CHAP. XI.

Of the Mounts raiſed to batter the third Wall. A long Oration of Joſephus *to perſwade the People to yield: And of the Famine in the City.*

Titus ſurceaſing the Siege, commandeth Money to be diſtributed to all his Souldiers.

TITUS now determined to batter the third Wall, conceiving the Siege would be now but ſhort: He thought it convenient to give the Seditious ſome time to bethink themſelves, to ſee that if either by the taking of the ſecond Wall, or terrified with Famine, they would repent. For there was little or nothing left in the City to ſupply them, and he was poſted as he deſired. And the time being come, for every Roman Souldier to receive his proportion of Victuals, *Titus* cauſed them to be led every one in order, into a place where the Jews in the City might behold them; he cauſed his Captains to deſtribute Money to every one; and the Souldiers (as their Cuſtom is) all armed, and drawing their Swords out of their Sheaths, marched along, the Horſemen leading their Horſes in great pomp, and a great part of the Suburbs glittered with Gold and Silver. This Spectacle was grateful to their own Souldiers, and terrible to the Jews: for all the old Walls, and the North part of the City, and many Houſes were filled with the multitude of them who came to view this Sight; and there was no part of the City that was not filled with People to behold it. This Spectacle ſtruck a great fear upon the very boldeſt among the Jews, and perhaps would have cauſed the Seditious People to have relented, had they not deſpaired to have found Mercy and Pardon at the Romans hands for their Offences committed; wherefore they thought it better to be ſlain fighting, than to be put to death ſhamefully, if they deſiſted from fight.

Deſtiny decreed the Innocent ſhould periſh with the nocent, and the City with the Seditious.

That Deſtiny hindred this Reſolution, it being decreed that the Innocent ſhould periſh with the Wicked, and the City with the Seditious: Hereupon for four days ſpace they diſtributed Neceſſaries to the Souldiers; and on the fifth day, *Titus* perceiving the Jews were ſtill obſtinate, divided his Army into two parts, and about *John*'s Tomb he began to raiſe Mounts, and againſt *Antonia*, hoping by them to take the higher part of the City, and by *Antonia* to ſeize the Temple; which except he could effect, he could not ſafely take the City; Againſt either of theſe Places he raiſed two Mounts, each Legion making one.

The Romans in their labour are hindred by the Jews.

The Jews and *Simon*'s Followers oppoſed the Work that was begun before *John*'s Tomb; and *John* likewiſe, with a great number of Zealots, hindred them that made the Mounts over againſt *Antonia*: who not only fought with the advantage of the higher ground, but had learned alſo the uſe of Engines; for continual uſe, by little and little, made them skilful; and they had 300 Engines called *Baliſtaes*; and 40 Engines to caſt Stones, wherewith they greatly annoyed the Romans, and obſtructed them in their Work.

Titus's bounty towards the Jews.

Titus foreſeeing that fortune would favour him, and that the City would be taken, preſſed it what he could, never ceaſing to perſwade the Jews to yield; adding many Arguments to his Importunity; for he knew that many times Words prevail more than Violence; wherefore he exhorted them to ſave themſelves, and yield the City unto him; referring them unto *Joſeph*, who ſhould make a Speech unto them in their own Language, and he hoped they would hear their own Country-man.

Joſeph's Oration to the Jews.

Then *Joſeph* keeping himſelf out of the danger of their Shot, *called out unto them to commiſerate themſelves, the City, the Temple, the People, and not to be more hard-hearted unto them than Strangers. For the Romans had a reverence for the Holy-places, notwithſtanding they had no Society or Portion in them. That till that very day they had abſtained from violating of them; whereas they who were brought up among them, and might ſave them, did wilfully cauſe their deſtruction. He adviſed them to conſider, that their ſtrongeſt Walls were battered down, and only the weaker remaining unbattered: He willed them to conſider, how they were not able to withſtand the Roman Forces; and that it was no Novelty to the Jews to be ſubject to the Romans. For though it be a good and commendable thing to fight for Liberty, yet that was to have been done in the beginning; for he that was once ſubject and rebell'd, having a long time lived under the Obedience of the Romans, ſeemed rather to be deſirous of a ſhameful Death, than an honourable Liberty. Moreover, he reproached them that they ſhould chuſe rather to be ſubject to a baſe People, than to them whom the whole World obeyed. For* (ſays he) *what habitable Place is it that the Romans have not conquered? They themſelves may perceive how Fortune has ſtill favoured them: and that God had ſettled the Univerſal Monarchy in* Italy. *That by the Law of Nature, and the Example of*

Beaſts

The Year of the World, 4034; *after Chriſt's Nativity*, 72.

Famine in the City.

A *Beaſts as well as Men we are taught to give place unto them that are ſtronger than our ſelves, and be contented to ſubmit to their Victory that are valianteſt in Arms:* this (ſaid he) *was the cauſe that your Anceſtors (who were far more ſtrong and politick than you, and had better means to reſiſt) did ſubmit themſelves unto the Romans; which if God had not been pleaſed withal, he would never have permitted. And how could they hope to reſiſt, ſeeing this City was as it were already taken, and the Citizens, whilſt their Walls were whole, moſt of them deſtroyed? For the Romans well knew the Famine that was among them, how it every day waſted the People, and would in a ſhort time devour their Souldiers. For ſuppoſe* (ſaid he) *the Romans would deſiſt, withdraw their Siege, and offer no violence, there is a Civil War within the City which you cannot overcome, or avert; unleſs you can fight againſt Hunger, and* B *the Adverſity of Fortune.* He added, *That it was beſt, before intolerable Calamities befel them, to change their Opinion, and whilſt they had time, to be counſelled by good Advice. That the Romans would not puniſh them for what was already paſt, except they perſiſted in their obſtinacy. For they are* (ſaid he) *Kind, Courteous, gentle to their Subjects, and prefer their Commodity before their Revenge. They thought it their Intereſt to have the City in their Power, and the Country about it; and therefore the Emperor propoſed to make a League of Peace with them; but if he took the City by force, he would ſpare none, ſeeing they were admoniſh'd ſo kindly before, and in the greateſt neceſſity refuſed to obey him.* He told them alſo, *that the third Wall would in a ſhort time be taken, as they might perceive by the other two: and though the City were inexpugnable, yet the Famine would force it to yield in deſpite* C *of its Strength.*

Joſeph rips up the ancient Hiſtories for the Jews information.

As *Joſeph* did thus adviſe them, thoſe upon the Walls rail'd at him, upbraided him, and ſhot at him. *Joſeph* ſeeing he could not avert them from their imminent Calamities, recounted unto them out of their own Hiſtories what-ever made for his purpoſe. *O Wretches,* ſays he, *and ungrateful to your Friends! you reſiſt the Romans, and continue perverſe, as though you had conquered others that came as they now do againſt you. When doth God, the maker of all things, deny help unto us if we be oppreſſed? Will you not remember your ſelves? For what Cauſe did you enterpriſe theſe Wars? And how great a Friend and Protector do you daily offend? Do ye not remember the miraculous Works of your Anceſtors in this holy Place, and how in times paſt it was by the Enemies deſtroyed? But I tremble to re-* D *count the Works of God to ſuch unworthy Hearers: But conſider, and you will find that you do not only reſiſt the Romans, but God himſelf.* Nechias *at that time King of* Egypt, *who alſo was called* Pharaoh, *came, and with an infinite Army took away Queen* Sarah, *the Mother of our Nation. And what did our firſt Father* Abraham *in the caſe? Did he betake himſelf to Arms to revenge that Injury? though he had under his command three hundred and eighteen Captains, and under them an infinite Multitude: Did he not rather deſiſt from War, perceiving God not to accompany him? and lifting up his pure Hands towards this holy Place, which now you have defiled and prophaned, implore the aſſiſtance of his invincible God? And was not the Queen the ſecond Night after ſent home again unto him untouched? whilſt the Egyptian adoring this holy Place, (which ye have polluted with Murders of your* E *own Nation) and trembling at the Viſions he ſaw in the Night-time, fled, rewarding the Hebrews with Gold and Silver, whom he perceived to be ſo beloved of God. Shall I recount unto you the going of our Anceſtors into* Egypt? *Who having for four hundred Years been Slaves to the Egyptian Tyrants and Kings, and able to have revenged themſelves by force of Arms, yet did they rather expect and ſtay God's leiſure. Who knoweth not that then* Egypt *in revenge of their tyranny to the Hebrews, was over-run with all kinds of Serpents, and infected with all kind of Diſeaſes, and the Earth became barren,* Nilus *dry, and the ten Plagues followed one another; our Anceſtors were ſafely delivered without Bloodſhed, God Almighty conducting them, as willing to reſerve them for his Prieſts.*

The Hebrews under the Tyranny of *Egypt* 400 Years.

The ſacred Ark taken away by the *Aſſyrians*, and reſtored to the Jews.

When the Aſſyrians had taken away from us the Holy Ark, did not Paleſtina *and* Dagon F *repent that Fact? Did not the whole Nation that took it, weep and lament therefore? For their privy Parts being putrified, their Bowels and Meat came from them, and with unclean Hands they were forced to bring it back again with Cymbals and Trumpets, to make Satisfaction for their Offence. It was God that did this for our Anceſtors, becauſe that, depoſiting their Arms, they reſigned themſelves wholly to his Pleaſure. Was* Senacherib *King of* Aſſyria, *with all his Power out of* Aſia *encamping before this City, overcome by humane Force? Did not our Anceſtors wave their own Force, and betake themſelves to Prayer, and God by his Angel in one Night deſtroyed an infinite Army? ſo as that the next day the Aſſyrian found an hundred fourſcore and five thouſand of his Men dead, and fled with the reſt from the unarm'd* Hebrews, *though they never purſued? you know alſo,* G *that in the Captivity of* Babylon, *where the People lived the ſpace of ſeventy Years, they got not their liberty till ſuch time as God diſpoſed* Cyrus *to ſuffer them to depart into their own*

The Captivity of *Babylon*.

The Year of the World, 4034; after Chriſt's Nativity, 72.

The deſtruction of Jeruſalem by the King of Babylon.

Joſeph's bitter Invective againſt them.

The Jews Sins againſt the Law.

The Romans overthrow the Jews as the Aſſyrians did.

God knoweth when to revenge.

Fountains that before-time were dry, now flow to Titus.

own Country. And continuing his aſſiſtance, they again (as the Prieſts in old time were H want) did ſerve and reverence their Helper. In brief, our Anceſtors did never atchieve any great matter by force of Arms, neither did they leave any thing undone wherein they expected God's help, but ſtill remaining quiet at home, they overcome their Enemies wholy by his Providence; and when they truſted to their own ſtrength, they always miſcarried. For when Zedechias our King, contrary to the Admonition of the Prophet Jeremy, went forth to fight with the King of Babylon, at that time beſieging the City, both he and his whole Party were taken, and this City deſtroyed. Yet conſider how far your Generals are inferior to that King, and your ſelves to the People of thoſe Times. For Jeremy declaring to the City, that God was offended at their Iniquity; and that except they did yield, it ſhould be taken by force; yet did not the King, nor any of the People, lay hands upon him. And you (that I I may omit your Iniquity done within the City, which though I would, I could not ſufficiently decipher) do revile and attempt to kill me for giving you wholſome Counſel for your Good; only for that I put you in mind of your Sins, which you have not patience to hear. The ſame happened alſo when Antiochus, ſirnamed Epiphanes, beſieged the City; God was highly diſpleaſed at our Anceſtors, permitted them to be ſlain, the Town ſpoiled, and this holy Place for thee Years and ſix Months to be made deſolate. What ſhould I ſhew unto you any more Examples? Who firſt incited the Romans againſt the Jews? Was it not the Impiety of our own Country-men that did it? Whence was our Bondage at that time? Did it not proceed from the Sedition of our Anceſtors, when the Fury of Ariſtobulus and Hircanus brought Pompey into our City, and God ſubdued them by the Romans, being grown unworthy of K Liberty? And, at length after a three-months Siege, tho' they were not ſo great Offenders as you are, and better able to abide the Siege, yet they yielded themſelves. Are we ignorant of the End of Antigonus the Son of Ariſtobulus, who invaded the Kingdom, and brought our Nation again into ſubjection, God laying that Bondage upon them, being provoked by the Iniquity of our Nation? Herod the Son of Antipater brought Soſius and the Roman Army, and beſieged the City ſix months; and at laſt, for the greatneſs of our Iniquity, it was taken and puniſhed, and ſacked by the Enemies. Thus you evidently ſee that our Nation never prevailed by force of Arms. And aſſure your ſelves, that even now the City will be taken. It is meet therefore that you who keep this holy Place, commit your ſelves wholy to God, and then you need not fear the Forces of your Enemies, when your Piety aſ- L ſures you of God's Help and Succour. But what one Article of God's Law have you obſerved? Nay, what have you not done that he forbad? How far greater is your impiety than theirs? and yet they ſuddenly periſhed for their Sins. For making ſmall account of ſecret Sins, as Stealing, Deceit, and Adulteries, you violently take away Mens Goods by force, you murder whom you pleaſe, deviſe new ways to ſin; have made the holy Temple the place of your Impieties; and what the Romans themſelves did adore, is by your own Nation polluted and defiled, whilſt you derogate from the honour of our Religion by the impiety of your Actions, and yet hope for his help, whom you have ſo heinouſly offended. You are very juſt People and Obedient, and it is with pure hands you beg Aſſiſtance of God. Did our King pray ſo unto God, when he obtained, that in one Night ſo many of the Aſſyrians ſhould be deſtroyed? Or M do the Romans commit ſuch impiety as the Aſſyrians did, that you may hope of the like Revenge upon them? The Aſſyrians received a ſum of Money to ſave the City, and yet not regarding his Oath, endeavoured to deſtroy it. The Romans do only requeſt the ſame Tribute that was paid by our Anceſtors: and if they may have it, will never deſtroy the City, nor touch our holy Things. They will alſo permit you to enjoy freely your Families and Poſſeſſions, and ſuffer your Laws to remain inviolate. It is madneſs for you to hope that God will puniſh juſt Men, as he did Sinners and impious Perſons, ſeeing he can puniſh as he pleaſes. To be ſhort, he deſtroyed the Aſſyrians the firſt Night they encamped before the City. And if he had purpoſed to deliver you, and puniſh the Romans, he would have done it when Pompey and Soſius came againſt the City, or when Veſpaſian waſted Galilee; or now N when Titus made his Aſſault. But neither Pompey nor Soſius ſuffered any harm, and both of them took the City. Veſpaſian proſpered ſo well in his Wars againſt you, that he hath got the whole Empire. And the Fountains which yielded you no Water before, do give it to Titus in abundance. For you know that before his coming, the Fountains without the City and Siloa were ſo dry, that Water was ſold by meaſure; yet now they flow plentifully, and do not only ſerve his Army, but water all the Gardens about. What this Wonder foretelleth, you have already experienced, when the King of Babylon came with his Army and deſtroyed the City, took it, and fired it and the Temple; notwithſtanding that (as I am perſwaded) the Jews at that time were not ſo wicked as now. I think therefore that God hath forſaken this holy Place, and is gone over to your Enemies. Will not a good Man fly a wicked Houſe, O and abhor the Impiety of the Inhabitants? And do you think that God will abide your Impiety, God is wont to ſhew Mercy to thoſe who confeſs and be penitent.

A *piety, who behold all Secrets, and knoweth all things that are hid? But what is ſecret amongſt you? Or, what do you ſeek to find? Nay, what do you that your Enemies do not know? All your Iniquities are apparent; and your Contention with one another is, who ſhall be moſt impious, and with as much labour endeavour to be Vicious, as others do to be Vertuous. Yet for all this it is not too late to amend; God's Wrath will be appeaſed, if ye acknowldge your Sins, and be penitent for your Offences. Throw away your Arms then, and pity your Country, now ruined by your own means. Turn your Eyes and behold the Beauty of the Place, whoſe Ruin you ſeek. How brave a City, how magnificent a Temple, how rich with the Gifts of all Nations! Who would fire theſe? Who would deſire the Ruin of theſe? Or, what is there in the World that better deſerveth to be preſerved? O hard-harted People, more blockiſh and inſenſible* B *than Stones! Or, if you do not pity your Temple, let your Families move you; look upon your Children, your Wives, and your Parents, all ready to be conſumed either with Sword or Famine. I am ſenſible my Wife, my Children and Family muſt periſh with you, (and there was a time when they would have been conſidered); and it may be thought it is to ſave their Lives, I give this Advice: But kill them, and ſacrifice me for your Welfare; I am prepared to die, if my Death may be a means to preſerve you in being.*

Joſeph's Love and Conſtancy towards his Country.

The People fly with their Money.

A wonderful Famine in the City.

The Argument of ſtore of Meat.

Whilſt *Joſeph* made this Speech unto them, the Tears trickled down his Cheeks; but the Seditious being nothing moved, replied, that it was not ſafe for them to yield. The People however were perſwaded to fly; and ſelling their Poſſeſſions, and what they had, at ſmall rates, they ſwallowed down the Gold they received, leſt the Thieves C ſhould take it from them. And when they had eſcaped to the Romans Camp, they emptied their Bellies, and found it again, and had wherewithal to buy them neceſſaries. *Titus* alſo permitted many to go whitherſoever they pleaſed; which cauſed divers to fly, thereby to be delivered from the Calamity which they endured in the City. But *John* and *Simon* were as diligent to ſtop the Ways, leſt the Citizens ſhould eſcape, as they were to hinder the Romans from entring into the City: ſo that upon the leaſt ſuſpicion of any Man's flight, he was preſently put to death. The richer ſort, whether they ſtaid or fled, were ſlain for their Wealth and Poſſeſſions. The Famine of the City, and the deſperation of the Thieves increaſed alike every day; and when no more Corn was to be found, the Seditious Perſons brake into the Houſes, D and ſearched every corner to find Corn; if in their ſearch they found any, they beat the Owners thereof for denying it at firſt; if they found none, they tortured them for having hidden it. Whoſoever was ſtrong of Body, and in good liking, they killed; upon preſumption that he had ſome ſecret Stores, or elſe he could not have been in ſo good plight and fat as he was. They that were pined with Famine, were ſlain; becauſe they thought it no offence to kill them, who in a ſhort time would die of themſelves. Many gave all they had for one Buſhel of Corn, and ſhutting themſelves up privately in their Houſes, eat their Corn, as it were, unground; others made Bread thereof, as neceſſity and fear required. No Man in the whole City ſat down to eat his Meat at the Table, but ſnatch'd it greedily from the Fire, and devoured it half raw E and half roaſt.

A miſerable kind of living, and a Spectacle of great Compaſſion.

The Souldiers enter the Houſes, and take the Meat unchewed out of the Citizens Mouths.

Moſt miſerable was this manner of living, and a Spectacle which none without Tears was able to behold; the ſtrongeſt ſtill got the moſt, and the weakeſt bewailed their Miſery; for now Famine was their greateſt Calamity. And nothing doth arm Men more than Shame. During this Famine, no reverence was had towards any Man: Wives took the Meat out of their Husbands Mouths, Children from their Parents, and Mothers from their Infants, which was the ſaddeſt ſpectacle of all. No Body had now any compaſſion, neither did they ſpare their deareſt Infants, but ſuffered them to periſh in their Arms, by taking from them the very drops of Life. Yet could they not eat in ſuch ſecrecy, but ſome or other ſtill came to take away from them that whereupon F they fed: For if in any place they ſaw a Door ſhut, they conjectured that they who were in the Houſe were eating Meat, and forthwith breaking down the Doors, they came in, got them by the Throat, and took the Meat half chewed out of their Mouths as it was ready to be ſwallowed down. The old Men were driven away, and not permitted to keep and defend their Food: the Women were drawn up and down by the Hair of the Head, for that they hid between their Hands ſome part of their Meat, and would not forgo it. No Pity remained either to old Age or Infancy; they took the young Babes, their Mouths full of Meat, and daſhed them againſt the ground. If any had prevented theſe Thieves, and eaten their Meat before they could get at them, they were more cruelly and more tyrannouſly handled, as having committed a greater Offence againſt them. G They deviſed moſt barbarous and cruel Torments to extort Food from others: for they thruſt Sticks, or ſuch-like, into the Cavity of Mens Yards, and ſharp thorny Rods into their

The Year of the World, 4034; *after Chriſt's Nativity*, 72.

Fundaments: and it is abominable to hear what the People endured to make them confeſs H
one Loaf of Bread, or one handful of Corn which they had hidden.

Theſe Miſcreants did not yet for all this feel either Hunger or Thirſt: for then their
Impieties had been more tolerable: but they did it only to exerciſe their Cruelty, preparing
ſix days food for themſelves aforehand. Some poor Creatures, eluding the Roman
Guards, had been abroad in the Night to gather Wood or Graſs in the Field; and returning
into the City, were rejoicing in their Felicity, having eſcaped the danger of the
Enemy; but they were ſeized on by theſe Miſcreants; their Herbs taken from them,
(tho gotten with the hazard of their Lives) denying them a ſmall part of that, for
which they had undergone ſuch danger; yea, they thought themſelves obliged, tho
robbed and ſpoiled, if they eſcaped the Swords of theſe Tyrants. Theſe were the Calamities I
which the baſer ſort of People endured at the hands of the common Souldiers:
but the Nobles and chief Men of the City were led to their Officers, accuſed before
them of Intelligence with the Romans; and for ſome forged Treaſon or other put to
death. Many times they ſuborned People to accuſe them of intending to fly to the
Romans. Thoſe that *Simon* robbed, were ſent to *John*; and thoſe that *John* ſpoiled,
were ſent to *Simon*: drinking, as it were, one to another in the blood of the People, and
dividing their dead Carcaſſes between them; inſomuch as though they diſagreed in
their Deſire of Rule and Domination, they both conſpired in Miſchief and Iniquity. For
he that did not give the other part, of what by his Cruelty he had extorted from the miſerable
Citizens, was accounted ungenerous: and he that received not his ſhare, complained K
of the Injuſtice, as believing he had a right to the Rapine and Cruelty.

The Honourable and Rich are drawn before the Tyrants.

John and *Simon* differ about Rule, but agree in Wickedneſs.

I am not able to recount all their Iniquities; but, in ſhort, I think never any City endured
the like, nor never any People, ſince the Memory of Man were ſo cruel and barbarous;
and that their Impiety to Strangers might ſeem the leſs, they ſpake evil of the
Nation of the Hebrews, and curſed them, and openly confeſſed themſelves to be Slaves,
People of divers Countries, united together in Wickedneſs, Baſtards and Abortives of
their Nation. They demoliſhed the City, and forced the Romans (tho againſt their
will) to accept of a diſmal Victory, haſting the Fire into the Temple, as tho it ſtaid
from it too long. Neither were they at all affected, when they ſaw the higher part
of the City on fire; tho many among the Romans beheld it with ſorrow, as we will L
ſhew hereafter, when we deſcribe the Event of that Buſineſs.

CHAP. XII.

Of the Jews that were crucified, and the burning of the Rampires.

The poor Peoples Miſery.

THE Mounts and Rampires that *Titus* built did greatly advantage him; yet his
Souldiers endured ſome loſs by the Jews from the Wall: To recompenſe it what M
he could, upon intelligence that their Rapine and Plunder in the Town being not ſufficient
to ſupply their Neceſſities, the Jews were forced to ſeek out into the Valleys for
Food; he diſpoſed certain Parties of Horſe, and other ſelect Men in Ambuſh to intercept
them: for though their Exigencies were very great, yet being for the moſt part
poor People, with Families in the City, they durſt not run over to the Romans, leſt
their Wives and Children ſhould be murdered in their abſence. Wherefore they were
forc'd to make private Excurſions in the Night to conceal themſelves from the Enemy;
and having fallen unexpectedly into this Ambuſcade, they fought it couragiouſly, as
knowing it too late to expect Mercy after ſuch untractable Obſtinacy, but they were defeated,
many of them taken and tortured, and afterwards crucified before the Walls of N
the City. *Titus* look'd upon their Condition as very deplorable; for ſcarce a day paſt
in which there were not 500 Jews taken and ſerved in that manner by thoſe Parties of
Horſe; yet he thought it inexpedient to remove them, becauſe they were a great ſecurity
to the reſt of his Army: But his great deſign was, by the cruelty of that ſpectacle,
to terrify the City, and haſten its ſurrender. Wherefore the Souldiers, in hatred
to our Nation, crucified all they took, one after one faſhion, and another after another,
in deriſion. And the multitude of the Captives became ſo great, there was left no ſpace
for the Croſſes, nor indeed Croſſes for their Bodies to be crucified upon. But the Seditious
Jews within the City were ſo far from relenting by this Maſſacre, that rather
their Hearts were more hardned; ſo that herewith they terrified the reſt of the multitude, O
for they * carried the Relations of thoſe who were taken by the Romans, to the Walls,
that

Titus crucifies many Jews before the Walls.

* The Jews carried the Kindred of thoſe that fled out of the City to the Romans, & ſhew'd them the Tortures they ſuffered.

A that they might ſee how thoſe were uſed that fled to the Romans: the ſame ſight they alſo ſhewed unto them that deſired Peace; affirming, that they whom the Romans had ſo uſed, were thoſe that fled unto them for ſuccour, and not Captives by them taken. This deterred many who would otherwiſe have fled to the Romans; till ſuch time as the Truth hereof was known. Yet ſome there were that ventured to the Enemy, as preferring Death and Torment at their hands, before the Miſeries and Famine which they endured at home.

The Year of the World, 4034; *after Chriſt's Nativity*, 72.

Hereupon *Titus* cut off many of the Captives Hands, and ſent them into the City to *Simon* and *John*, that their Calamity might teſtify them to be Captives, and not ſuch as had voluntarily fled to the Romans, willing them to admoniſh their Friends to yield, B and not compel him to deſtroy the City: and to aſſure them that in ſo doing, they might ſtill ſave their Lives, their Country and Temple, which had not the like in the whole World: and he continually went about the Rampires, haſtning the Workmen in their Buſineſs, as tho he preſently meant to effect that in Deeds, which in Words he had ſpoken. The Jews that ſtood upon the Walls reviled both him and his Father, affirming that they contemned Death; and would chuſe rather to die, than become Slaves: That whilſt they lived, they would, to the utmoſt of their Power, defend themſelves againſt the Romans, without any care, either of themſelves or their Country; which *Ceſar* ſent them word were both in imminent danger. Moreover, they ſaid that the whole World was a Temple dedicated to God, far more excellent than theirs, which C notwithſtanding ſhould be conſerved by him that dwelt in it; whoſe help they hoped to enjoy: and did therefore deride all his Threatnings, as things that could never come to paſs without his Divine Permiſſion. Thus did they opprobriouſly abuſe the Clemency of the Romans.

The Jews revile both *Titus* and his Father.

At this time arrived alſo *Antiochus Epiphanes*, and with him a conſiderable ſupply of Men, among which there was a Company called the *Macedonians*, of equal Years, and little older than young Men, all trained up in Martial Diſcipline, and armed after the Macedonian manner, from whence they took their Name: yet for the moſt part they did not anſwer the expectation that Men had of the Macedonians. For the King of *Comagne* was the moſt fortunate and happy of all Kings that were ſubject to the Roman Empire, D till ſuch time as he felt the Frown of Fortune; who in his old Age proved that none ought to be accounted happy before his death: Whilſt *Comagne* was in proſperity, his Son ſaid, he marvelled that the Romans did delay to aſſault the City, and enter the battered Walls, (for this young Man was a great Warriour, and of exceeding Strength, to the which he truſted too much, did many things raſhly.) *Titus* ſmiled, and anſwered, that that was a Work too great for the Romans. Upon which young *Antiochus*, accompanied with his Macedonians, aſſaulted the Wall; and himſelf with his ſtrength and dexterity avoided the Darts of the Jews, and caſt his Darts at them: but his whole Party (a few excepted) were there ſlain; for obliged by their extravagant boaſting, they continued longer in fight than it was expedient for them: at laſt many being E wounded, retired, perceiving that the Macedonians to win a Victory had need of *Alexander*'s Fortune. The Romans the twelfth day of *May* began to build their Rampires; and laboured ſeventeen whole days; with much ado they ended them the nine and twentieth of the ſaid Month. For they builded four vaſt Rampiers, one of them over againſt *Antonia*, which was built by the fifth Legion, oppoſite to the midſt of the Struthian Waters: another was built by the twelfth Legion, twenty Cubits diſtant from the other. But the tenth Legion, which was of more account than the two former, erected a Mount oppoſite to the Pond called *Amigdalon* on the North-ſide: and the fifteenth Legion made the fourth, thirty Cubits diſtant from the other, over againſt the Monument of the High-Prieſt *John*.

The Inſolence of *Antiochus* and the Souldiers.

The Romans in 17 days build four huge Bulwarks.

F The Mounts being thus finiſhed, *John* undermined that which was over againſt *Antonia*, and underpropped it with Poſts of Wood; and filling the Mine with Wood, Bitumen and Pitch, he fired it: ſo the Poſts that held it up being burnt, the Mine fell, and the Mount alſo with a hideous noiſe fell into it; and firſt of all there aroſe a great ſmoak and duſt, for the Mines covered the Flame: at laſt the Fire having conſumed the matter that covered it, the Flame appeared. The Romans at this ſudden and unexpected exploit, were much amazed and diſordered: ſo that thereby thoſe who before made account of the Victory, as certain, began now to deſpair. Two days after *Simon* and his Aſſociates ſet upon the other Rampires; for thereupon were planted Rams, wherewith the Romans began to beat the Walls. Amongſt the reſt, a Man G named *Teptheus* of *Garſus* a City of *Galilee*, *Megaſſarus* one of Queen *Mariamne*'s Servants, and with them one of *Adiabena* the Son of *Mabateus*, who for his Fortune was

Three valiant Jews.

The Year of the World, 4034; after Chriſt's Nativity, 72.

The Romans environed with Fire, loſe the Mounts they had built.

A ſevere Law amongſt the Romans againſt thoſe that forſake their Places.

was named *Agiras*, which ſignifieth lame: theſe three taking Fire-brands ran unto the H Engines, and there was none found in all the Roman Army more valiant than theſe Men, nor more terrible: for they ran amidſt the throng of their Enemies ſo boldly, as though they had gone amongſt their Friends, and never made any ſtay; but breaking through the midſt of their Enemies, they fired their Engines: and notwithſtanding that on every ſide they were aſſaulted with Darts and Arrows, yet did they not give back, nor ſeek to avoid the Danger, till ſuch time as the Fire had taken hold of the Engines. The Flame mounting on high, the Romans came running out of the Camp to ſuccour their Fellows: and the Jews upon the Wall, with Darts and Arrows, hindred them that ſought to quench the Flame, expoſing their own Bodies. The Romans endeavoured to draw off the Rams, and the Jews were as earneſt to hinder them; how- I ever the Romans preſerved their Rams. From thence the Fire caught hold of the Rampires, thoſe that oppoſed themſelves were burned; and the Fire encreaſed, ſo that it could not be extinguiſhed; ſo the Romans environed with the Flame, and deſpairing to reſcue their Works, retired into their Camp, and left them on fire. But the Jews were ſo much the more earneſt, their number ſtill encreaſing by new Supplies out of the City; and ſo encouraged by their Victory, they raſhly adventured unto the Romans Camp, and aſſaulted the Guard there. Which Guard was a Company placed round about the Camp in Armour, with Orders not to leave their Ground upon pain of Death. And theſe Men eſteeming it better to die gloriouſly, than ignominiouſly to ſuffer, reſiſted very valiantly; ſo that many that had fled, retired themſelves back again to fight, both K for ſhame that they had forſaken their place, and for fear of puniſhment thereof; and placing new Engines upon the Rampire of their Camp, they ſtopt the Jews from Sallying any more; for they came out unarmed, without any Arms of defence. For the Jews, without any conſideration, came raſhly upon their Enemies Pikes, and aſſaulted them with their Fiſts. So that the Jews prevailed more by their Courage, than their Arms: and the Romans fled more for the Jews boldneſs, than any harm they ſuſtained by them.

Titus accuſed his Souldiers of Negligence.

The Jews retire within the City.

Titus repairing with all ſpeed from *Antonia*, where he had been viewing a place for another Rampire, blamed the Souldiers exceedingly; who having gotten the Enemies Walls, did notwithſtanding ſuffer themſelves to be repell'd; and were forc'd to abide L that which firſt the Jews did ſuffer, being now, as it were, broken out of Priſon; and ſo he with certain choſen Men aſſaulted the Enemies on one ſide, who though deſperately overpowered, yet ſtoutly reſiſted him: and ſo joining the Battel, the Duſt was ſo thick that one could not ſee another, nor hear what was ſaid, for the Cries and Noiſe was ſo great, no Man could diſcern his Friends from his Foes. The Jews perſiſted ſtill in the Battel, not for that they truſted in their Force, or thereby prevailed, but becauſe they were deſperate. The Romans on the other part took Courage, and fought ſtoutly for ſhame, and for that *Ceſar* himſelf was in danger amongſt them. So that I think, that had not the Jews retired into the City, the Fury of the Romans had then conſumed the whole Multitude. The Romans were now ſorrowful for the loſs of their Rampires, who M in one hour's time had loſt that, which with much labour they ſo long had been making: and many of their Engines being now diſplaced, they deſpaired to take the City.

CHAP. XIII.

Of the Wall which the Roman Army built about Jeruſalem *in three days ſpace.*

Titus conſults with his Captains.

TITUS deliberated with his Captains what was to be done; and they that were moſt forward amongſt them, thought it beſt with the whole Army to aſſault the N Walls; for that as yet the Jews had only fought with a part, and were not able to withſtand the Force of the whole Army, but would be all conſumed with Darts and Arrows. The wiſer ſort perſwaded *Titus* to repair his Rampires; but others counſelled the contrary, to hold themſelves quiet there, and only to keep all places about, that no Food ſhould be conveyed into the City, and ſo famiſh it without fighting. For that the Jews being now deſperate, and deſirous to be ſlain, would not be overcome by Force. But *Titus* thought it diſhonourable to lie idle with ſo huge an Army, and do nothing; yet he deemed it ſuperfluous to fight with them who would willingly fight to be ſlain: and he could not make any Mounts, becauſe he wanted Materials, and it was moſt difficult of all to guard every place about the City, that none could go forth, for that it could O not be beleaguered round on every ſide, by reaſon of the difficult places, and great compaſs

The Year of the World, 4034; after Chriſt's Nativity, 72.

A paſs thereof, fearing alſo the Dangers that might enſue, the Jews iſſuing out of the City. For the Jews ſeeing their open Ways poſſeſſed by the Romans, they would deviſe ſome ſecret ways, both urged thereunto by neceſſity, and alſo becauſe they knew all Places thereabout very well. And if ſo be that the Jews ſhould ſecretly effect any thing to prejudice them, that then their Siege was like to continue ſo much the longer: ſo that he feared the continuance of time would diminiſh the Glory of his Victory. For though all thoſe ways might be taken, yet he preferred Speed before Certainty: and if ſo be he would uſe Celerity and Safety, then it was needful for him to compaſs the whole City round with a Wall; for ſo all Ways and Paſſages might be blockt up, and the Jews ſeeing no hope of ſafety, ſhould be compelled either to yield the City, or to B be conſumed with Famine. Nor by any other means could be ſecure, but by erecting Mounts, having that Wall to defend them. And if any one think that Work difficult, and not to be atchieved, let him conſider that it did not become the Romans to make a baſe and ſlender piece of Work; and that no Man in the World could, without labour, effect any great matter but God only. Having with theſe Speeches encouraged his Captains, he cauſed them to lead the Souldiers, and diſpoſe them all about theſe Buſineſſes. The Souldiers had, as it were, ſome divine Vigour and Courage faln upon them; for not only the Captains parting the Circuit amongſt them, but the Souldiers alſo ſtrove who ſhould firſt effect their part; and every Souldier laboured to pleaſe his Decurio, the Decurio to content the Centurion, and Centurion the Tribune, and the C Tribune to pleaſe the chief Commander, and he to pleaſe *Ceſar*, who every day went round and beheld the Work: and ſo beginning at the place called the Aſſyrians Camp, where he was encamped, he drew a Wall all about, even to the new City; and from thence by *Cedron* and Mount *Olivet*; and ſo turned toward the South, and encloſed the Mountain with the Rock called *Periſtereonos*, and the Hill next adjoining thereunto, which hangeth over *Siloa*: and from thence bending his Work to the Weſt, he brought it down all along the Valley of the Fountain: from whence aſcending to the Monument of *Ananus* the High-Prieſt, where *Pompey* pitched his Tents, he brought it about by the North-ſide of the City; and coming along to the Village called *Erebinthonicus*, he compaſſed the Monument of *Herod* towards the Eaſt, and ſo joined the Wall to his D Camp where he began. The Wall was nine and thirty Furlongs about. Without this Wall he built alſo thirteen Forts, every one ten Furlongs in compaſs. And all this whole Work was finiſhed in three days ſpace, which yet required months to have been built in: ſo that the celerity in the building thereof makes it ſcarcely credible. The City being thus encompaſſed with a Wall, and Guards placed in every Fort, *Titus* himſelf continued to go round the firſt Watch, to ſee all things in good order: the ſecond Watch he allotted to *Alexander*; and the third to the Captains of the Legions: and the Watchmen appointed every one his turn to ſleep; and ſo all night long ſome of them went about the Caſtle.

Titus determines to encloſe the City with a Wall.

The Romans, without ceaſing, build the Wall.

One Wall of 39 Furlongs about.

The Romans plant their Guards in ſeveral Caſtles.

E

CHAP. XIV.

Of the Famine in Jeruſalem: *And of the building of the ſecond Rampire by the Romans.*

THE reſtraint of liberty to paſs in and out of the City, took from the Jews all hope of ſafety; and the Famine now increaſing, conſumed whole Houſholds and Families: the Houſes were full of dead Women and Infants; and the Streets of the Car- F caſes of the elder Men: and the young Men, pale like Ghoſts, walked about the Market-place, and fell down dead where it happened. And now the multitude of dead Bodies was ſo great, that they that were alive could not bury them, nor indeed cared they for burying them, being now uncertain what ſhould betide themſelves. And many endeavouring to bury others, fell down themſelves dead upon them as they were burying of them. Many being yet alive, went into their Graves and there died. Yet for all this Calamity, was there no weeping nor lamentation; for the Famine overcame all Affections. And they who were yet alive, without tears beheld thoſe, who being dead, were now at reſt before them. There was no noiſe heard within the City, and the ſtill night found all full of dead Bodies: and which was moſt miſerable of all, G the Thieves at night came and took away that which covered the dead Bodies nakedneſs, went laughing away, and in their Bodies they proved their Swords, and upon pleaſure

The Houſes and Ways full of dead Men.

The Dead lie unburied in the Streets.

The Year of the World, 4034; *after Chriſt's Nativity*, 72.

The Cruelty of the Seditious againſt thoſe that lay a dying.

Titus calls God to witneſs the Fault is not his.

The Romans ſhew the Jews their abundance of Victuals.

Titus pitying the remainder of the Nation, labours to ſave them.

The blindneſs of the Jews.

pleaſure only thruſt many through, yet breathing. Yet if any deſired them to kill him, H or to lend him a Sword to kill himſelf, that ſo he might eſcape the Famine, they denied him. And every one that died, as he was dying, fixed his Eyes upon the Temple, and beheld it with grief, leaving the Seditious behind them. But they no longer able to endure the ſtink of the dead Bodies that lay corrupted on the Ground, firſt commanded that all ſuch ſhould be buried at the Charges of the City: and at laſt finding no place wherein to bury them all, they threw them over the Walls into the Ditch. When *Titus*, going about the Walls, beheld all the Ditch filled with dead Mens Bodies, he lamented; and lifting up his Hands to Heaven, called God to witneſs, that it was not his doing. Such was the Eſtate of the City. But the Romans, when none of the Seditious durſt make any more Excurſions, paſſed their time in Joy and Mirth: for they neither I ſuffered Famine nor Sorrow, having abundance of Corn, and all other Neceſſaries out of *Syria*, and the Provinces adjoining: and many ſtanding before the Walls, and ſhewing their abundance of Victuals to the Jews, did ſo much more increaſe their miſery. Yet were not theſe Seditious People moved at theſe Calamities: Wherefore *Titus* pitying the Reliques of the Nation, and minding at leaſt to ſave them that were left alive, haſted to take the City: and ſo he begun anew to build Mounts, though he ſcarcely found Matter to do it withal. For all the Wood near the City was conſumed in the firſt Works; ſo that now the Souldiers were forced to fetch more Wood ninety Furlongs off; and only againſt *Antonia* were erected in four places, four Mounts greater than the former. *Ceſar* went about and haſtned the Workmen; and now ſhewed the K Thieves that were falling into his hands, the deſperate condition in which the City then ſtood. Yet for all this they would not repent; and being, as it were, deprived of the exerciſe of their Wits and Bodies, they uſed both as though borrowed, and not their own. For neither did any Affection move their Minds, nor any Grief their Bodies; for they rent and tore the dead Bodies like Dogs, and filled the Priſons with weak and languiſhing People.

CHAP. XV. L

Of the Maſſacre of the Jews, both within and without the City.

Simon's Cruelty againſt *Matthias* and his Sons.

Ananias the Prieſt, with 15 of the Nobleſt People, ſlain.

Judas conſults with his Companions.

AT laſt, *Simon* having tormented *Matthias*, put him to death, notwithſtanding that by his means he had obtained the City. This *Matthias* was the Son of *Boethus* a Prieſt, whom the People, for his fidelity towards them, greatly eſteemed: he ſeeing the Outrages of the Zealots towards the People after *John* was joined with them, perſwaded the People to call in *Simon* to help them, conditioning nothing with him before, for that they miſdoubted no Evil. And when he was come into the City, he held him for his Enemy as well as the reſt; notwithſtanding, that by his only Advice he was received into the City, as though *Matthias* had only done it through weakneſs. M Wherefore calling him before the People, he accuſed him that he favoured the Romans, and ſo condemned him to die, not ſuffering him to clear himſelf. And he put to death likewiſe his three Sons with him, for the fourth was before this time fled to *Titus*. *Matthias* requeſted *Simon* that he might be put to death before his Sons: But *Simon*, in regard that by his means he had gotten the City, cauſed him to be executed laſt of all. And ſo he was killed upon the murdered Bodies of his Sons, in a place where the Romans might behold him; for ſo *Simon* commanded *Ananus* his Executioner, who was the Son of *Bamadus*. This Man was the moſt cruel of all *Simon*'s Followers; who even when he was to kill *Matthias*, derided him, asking whether they could now help him, to whom he ſought to fly? and he permitted not their Bodies N to be buried. After them *Ananias* a Prieſt, the Son of *Masbalus*, a Nobleman, and chief Secretary to the Council, a valiant ſtrong Man, born at *Emmaus*, and with him fifteen of the chiefeſt Men in the City were put to death. They took alſo *Joſeph*'s Father and kept him in Priſon, and with the publick Voice of a Crier proclaimed, that no Man ſhould talk with him, nor viſit him, pretending fear of Treaſon; and whoſoever bewailed his Eſtate, he was put to death without any Trial. It happened that a certain Man called *Judas*, the Son of *Judas*, who was one of *Simon*'s Captains, and Governour of one of the Towers of the City, being moved with Compaſſion towards thoſe that periſhed without deſert, and more with fear of his own Life, aſſembled together ten of his moſt truſty Souldiers, and ſaid to them; *How long ſhall we endure* O *theſe Calamities? or what hope have we of Life, in being obedient to the moſt impious of all Men?*

A *Famine conſumes our City; the* Romans *are almoſt within our Walls, and* Simon *is cruel and faithleſs even towards thoſe that have well deſerved at his hands; and we are in daily fear of his Cruelty. On the contrary, the* Romans *keep their Faith inviolably. Wherefore let us deliver this Tower to them, and ſo ſave our ſelves and our City. And what puniſhment can* Simon *ſuffer which he hath not deſerved?* The ten Men to whom in this manner he brake his Mind, agreed hereunto; and ſo he in the morning ſent the reſt of the Souldiers under his command into divers places, that they might not perceive his Intent, and at the third hour of the day, ſtanding upon the Tower, he called the Romans, and told them his Deſign. But ſome of the Romans proudly contemned the Offer; others ſcarcely believed them, and the reſt made no haſte to come. In the mean time while B *Titus*, with certain armed Men came unto the Wall: *Simon* had notice of the Matter, and ſpeedily got to the Tower, and ſlew thoſe that were within in ſight of the Romans, and caſt down their Bodies over the Wall. *Joſeph* going about the Wall, and coming thither, (for he never ceaſed requeſting the Jews to remember their deſperate Eſtate) was ſtruck on the Head with a Stone, and ſo amazed with the blow, that he fell down: whereupon the Jews made a Salley out of the City, and had carried him away Priſoner into the City, had not *Titus* ſent Men to defend him; and whilſt they fought, *Joſeph* was carried away, ſcarcely knowing what was done. The Seditious with loud Cries rejoiced, as having ſlain him whoſe Death they chiefly deſired; and ſo they reported within the City. Hereupon the People were moſt ſorrowful, verily be- C lieving him to be ſlain, by whoſe Interceſſion they had confidence of Favour from the Romans.

The Year of the World, 4034; *after Chriſt's Nativity*, 72.

Joſeph wounded in the Head with a Stone, the Rumour is ſpread through the City.

When *Joſeph*'s Mother, who was in Priſon, heard this, ſhe ſaid to thoſe of *Jotapata*, that were her Keepers, that ſhe had no hope ever to ſee her Son again; and with many Tears lamenting to her Maidens, Is this the benefit (ſaid ſhe) of my having born a Son, that I ſhall not bury him, by whom I hoped to have been buried my ſelf? But this falſe report did not long grieve her, nor comfort the Thieves: for *Joſeph* was quickly healed of his Wound, and recovered; and ſhewing himſelf, he cried out to them, That e're long they ſhould find he ſhould be revenged on them for his Wound: And he ceaſed not to exhort the People to remain faithful to the Romans. But the D Seditious, ſeeing him alive, were aſtoniſhed, and the People conceived good hope. Many (preſent neceſſity urging them) leapt over the Wall, and fled to the Romans; divers with Stones going forth under pretence to fight with the Romans, yielded themſelves: But they had worſe Fortune there than within the City; being now more harmed by plenty of Victuals which they found among the Romans, than with the Famine they ſuffered in the City: for being become by Famine all ſwollen, as though they had the Dropſy, upon the ſudden filling of their empty Bodies, they burſt; and ſo all died, ſave only thoſe who being wary, did, by little and little, accuſtom their Bodies to Food which they had long wanted. Yet they who thus eſcaped, fell into another grievous Misfortune: for one of the Jews that fled to the Romans, was found E amongſt the Syrians, gathering Gold (out of his own Dung) which he had ſwallowed, as is before ſaid, for that the Seditious did ſearch all, and take that they could find from them: and there was very great ſtore of Gold in the City, ſo that that was ſold for twelve Atticks, which before was worth twenty five. This Device being diſcovered in one, preſently a Report was ſpread all over the whole Camp, that the Jews that fled from the City came full of Gold. Whereupon the Arabians and Syrians ript up the Bellies of their poor Suppliants, to ſee if they could find any Gold or Silver within them. And I am perſwaded that there was no greater Calamity befel the Jews than this, for in one Night the Bellies of two thouſand Jews were ript up. *Titus* hearing of this Cruelty, reſolved to cauſe the Authors hereof to be compaſſed round with Horſemen, F and ſlain with Darts; and he had done it, had not the multitude of Offenders much exceeded that of the Jews that were ſo murdered. Wherefore, he called together the Leaders of theſe Auxiliary Troops, and the Roman Captains (for ſome of the Romans alſo had committed this Fault) and ſaid to them in anger, Is it poſſible that any amongſt your Souldiers are ſo barbarous, to commit ſuch horrid Acts for uncertain gain, and are not aſhamed to enrich themſelves after ſo execrable a manner? What, ſhall the Arabians in theſe Wars againſt Strangers do what they pleaſe, and preſently cauſe the Infamy of their vile Facts to redound to the Romans, by committing ſuch Murders, and exerciſing ſuch Cruelty againſt the Jews? (for now all that bear Arms under him, were defamed with this vile Report). He declared to them, That ſuch as G hereafter were found in that Guilt ſhould be put to death. Alſo he commanded his own Legions to make enquiry who were ſuſpected amongſt them for this matter, and

Joſeph recovereth of his Wound.

Many that fled from Famine at home, met with a more ſpeedy Death amongſt the Romans.

2000 Jews imbowelled in one Night. *Titus* diſpleaſed with this curſed Act.

The Year of the World, 4034; *after Chriſt's Nativity,* 72.

Avarice is not terrified with any puniſhment.

and to bring him word thereof. But Avarice is not terrified by fear of puniſhment; cruel H
People have naturally a deſire of Gain, and no Paſſion can be compared to the deſire of Wealth; though ſometimes it is bridled and reſtrained for fear. But now God, who hath given over the People to Perdition, ſuffered all things to be turned to their deſtruction: for that which *Ceſar* did ſo ſtrictly forbid, was ſtill ſecretly committed upon the poor Jews that fled for Mercy to the Romans. So that now whoſoever fled out of the City, the Souldiers firſt looking about them, leſt any of the Romans ſhould ſee them, ript up their Bellies, and ſo got an ungodly and impious Booty; yet in very few did they find that they ſought for; for the moſt of them that were ſlain, had no Gold nor Silver found within them. And this Miſchief cauſed many that had fled to the Romans, to return again into the City. I

CHAP. XVI.

Of the Sacrilege committed about the Temple, and the dead Bodies caſt out of the City, and of the Famine.

John falls to Sacrilege, and takes away many Preſents out of the Temple.

WHen *John* could rob no more, nor get any Spoil from the Citizens, whom he had robbed of all they had, he preſently fell to Sacrilege, and took away K many of the Gifts that had been offered to God in the Temple, and of the ſacred Veſſels appointed for Divine Service, as Cups, Plates, Tables, and the Cruets of Gold that *Auguſtus* and his Wife had ſent thither. Thus a Jew robbed and ſpoiled the Temple of thoſe Tokens of Reſpect, wherewith the Roman Emperors and other Nations had honoured it: and he had the boldneſs to affirm to his Aſſociates, that without fear they might uſe the Holy Things of the Temple, ſeeing they fought for God and the Temple. Moreover, he dared to ſhare amongſt them the Holy Wine and Oil, which the Prieſts kept for Divine Sacrifice in the inner part of the Temple. I will not ceaſe to ſpeak that which Grief compelleth me: I verily think, that had the Romans forborn to have puniſhed ſo great Criminals, either the Earth would have ſwallowed the City L up, or ſome Deluge had drowned it, or elſe the Thunder and Lightning which conſumed *Sodom*, would have light upon it; for the People of the City were far more impious than the Sodomites. In brief, their Wickedneſs and Impiety were the cauſe that the whole Nation was extinguiſhed. What need I recount every particular Miſery? *Mannæus* the Son of *Lazarus*, flying to *Titus* out of the Gate that was committed to his cuſtody, and yielding himſelf to him, related to *Titus*, that from the time that the Roman Army encamped near the City, from the fourteenth day of *April*, until the firſt of *July*, were carried out of that Gate he kept, an hundred and fifteen thouſand eight hundred and fourſcore dead Bodies; and nevertheleſs, he had reckoned only thoſe, the number of whom he was obliged to know by reaſon of a publick Diſtribution, of which M he had the charge. For others were buried by their Parents; and this was their burial, to carry them out of the City, and there let them lie. And certain Noblemen flying to *Titus* after him, reported that there were dead in the City ſix hundred thouſand poor People, which were caſt out of the Gates; and that the others that died were innumerable: and that when ſo many died that they were not able to bury them, that then they gathered the Bodies together in the greateſt Houſes adjoining, and there ſhut them up. And that a Buſhel of Corn was ſold for a Talent, which is ſix hundred Crowns: and that ſince the City was compaſſed with a Wall by the Beſiegers, they could not go out to gather any more Herbs, ſo that many were driven to that neceſſity, that they raked Sinks and Privies to find old Dung of Oxen to eat; and even the Dung that N was loathſom to behold, was their Meat. The Romans hearing this, were moved to compaſſion; yet the Seditious within the City, who beheld this miſerable Sight, were nothing moved, nor repented, but ſuffered them to be brought to this Calamity: for their Hearts were ſo blinded by God, that they perceiv'd not the Precipice into which they were going to fall, with all this miſerable City.

600000 dead Carcaſſes caſt out of the City.

Cow-dung and Dirt gathered together, are the Jews Food.

O

A

The Year of the World, 4034; after Chriſt's Nativity, 72.

The SEVENTH BOOK OF THE WARS of the JEWS,

Written by *Flavius Joſephus.*

B

The Contents of the Chapters of the Seventh Book.

1 *Of the Breach made in the Walls, and how the Mounts were fired: and how* Sabinus *aſſaulted the Wall.*
2 *How the Romans aſſaulted* Antonia, *and were repulſed by the Jews.*
3 *Of the exceeding Valour of* Julian, *a Roman Souldier.*
4 Joſeph's *Speech, perſwading the Jews to yield their* City; *and how the Jews fled to*
C *the Romans.*
5 *Of another Battel, the Rampires being again built; and of the Excurſions of the Jews.*
6 *How the Romans were, by a Device of the Jews, deſtroyed with Fire.*
7 *Of a Famine amongſt the Jews.*
8 *Of a Woman that for hunger did eat her own Son.*
9 *How the Walls were taken, and the Temple burnt.*
10 *How the Temple was ſet on Fire againſt* Titus *his will.*
11 *Of the Prieſts, the Treaſure-houſe and the Porch.*
12 *Of the Signs and Tokens which appeared before the Deſtruction of the City.*
13 *Of* Titus *his Rule and Government; and how the Prieſts were ſlain.*
D 14 *Of the Prey of the Seditious: and the burning the inner part of the City.*
15 *How the higher part of the City was aſſaulted, and how ſome of the Jews fled to* Titus.
16 *How the reſt of the City was taken.*
17 *Of the Number of the Captives, and of thoſe that were ſlain.*
18 *A brief Hiſtory of the City of* Jeruſalem.
19 *How the Souldiers were rewarded.*
20 *Of* Veſpaſian's *ſailing away, and how* Simon *was taken: and of the Spectacles and Shews made upon* Veſpaſian's *Birth-day.*
21 *Of the Calamity of the Jews amongſt the Antiochians.*
22 *How* Veſpaſian *at his return was received by the Romans.*
E 23 *Of* Domitian's *Acts againſt the Germans and Frenchmen.*
24 *Of the River* Sabbaticus; *And of the famous Triumph of* Veſpaſian *and* Titus.
25 *How* Herodium *and* Machera *were taken by* Baſſus.
26 *Of the Jews that were ſlain by* Baſſus: *and how* Judea *was ſold.*
27 *Of the Death of King* Antiochus: *and how the* Allans *broke into* Armenia.
28 *How* Maſſada, *the ſtrongeſt Caſtle of all, was taken and deſtroyed.*
29 *Of the Death of the* Sicarii, *or Murderers, that fled into* Alexandria *and* Thebes.
30 *How the Temple which* Oninas *built at* Alexandria *was ſhut up.*
31 *Of the Maſſacre of the Jews at* Cerene.

F

CHAP. I.

Of the Breach made in the Walls, and how the Mounts were burned: and how Sabinus *aſſaulted the Wall.*

THE Miſery of *Jeruſalem* every day encreaſed, the Seditious being, by reaſon of
their Miſery, more and more incited againſt the People: For now the Famine
was not only amongſt the People, but amongſt them alſo. And it was a miſerable
G ſight to ſee the multitude of dead Bodies heaped together in the City, (from
which came a peſtilent and infectious ſmell) ſo that they hindred the Souldiers from
making

The Year of the World, 4034; *after Chriſt's Nativity,* 72.

The multitude of Carcaſes heap'd in the City, hideous to behold.

making Excurſions. For they were forced to tread upon dead Bodies, as though H there had been a Battel fought within the Walls. But the hardneſs of their Hearts was ſuch, that ſo hideous a Spectacle did not affect them, nor make them conſider, that very ſhortly themſelves ſhould increaſe the number of thoſe, whom they trampled on with ſo great inhumanity. After having in a Domeſtick War embru'd their hands in the Blood of thoſe of their own Nation, they thought of nothing but imploying them againſt the Romans in a Foreign War; wherein they ſeemed to reproach God for delaying to puniſh them, ſince it was no longer hope of overcoming, but deſpair, which inſpir'd them with this boldneſs. The Romans, though much troubled to get Wood to build withal, yet in one and twenty days finiſh'd their Mounts, having cut down all the Woods near the City for ninety Furlongs. It was miſerable to behold that Coun- I try and Place, formerly all beſet with Trees and Fertile Plants, now lying plain like a Deſart: neither was there any Stranger that before-time had ſeen *Judea* and the beautiful Suburbs of *Jeruſalem*, who now beholding it, could abſtain from Tears, and not lament ſo woful a Change. For this War extinguiſhed utterly all ſigns of Beauty: neither could one coming ſuddenly, know the Place which he well knew before.

Judea a Deſart, and deſolate.

The Jews and Romans are equally afraid.

When the Mounts were finiſhed, both the Romans and the Jews greatly feared: the Jews, for that except they were deſtroyed, their City would be preſently taken; the Romans, for that if theſe were overthrown, they knew not how to erect more, wanting matter: and now their Bodies were wearied with labour, and their Minds diſ- K couraged with many Incommodities. But the Romans were more grieved at the Calamity of the City, than the Citizens within; for the Jews, notwithſtanding theſe Miſeries, did nevertheleſs ſtoutly defend the Walls; but the Courage of the Romans failed when they ſaw that the Jews Policy made their Mounts unprofitable; that the ſtrength of the Wall reſiſted the Engines, that the Jews Boldneſs overcame their Strength in Fight; and eſpecially, ſeeing that the Jews having endured ſuch Calamity, Famine and Miſery, were ſtill more couragious than before: ſo that they deemed their Strength not poſſible to be overcome; and that their Minds were invincible, being hardned and encouraged by Miſery. What would they do (ſay they) if Fortune were favourable to them, ſince even now ſhe is contrary to them? All that ſhe does L to abate their Courage, ſerves only to confirm them in their Reſolutions. Wherefore the Romans made a ſtronger Watch about their Mounts. But *John*'s Followers, who were in the Caſtle *Antonia*, fearing what might enſue if the Wall were battered, endeavoured to prevent it what they could, before the Rams were ſet up; and taking Firebrands in their hands, they aſſaulted the Mount; but deceived with a vain Hope, they were forc'd to retreat. For, firſt of all, they ſeemed to diſagree among themſelves; ſo that they came from their Walls one after another in little Parties, and by conſequence ſoftly and fearfully, and briefly, not after the manner of the Jews, but with leſs Courage than they were wont. On the other ſide, they found the Romans better prepared, and more couragious than of late, who ſo defended their Mounts with their Bodies and M Weapons, that it was not poſſible for the Jews to come and fire them; and every one was fully determined not to ſhrink out of his place till he was ſlain. For beſides that, if this Work were deſtroyed, they had no hope left to build more, they all accounted it a ſhame, that their Vertue ſhould be overcome by ſurprize; or their Valour by raſhneſs and temerity, or their Skill by a multitude, or the Romans by the Jews. Alſo they had Engines to caſt Darts at them as they came down their Walls. And when any one of the Jews that was ſlain, fell down, he hindred them that followed; and the danger of him that went before, terrified thoſe that came after. They alſo that raſhly adventured within the ſhot of a Dart, either were terrified with the Diſcipline, and multitude of their Enemies, or elſe wounded with their Darts; and ſo they all retired, N one accuſing another of Cowardlineſs, having atchieved nothing.

The Romans fear the deſperateneſs of the Jews.

The Jews with Firebrands ſet upon the Romans Engines.

The Valour and Violence of the Jews decreaſes.

The Jews retire, arguing one another of Cowardice.

The Aſſault of the City the firſt of *July*.

The firſt day of *July* the City was aſſaulted: and the Jews being now retired, the Romans ſet up their Rams, notwithſtanding that they were aſſaulted from *Antonia* with Stones, Fire and Sword, and whatſoever their Enemies in that Extremity could find. For though the Jews had great confidence in their Walls, that they could not be battered, yet would they not permit the Romans to place their Rams againſt them. And the Romans being perſwaded that the Jews ſo laboured, becauſe they knew their Wall to be weak, and leſt *Antonia* by the breach of the Wall ſhould be hurt; the Romans reſolutely and undauntedly (notwithſtanding that many Darts were caſt at them from off the Walls) perſiſted to beat the Walls with their Rams. But when they ſaw O that their Rams, though unceſſantly playing, could make no breach, they reſolved to

The Year of the World, 4034; *after Chriſt's Nativity*, 72.

A undermine the Wall; and accordingly, covering themſelves with their Bucklers againſt the Stones thrown by the Jews upon them, ſome with their Hands pulled the Stones out of the Wall; ſome digged under the Foundation thereof, till four Stones of the Tower with much Labour were broken and ſhaken. But the Night hindred both Parties from doing any more at that time: but ſoon after, the Wall ſhaken with the Ram (in the place which *John* had undermined to deſtroy the Mounts) fell down. This fell out otherwiſe than either part expected: For the Jews, who had cauſe indeed to be ſorrowful for the fall of the Wall, and that they had not prevented this Miſchance, yet were as joyful and couragious, as if *Antonia* ſtill remained firm and ſtrong: And the Joy of the Romans for this unexpected fall, ſoon ceaſed, when they ſaw the other Wall that B *John* had built within. Yet they judged it eaſier to be taken than the former; but no Man durſt aſcend it; becauſe thoſe who firſt aſſaulted it, could not hope to come off alive. *Titus* thinking that by Hope and Perſwaſion his Souldiers might be incouraged, and knowing that many times, Promiſes and Exhortations make Men forget Danger, and ſometime to contemn Death it ſelf, he called together the moſt valiant of all his Army, and ſpake to them as followeth:

No Man durſt aſcend the Wall that *John* built.

Fellow-Souldiers, It were a ſhameful thing to exhort Men to enterpriſe a thing without danger, both to them that are exhorted, and to him that exhorts: for Exhortations are only to be uſed in doubtful Affairs, where it is praiſe-worthy for every Man to adventure himſelf. I confeſs it is a hardy Attempt to aſcend the Wall: yet it is a glorious death to die in ſuch a C *Fight, and eſpecially it becometh thoſe that are deſirous to win Honour; and that they that firſt adventure valiantly to do it, ſhall not go away unrewarded. And firſt let this move you, which terrifieth others, to wit, the patient Mind of the Jews, and their Conſtancy in Adverſity. For it is a ſhame for the Roman Souldiers, who in time of Peace exerciſe themſelves in Warlike Feats, and are accuſtomed in time of War to get the Victory, now to be overcome by the Jews, and that at the end of the War, we having alſo God to help us: for all our harms proceed from the Jews Deſperation; and their Deſtruction and Calamity by God's Favour, and your Valour is every day promoted. For what elſe is betokened by their Sedition among themſelves, their Famine, the fall of their Walls without our Engines to batter them, and the Siege it ſelf, but the Wrath of God towards them, and his Favour towards us?* D *Wherefore it is unſeemly for you either to give place to your Inferiours, or to neglect God's Favour and Furtherance. Is it not a ſhame that the Jews, who, were they conquered, would ſuſtain no great Reproach, as being accuſtomed to ſerve and obey others, ſhould ſo valiantly contemn Death, leſt they ſhould hereafter ſuffer or endure the like; and many times boldly adventure and make Excurſions even amongſt the midſt of us, not out of hope to overcome us, but only to ſhew their Valour; and that we who have conquered almoſt the Earth and Sea, to whom it is an Infamy not to be victorious, lie idle, never make valiant Aſſaults upon our Enemies, but being thus armed, expect till Fortune and Famine deliver them into our Hands? eſpecially, ſeeing that by undergoing a little Danger, all will be ours. If we get into* Antonia, *we have taken the City. For ſuppoſe that we were then to fight againſt them that are within* E *the City, (which I do not think) then having gotten the higher part of the City, and being above our Enemies Heads, we are aſſured of a perfect Victory over them. I omit now the Commendations deſerved of thoſe who have been ſlain in Wars, and whom immortal Glory keeps alive always in the Memory of Men in this Life: and thoſe that do not ſo think, and whoſe Souls and Bodies deſcend together into the Grave, I pray, that they may die of ſome evil Death in peace. For what valiant Man knoweth not, that the Soul of him that dies in War, is preſently received into the moſt pure airy Element, and from thence carried and placed among the Stars of Heaven, from whence their heroick Souls appear to their Poſterity, as bleſſed Spirits, to animate them to Vertue, by the deſire of poſſeſſing the ſame Glory one day? And that thoſe who in Peace die of ſome Diſeaſe and Sickneſs, their Souls are kept in* F *the Bowels of the Earth, in darkneſs, notwithſtanding that they be moſt juſt and pure, and preſently they are forgotten, and their Life and Memory, together with them extinguiſhed? Seeing therefore that we are all certain to die, and that to die by the Sword is a more eaſie Death than to die by any Diſeaſe, why ſhould we deprive our ſelves of this Opportunity, ſeeing that at laſt we muſt neceſſarily quit our Lives as a due Debt to the Deſtinies? This I have ſpoken as though it were impoſſible to eſcape with Life; but they that bear the Minds of Men, can find Means to ſave themſelves even in the greateſt Dangers. For firſt of all, that part of the Wall that is fallen, may eaſily be entred, and the Wall new built is not hard to be thrown down: and many of you together enterprizing this Work, may one exhort and help another, and your Audacity and Courage will quickly daunt the Enemies, and perhaps we may ſucceed* G *without great loſs in ſo glorious an Enterprize. For they will no more reſiſt us if we once aſcend the Wall: and let us but effect any one Exploit either ſecretly or openly, and the Jews*

Titus's Exhortation to the moſt valiant and ſtrongeſt.

The patient Minds of the Jews and their Conſtancy in Misfortunes.

The Wrath of God againſt the Jews, is the Romans Furtherance.

Titus ſpeaks of the Life to come, after a Poetical manner.

The reward of valiant Men.

The Year of the World, 4034; after Chriſt's Nativity, 72.

will never more endure us, though we be but few in number. I engage my ſelf ſo to reward him that firſt enters upon the Breach, that all the Army ſhall envy his Happineſs: for if he ſurvive, he ſhall command thoſe that are now his equals; and whoſo is ſlain in this Quarrel, I will do him great Honour.

Sabinus, a Man of a low Stature, yet both in Hand and Heart valiant.

Though theſe Words of ſo generous a Commander, were enough to inflame the coldeſt Breaſts, yet the greatneſs of the danger had made ſuch an Impreſſion in their Minds, that no Man preſented himſelf to go to the Breach; but one *Sabinus*, a *Syrian*, a Man of excellent Courage; yet of ſo ſmall Stature, that by his outward Appearance one would have deemed him unfit to have been a Souldier: for he was of very ſmall ſtature, and of black colour, but he had a Mind far greater than his Body, and Strength ſcarce able to be contained in ſo little room. *Sabinus* riſing up, ſaid, *I offer my ſelf to thee,* O Ceſar, *firſt of all to aſcend the Wall, and that with a willing Mind; and I wiſh your good Fortune may ſecond my Affection. But though it ſhould not ſo fall out, but I happen to be ſlain before I get to the top of the Breach, yet I ſhall have ſucceeded in my Deſign; ſince I purpoſe nothing to my ſelf but the Glory and Happineſs of imploying my Life for your Service.* When he had ſo ſaid, he took his Shield in his Left-hand, and holding it above his Head, with his drawn Sword in his Right-hand, about the ſixth Hour of the Day, he went to the Wall: and eleven men followed him, who only imitated his Vertue. But *Sabinus* with a divine fervour of Spirit, went before them all; notwithſtanding that on every ſide the *Jews* upon the Wall caſt an infinite number of Darts at him, and rowl'd down upon him huge Stones, which ſtruck down ſome of the eleven that followed him. But *Sabinus*, for all the Darts and Arrows, ſtopt not, till ſuch time as he had got to the top of the Wall, and put the Enemies to flight: who, terrified with his Boldneſs and Courage, and indeed thinking that more had come up after him, fled. But who may not juſtly blame Fortune, as taking pleaſure to croſs heroick Actions? *Sabinus*, after having ſo glorioſly executed his Enterpriſe, was ſtruck with a Stone, and thrown down flat upon his Face moſt violently, with a great noiſe: ſo that now the *Jews* ſeeing him alone, and lying on the Ground, returned again, and ſhot at him on every ſide: and he kneeling upon his Knees, and covering himſelf with his Shield, ſtrove to revenge himſelf upon his Enemies, and wounded many that came near him, till with wounding them, he was ſo weary, that he could ſtrike no longer; and ſo at laſt he was ſlain: Thus the Succeſs was anſwerable to the difficulty of the Enterpriſe, although his Vertue merited one more happy. Of thoſe of his Company, three having almoſt got to the top of the Wall, were ſlain with Stones; and the other eight being wounded, were carried back to the Camp. And this was done the third day of *July*.

Sabinus with eleven Men approacheth the Wall.

The Power of Fortune.

Sabinus with three Companions, ſlain.

CHAP. II.

How the Romans aſſaulted Antonia, *and how they were driven back from thence by the Jews.*

Two days after, twenty of the Souldiers which guarded the Mounts, two Horſemen, and an Enſign of the fifth Legion, with a Trumpeter, gathered themſelves together: and about the ninth hour of the Night they aſcended by the Ruines into *Antonia* without any reſiſtance: and finding the firſt Watch-men aſleep, they ſlew them, and got the Wall, and commanded the Trumpeter to ſound; by which ſound, the reſt of the Watchmen being awak'd, fled for fear, imagining that a great number of the Romans were gotten upon the Wall: *Titus* having notice of it, preſently gathered his Souldiers together, and accompanied with his chief Captains, and his Guards, he aſcended the Wall. The Jews fled into the inner *Temple*, and the Romans broke in amongſt them by the Mine that *John* had made to deſtroy the Mounts of the Romans. The Followers both of *John* and *Simon* fought couragiouſly to drive them back: for they thought it the utter ruine of all, if the Romans got into the Holy-place, which indeed was of importance to their Victory. So they began a ſharp Fight in the very entrance; the Romans ſtriving to get the inner *Temple*, and the Jews endeavouring to beat them back towards *Antonia*. And now Arrows, Darts, and Spears nothing availed either part, but they fought it out at handy Blows with Swords: and in the conflict no Man could diſcern on which ſide any one fought; for the Souldiers on both Parts were mingled together, and through the ſtraitneſs of the Place, could not keep their Ranks: for there was ſuch a noiſe, that no Man could hear one another, and many were

The Romans invade *Antonia*.

A moſt ſtout Fight about the entrance of the inner *Temple*.

The ſtraitneſs of the Place was incommodious for the Fight.

The Year of the World, 4034; *after Chriſt's Nativity*, 72.

A were ſlain on both parts: and the dead Bodies of thoſe that were ſlain on both parts, and their Weapons falling with them, hurt many that trod upon them; and whoſoever had the worſt, they preſently cryed out pitifully, and the Victors ſhouted for joy: neither was there any place to fly, or follow, the Fight was ſuch, now one had the better, now the other. Moreover, they that ſtood in the forefront of the Battel, were either of neceſſity to kill, or to be killed, for there was no void ſpace left between the two Armies. At laſt, the Rage and Deſpair of the Jews overcame the Valour of the Romans, and they were all beaten back (having fought from the ninth hour of the Night, unto the ſeventh hour of the Day.) The Jews were incouraged to fight, for fear they ſhould be overcome. And this part of the Roman Army (for as yet the Legions B were not come) thought it ſufficient at that time, to have gotten the Caſtle of *Antonia*.

CHAP. III.

Of the incredible Valour of Julian, *a Roman Captain.*

THere was one *Julian*, a Centurion, born in *Bithynia*, of good Parentage, who was C the moſt valiant, dextrous and ſtrongeſt Man that I knew in all this War. This *Julian* ſeeing the Romans to have the worſt, as he was ſtanding by *Titus* in *Antonia*, he preſently leapt down, and all alone charged the Jews who had the Victory, and made them retire into the Inner Temple, and the whole multitude fled, deeming, by his Force and Courage, not to have been a Man. But he amongſt the midſt of them, ſlew whomſoever he lite on, one of them for haſte caſting down another. So that this his Deed ſeemed admirable to *Ceſar*, and terrible to his Enemies. Yet did that Deſtiny befal him, which no Man could foreſee; for having his Shoes full of Nails, as other Souldiers have, and running upon the Pavement, he ſlipt and fell down; his Armour in the fall making a great noiſe: whereupon, his Enemies who before fled, turned again upon D him. The Romans in *Antonia* fearing his Life, cried out: but the Jews, many at once, ſtruck at him with Swords and Spears. He warded off many Blows with his Shield, and many times attempting to riſe, they ſtruck him down again: yet as he lay, he wounded many; neither was he quickly ſlain, becauſe all parts of his Body were very well arm'd, and he covered his Head with his Buckler, but no Man helping him, his ſtrength failed. *Ceſar* was very ſorrowful to ſee a Man of ſo great Fortitude ſlain in the ſight of ſuch a multitude, and that the place wherein he was, hindred him from helping him: and that others that might have helped him, durſt not for fear.

Julian's famous Fortitude.

Julian running, falls upon the Pavement.

Julian's Death.

At laſt, when *Julian* had a long time ſtriven with Death, and wounded many of them that aſſaulted him, he was with much ado killed, leaving behind him a renowned E Memory, not only amongſt the Romans, but alſo amongſt his Enemies. The Jews took his dead body, and beat back the Romans, and ſhut them up within *Antonia*. In this Battel *Alexas* and *Gypthæus*, two of *John*'s Faction, and of *Simon*'s Faction, *Malachias* and *Judas*, the Son of *Merton*, and *James* the Son of *Soſa*, Captain of the *Idumeans*, and two Brethren of the Zealots, the Sons of *Jairus*, *Simon*, and *Judas*, ſignaliz'd themſelves.

Valiant Souldiers amongſt the Jews.

CHAP. IV.

F

Joſeph's *Speech, perſwading the Jews to yield the City: many of them fled unto the Romans.*

AFter that *Titus* had commanded his Souldiers to ruine the Foundations of *Antonia*, and make an eaſy Entrance for the whole Army, he called *Joſeph* to him, (for he underſtood, that that day, being the ſeventeenth of *July*, the Jews were wont to celebrate a certain Feaſt to God, which they called *Entelechiſmus*, that is to ſay, *the breaking of the Tables*; and that they were much troubled, that they could not celebrate the ſame) and again commanded him to tell *John*, as he had formerly done, That if he G deſired to fight, he ſhould have liberty to come with what multitude he pleaſed, ſo that the City and the Temple might not both periſh with him; that he ought to de-

The Year of the World, 4034; after Chriſt's Nativity, 72.

Titus willeth *John* to come out to fight, leſt with him the City, and Temple ſhould periſh alſo.

John raileth againſt *Joſeph.*

ſiſt from prophaning the Holy-place, and from ſinning againſt God: and that if he ſo H pleaſed, he would grant him leave to celebrate the Feaſt, which had been now long time omitted, and that by what Company he would. *Joſeph*, to the intent that not only *John* might hear this Offer of *Titus*, but alſo the reſt of the People, got upon an eminent place, from whence he might be heard, and in the Hebrew Tongue declared to the Jews *Ceſar*'s Pleaſure, earneſtly requeſting them to ſpare their Country, and prevent the Fire now ready to take hold of their Temple, and to offer the accuſtomed Sacrifices to God. When he had thus ſaid, the People were very ſorrowful, and all held their Peace, not daring to ſpeak. But the Tyrant *John*, having uſed many railing Speeches againſt *Joſeph*, at laſt anſwered, That he need not fear the Deſtruction of the Temple and City, ſeeing that it belonged to God. I

Jechonias ſuſtained a voluntary Baniſhment in *Babylon.*

The City, by the ordinance of Fate and God's Will, was to be overthrown.

Then *Joſeph* with a loud Voice cried out, *True it is, you have kept it pure, and unprophaned for God; and the holy things you have kept inviolate, neither have you committed any Iniquity againſt him from whom you expect help, but have offered ſolemn Sacrifice unto him. If any Man ſhould take from you your daily Food, no doubt you would account him your Enemy: And can you then hope that God, whom you have deprived of daily Sacrifice, will aſſiſt you in this War? Do you impute theſe Offences to the Romans? Why they even now defend our Religion, and command the Sacrifice to be offered, which you have forbidden. Who doth not bewail this unexpected Change, and lament our City? Strangers and Enemies correct your impiety; and you a Jew born, and brought up in our Law, are more cruel than they. But conſider,* John, *it is no ſhame to repent your Wickedneſs in extremity; and at the laſt,* K *If you be deſirous to ſave your Country; you have a good Example of* Jechonias, *ſometime King of the Jews; who, when the Babylonians warred againſt him, of his own accord went out of the City before it was taken, and willingly endured Captivity, with all his Family and Kindred, only to hinder the Ruin of the City, the Profanation of the holy Things, and the Burning of the Temple. And for this Act of his, he is of ſacred Memory among the Jews, and hath thereby gained immortal praiſe amongſt all Proſperity. This is a good Example, O* John, *now Danger is at hand; and I will promiſe you pardon from the Romans: conſider that I your Country-man admoniſh you, and promiſe this unto the Jews, and that in the Name of* Ceſar. *God forbid that ever I ſhould be ſuch a Wretch, as to forget whence I took my Birth, and what Love I ought to have for the Laws of my Country. Yet you are incenſed againſt me,* L *and exclaim on me, and curſe me. True it is, I deſerve worſe than this; becauſe I ſeek to perſwade, contrary to the Determination of God's Providence, and ſtrive to ſave them whom his Sentence hath condemned. Who is ignorant of the Writings of the ancient Prophets and their Prophecies, wherein this wretched City is foretold to be deſtroyed by thoſe that being born Jews, murther our own Nation: and now not only the City, but alſo the Temple is full of your dead Bodies? Certainly, it is God that joyns with the Romans, to expiate all theſe Abominations with Fire.*

Joſeph's Speech is interrupted with Sighs.

Some of the Nobility among the Jews eſcape to the Romans.

Ceſar's Humanity towards the Jews.

Joſeph thus diſcourſing with Tears and Lamentations, could ſpeak no more for ſighing: and the Romans compaſſionated his Sorrow and Affliction, were aſtoniſhed. But *John* and his Confederates were ſo much the more incited againſt the Romans, and M ſought to take *Joſeph*, yet his Speech mov'd many of the Nobles; and divers fearing the ſeditious Guards, remained ſtill where they were, making full account both of their own Deſtruction, and the Subverſion of the City. Yet ſome there were, who finding opportunity, fled to the Romans: amongſt whom were two Prieſts, *Joſeph* and *Jeſus*; and three Sons of *Iſmael* the Prieſt, who was beheaded at *Cyrena*, and the fourth Son of *Matthias* the Prieſt, who eſcaped to the Romans before his Father was put to death by *Simon Giora*, with his three other Sons, as is before related: many other Nobles alſo came away with the Prieſts, whom the Emperor received very courteouſly, and ſent them to *Gophna*; knowing that it was a Grief for them to converſe amongſt People of different Manners from them; and he willed them to remain there, N and promiſed every one of them great Poſſeſſions after the War was ended. So they joyfully departed to the place appointed: but the Seditious, becauſe they were not ſeen, reported to the People, that they who had fled to the Romans were ſlain, deſigning hereby to terrify the reſt from flying to them: and thus their Device a while prevailed, as their former did; and they that fain would, durſt not now fly for fear. But afterward, when *Titus* recalled them from *Gophna*, and commanded them to go about the Walls with *Joſeph*, and ſhew themſelves to the People; then many more of the Jews fled to the Romans.

Thoſe Jews that were fled, beſought the Beſieged with Tears and Sighs to ſubmit themſelves.

And after they had gathered themſelves together, ſtanding all before the Romans, they beſought the Seditious with Tears, to receive the Romans into the City, and ſave O their Country: or if this pleaſed them not, at leaſt to depart out of the Temple, and

A to deliver it up to them. For the Romans durſt not, except Neceſſity urged them thereto, fire the holy Temple. But their Malice againſt the Romans increaſing, they fell to railing againſt thoſe that had fled to them, and planted all their Engines to caſt Stones, Darts, and Arrows upon their holy Porches. So that all the void ſpace about the Temple was filled with dead Bodies like a Burying-place, and the Temple it ſelf reſembled a Cittadel; and they now with their Weapons, having their Hands imbrued with the Blood of their Country-men, preſumed to enter into the Sanctuary, where none ought to come: and they became ſo injurious againſt their own Laws, that what Indignation the Jews ought to have conceived againſt the Romans, if they had ſo profaned the holy Places, the ſame they cauſed the Romans to have againſt them for B doing the like. For there was not one amongſt the Roman Souldiers, that did not with Reverence behold the Temple, and adore it, and that did not heartily wiſh that the Thieves would repent themſelves before it was too late. Moreover, *Titus* pitying the Seditious, once again ſpoke to *John*, and his Adherents ſaying; *O ye impious People, have not your Anceſtors invironed the Temple about with a Balleſter, and erected Pillars whereon are engraven Greek and Roman Letters, forbidding all Men to enter into thoſe Limits? And did not we licenſe you to kill any Man that ſhould paſs them, though he were a Roman? What Rage then is it which carries you, wicked Wretches, to pollute the Temple with the Blood, not only of Strangers, but of your Country-men? I call my Country Gods to witneſs, and Him who ſometime dwelt in this Place (I ſay, ſometime, for now I am perſwaded there* C *is none;) I call alſo my Army to witneſs, and proteſt to the Jews that are with me, and to your ſelves, That I have no ſhare in this Profanation: but that if your Army will depart this holy Place, that then no Roman ſhall come into the Sanctuary, nor commit any thing of contumely of them, but I will preſerve this famous Temple for you againſt your Wills.*

The Year of the World, 4034; *after Chriſt's Nativity,* 72.

Titus's Speech to the Seditious.

Titus in deſpight of the Jews, ſtrives to ſave the Temple.

CHAP. V.

Another Aſſault given by the Romans to the Jews who defended the Temple.

D *Titus* having ſpoken thus, and cauſed *Joſeph* to tell them in Hebrew what he ſaid to them, the Seditious thinking that the ſame proceeded not of good-will, but of Fear, began to be more proud thereupon. Then *Titus*, ſeeing they neither pitied themſelves, nor the Temple, determined again to uſe Force, though very loth ſo to do; yet could he not bring all his Army againſt them, the Room was ſo little. Wherefore out of every Company he made choice of thirty of the ſtrongeſt among them, and over every thouſand he appointed a Tribune, and made *Cerealis* their Captain or General, commanding him at the ninth hour of the Night to aſſault the Guard of the Enemy. Alſo he himſelf would have gone with them; but his Friends, and the E Captains about him, conſidering the great Danger he might fall into, would not permit him: but repreſented to him, that he might do more good by ſtaying in *Antonia*, and encouraging the Souldiers that fought, than if he ſhould go and endanger himſelf: for every Man being in the view of the Prince, would fight more couragiouſly. *Titus* was herewith perſwaded, and told the Souldiers, that the only cauſe he went not with them, was this, that he ſtayed behind to view and judge of every ones Valour, to the intent that none that behaved himſelf valiantly might go away unrewarded, nor any Coward eſcape unpuniſhed; but that he himſelf might be a Beholder of every Man's Vertue. Having thus ſpoken, he commanded the Aſſault to be given.

Titus choſe thirty out of every hundred moſt ſtrong and able Men, and bids them charge the Beſieged.

Then he went up to a Watch-Tower in *Antonia*, from whence he beheld what was F done. But they whom *Titus* ſent did not find the Guards aſleep, as they hoped; but with a great ſhout they received the Romans that came againſt them: and at this noiſe they awaked their Fellows, who came in whole Companies to aſſiſt them, and made a Sally upon their Enemies. So the Romans ſuſtained the Violence of their firſt Companies: but the ſecond that came, fell upon their own Fellows, and uſed them like Enemies: for no Man could know one anothers Voice for the noiſe, neither could one ſee another, by reaſon it was night: And moreover, ſome were blinded with Fury, ſome with Anger, ſome with Fear; ſo that every one ſtruck him that met him, without any reſpect. The Romans received ſmall damage thereby, becauſe that they were defended with their Shields, and remembred one another's Watch-word. G But the Jews fell on every ſide, ſhewing themſelves raſh as well in the Charge as in their Rallying; ſo that many times one of them took the other to be his Enemy. And

Titus beholds from a Window in *Antonia* what his Souldiers perform.

The Year of the World, 4034; after Christ's Nativity, 72.

The Events of Battel are changed very ſhortly.

Four Mounts raiſed near to the Temple.

The Jews ſurprize the Romans Horſes.

falling upon thoſe that rallied, as though they had been Romans, aſſaulting them in the H
dark. Briefly, more were wounded by their Fellows than by their Enemies, till, day
breaking, every one knew his Companion; and then falling into Ranks, they betook
themſelves to their Darts and Arrows. Neither part gave back, nor was wearied
with Labour: but many Romans, together and apart, did, in the view of the Prince,
ſhew their Courage, every Man accounting that day the beginning of his Preferment,
if he behaved himſelf valiantly. The Jews fought ſtoutly, both for that they feared
their own imminent Danger, if they were overcome, and the Deſtruction of the Temple;
and *John* ſtanding by, encouraged them to fight: ſome with Blows, and others
with Threatnings. They fought almoſt all with handy-blows; yet Fortune often
changed: for neither part had either far to fly, or any ſpace to follow thoſe that fled. I
The Romans in *Antonia* cried to their Fellows that fought the Battel, *Now for the
Victory*; encouraging them to ſtand to it, when they began to give back; ſo that *Antonia*
was a Theatre for this Battel: for *Titus*, and they with him, beheld all that was
done. At laſt, in the fifth hour of the Day the Fight ceaſed, having continued from
the ninth hour in the Night, neither Party forſaking the Place where firſt they began
Battel, nor any Part having the Victory. Many Romans there fought couragiouſly,
and amongſt the Jews, theſe that follow: *Judas* the Son of *Merton*; *Simon* the Son
of *Joſias*; and *Jacob* and *Simon*, Idumeans; this, the Son of *Cathla*, but *Jacob*, the
Son of *Soſa*: theſe were of *Simon*'s Company. And of *John*'s Followers, *Gipthæus*, and
Alexas; and of the Zealots, *Simon* the Son of *Jairus*. But on the ſeventh day, the Romans K
pulling down the Foundations of *Antonia*, made a large Entrance for the reſt of
the Army; and the Legions coming to the Wall, preſently began to raiſe Mounts, one
againſt the Corner of the inner Temple, which was ſituate between the North and Eaſt;
another againſt the Gallery on the North-ſide, between the two Porches: and other two,
one againſt the Porch of the Weſt-ſide of the outward Temple; and another againſt the
North-Porch. So with much toil and labour they finiſh'd this Work, fetching Wood to
build it with 100 Furlongs off. And many times they were endamaged by Ambuſhes,
not being weary by reaſon of their Confidence: and the Jews deſpairing of themſelves
every hour, more and more were encouraged. For many of the Horſemen going to get
either Wood or Hay, while they were about it, took the Bridles from off their Horſes, L
and permitted them to feed till they had ended their buſineſs; and preſently the Jews
iſſuing out in Troops upon them, took them away.

The Fight of the Jews and the Romans near unto the Mount *Eleo*.

Pedanius, a ſtrong and expert Horſeman.

The Captive puniſhed.

Titus ſeeing that this fell out, deemed (as indeed it was) that his Mens Horſes were
ſtoln rather by their Negligence than their Enemies Valour: wherefore he thought by
the ſevere Puniſhment of one, to make others look better to their Horſes. And ſo he
put to Death one of the Souldiers that had loſt his Horſe: by whoſe Puniſhment the
reſt of the Souldiers being terrified, kept their Horſes better. For after that, when
they went about any buſineſs, they never left their Horſes in the Paſtures, but kept always
with them. Thus the Romans aſſaulted the Temple, and built their Mounts. The
Day following certain of the Seditious, who now could get no more Booties in the City, M
and alſo began to be pinch'd with Hunger, aſſaulted the Romans that were placed
towards Mount *Olivet*, about the eleventh hour of the Day: for they hoped to take
them unawares, as being at dinner. But the Romans perceiving their intent, came out
of their places, and reſiſted them, who attempted violently to break in upon them over
the Wall: ſo that there was a hot Fight; and many other Deeds were done on either
Party, the Romans having both Courage and Skill in warlike Affairs. The Jews were led
with deſperate Fury: and Neceſſity and Shame forced the Romans to fight. For the Romans
accounted it a Shame not to overcome the Jews; and the Jews thought it the only
way to ſave their own Lives, to break down the Wall by force. One of the Horſemen
called *Pedanius*, did a Thing almoſt incredible; the Jews being put to flight, and driven N
into the Valley, he purſued them with his Horſe as faſt as he could gallop, and overtook
a young Man, one of his Enemies, being heavy of body and armed all over; and taking
him by the Ankle, he carried him violently away (thereby ſhewing the Strength of his
Arm, and his ſkilful Horſemanſhip) and ſo brought the Captive to *Ceſar*, as a Preſent.
Titus admiring *Pedanius* his Strength, and puniſhing the Captive for having attempted
to aſſault the Wall, he haſted to aſſail the Temple, and commanded the Workmen
quickly to diſpatch the Mounts. In the mean time, the Jews being ill handled in the
former Encounters, which ſtill increaſing to the overthrow of the Temple, they did, as
the cuſtom is in a putrified Body, prevent the Plague from going any further, by cutting O
off the corrupted Members. For that part of the Porch that reached from the North to
the Eaſt, joined to *Antonia*: which they firing, ſeparated twenty Cubits from it, having now
with their own Hands begun to caſt Fire into the Holy-place.

A Two days after, which was the 24*th* Day of the aforeſaid Month, the Romans ſet the Porch on fire, and the Fire having gone fourteen Cubits, the Jews pull'd down the top thereof, and not deſiſting from their accuſtomed Works, they pull'd down all adjoining to *Antonia*; when it was eaſy for them, and that they ought to have hindred the Fire. The Porch being on fire, they permitted ſo much to be burnt, as they thought good for their purpoſe. The Fight about the Temple never ceaſed, but many Excurſions were made each againſt the other.

The Year of the World, 4034; *after Chriſt's Nativity*, 72.

The Romans burnt the Porches of the Temple: The Jews are too ſlack in putting out the Fire.

About this time, a certain Jew of low Stature, and in appearance, a contemptible Perſon, every way an Abject, both by reaſon of his baſe Parentage, and otherwiſe, named *Jonathan*, going to the Monument of *John* the Prieſt, dared the ſtrongeſt among B the Romans to come and fight a ſingle Combat with him. The Romans that beheld him diſdained him: yet ſome amongſt them (as it is commonly ſeen) were afraid of him: others wiſely deemed, that they ought not to fight with one who was deſirous to die: becauſe they that are deſperate, neither fight adviſedly, nor have the Fear of God before their Eyes: and conſequently, that it was not a Sign of Valour, but of overmuch Hardineſs, to fight with ſuch an one, whom though they overcame, yet they could win no Credit, but only hazard themſelves to be vanquiſht. So a long time none of the Romans came againſt him; and he upbraided them of Cowardlineſs. At laſt, an arrogant and proud Fellow, one of the Roman Horſemen, named *Pudens*, diſdaining his Inſolency, and perhaps alſo for that he was of little Stature, came againſt him: but in fighting C with him, Fortune was unfavourable to him; for happening to fall down, *Jonathan* ſlew him; after which, ſetting his Foot upon the dead Body, with his left Hand he flouriſhed his Shield, and with his right, his bloody Sword; and ſtriking his Weapons one againſt another, he inſulted over the dead Body, and upbraided the Romans; till at length, one *Priſcus* a Centurion, as he was thus vaunting, ſhot him through with an Arrow, and ſo he fell down dead upon the Body of his Enemy; at which Deed, both the Romans and the Jews raiſed a confuſed noiſe. So *Jonathan* was juſtly puniſh'd for having made too much triumph for an Advantage which he ow'd to Fortune, and not to his own Valour.

Jonathan provokes the ſtouteſt Roman to a ſingle Combat.

Pudens fighting with *Jonathan* is ſlain by him.

Priſcus the Centurion killeth *Jonathan* with an Arrow

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CHAP. VI.

How the Romans, by a Stratagem of the Jews, were conſumed with Fire: And of one Artorius.

THE Seditious that kept the Temple, were now every day openly in fight engaged againſt the Romans that kept the Mounts; and on the twenty ſeventh day of the Month of *July* they deviſed this Stratagem: they filled the void part of the Eaſt-Porch of the Temple with dry Wood, Brimſtone and Bitumen; and when they were aſſaulted, E they fled out of it, as not able longer to reſiſt. Whereupon many of the Romans raſhly purſued the Jews that fled, and with Ladders got into the Galleries. But the wiſer ſort conſidering that the Jews had no juſt Occaſion to fly, kept their place. The Porch now being full of Romans, that were got up into it, the Jews gave fire to the Wood and Brimſtone, and upon a ſudden all the Porch was encompaſſed with the Flame: ſo that the Romans, who were out of danger, were amazed at it; and thoſe that were amidſt the Flames became deſperate: and being invironed with the Flames, ſome ſought to run back into the Town, and others to the Enemies, others killed themſelves, ſo preventing the Fury of the Fire: and preſently the Flame overtook thoſe that ſought to fly. *Ceſar*, though offended at the Souldiers for having aſcended into the Porch F unbidden, yet ſeeing them die ſo wofully in the Flames, he compaſſionated them. And although the Fire could not be quenched, yet the poor Souldiers dying amongſt the Flames, were ſomewhat contented, that they perceived him to be extreamly ſorrowful for them, for whom they had hazarded their Lives. For they beheld him crying to their Fellows to help to extinguiſh the Fire, and he himſelf laboured what he could to do it; ſo that every one eſteemed his Sorrow and Lamentation for them as much as a ſumptuous Funeral: but ſome eſcaped the Fire, and got into the largeſt part of the Porch; yet invironed round about with Jews, and having long reſiſted, though with many Wounds, in the end they were all ſlain.

The Jews fill the void part of the Eaſt-Porch with dry Wood, Sulphur and Bitumen.

The Romans Calamity in the Fire.

Ceſar hath compaſſion of the Romans that were in the Fire.

A young Man named *Longus*, ſignalized himſelf amidſt all this Miſery: and G notwithſtanding that every one that there periſhed, deſerved particularly to be remembred, yet he ſhewed himſelf the moſt valiant of them all. The Jews were deſirous to kill this Man,

The Year of the World, 4034; *after Chriſt's Nativity*, 72.

Longus kills himſelf.

Lucius dieth, but *Artorius* ſaveth himſelf by a Stratagem.

Man, for that he was ſtrong, and willed him to come down to them, ſwearing unto him to ſpare him. But his Brother *Cornelius*, who ſtood on the other ſide, intreated him not to blemiſh his own Honour, and that of the Romans, whom he obeyed : and ſo lifting up his Sword on high, that either part might ſee, he ſlew himſelf. Yet one *Artorius* from amidſt the Fire,eſcaped by this Device; calling unto him one *Lucius* his Fellow-Souldier and Chamber-Fellow ; *I will* (ſaid he) *make thee Heir of all my Inheritance, if thou wilt catch me in thy Arms.* *Lucius* willingly endeavoured to do it, *Artorius* caſt himſelf down upon him, and ſo eſcaped with his Life; but *Lucius*, upon whom he fell, was bruiſed againſt the Pavement, and ſo died. This Calamity a while greatly afflicted the Romans, yet it made them more wary afterward, and acquainted them with the Jews Subtilties, whereof before being ignorant, they ſuſtained great damage. So the Porch was burnt unto the Tower which *John* built during his Wars againſt *Simon* ; and the Jews,after the Romans that were aſcended into it were conſumed,pulled down the reſt. The next day the Romans fired the North-Porch, as far as the aforeſaid Eaſt-Porch, which contained the Corners of the Wall built over the Valley *Cedron*, ſo that it was terrible to behold the Valley from thence, by reaſon of the depth.

The Porch of the Temple fired.

CHAP. VII.

Of the Famine amongſt the Jews.

The inteſtine Wars of the Jews that were well nigh famiſhed with Hunger.

Such were the Affairs about the Temple : but an innumerable multitude periſhed within the City through Famine ; for in every place where any ſhew or ſign of Food was, preſently aroſe a Battel ; and the deareſt Friends of all fought one with another to take the Food from each other ; neither did they believe thoſe that were now a dying for Famine,when they ſaid,they had nothing left to eat ; but the Thieves ſearched thoſe whom they ſaw yielding up the Ghoſt, thinking they had hid about them ſome Food : but when they were deceived of their hopes,they became like mad Dogs ; and the leaſt thing made them fall againſt the Doors like drunken Men, ſearching the ſelf-ſame Houſes twice or thrice together in deſperation ; and for very Hunger they eat whatſoever they lite upon, gathering ſuch things to eat, as the moſt filthy living Creatures in the World would have loathed. In brief, they eat their Girdles,Shoes,and the Skins that covered their Shields; ſo that a little old Hay was ſold for four Attiques. But what need is it to ſhew the ſharpneſs of this Famine by things that want Life ? I will recount an Act never heard of, neither among the Greeks, nor any other barbarous People, horrible to be rehearſed, and incredible ; ſo that I would willingly omit this Calamity, leſt Poſterity ſhould think I lie, had not I many Witneſſes hereof, and perhaps ſhould incur Reprehenſion, not fully recounting all Accidents of thoſe that are dead.

The Jews eat their own Girdles,Shoes, the Leather of their Targets, and old Hay.

CHAP. VIII.

Of a Woman that for Famine killed her Son, and dreſſed him for Meat.

A Certain Woman, named *Mary*, dwelling beyond *Jordan*, the Daughter of *Eleazer*, of the Town of *Bathecor*, which ſignifieth, the Houſe of *Hyſop*, deſcended of noble and rich Parentage, flying with others to *Jeruſalem*, was there with them beſieged. Her richeſt Goods the Tyrants had taken from her,which ſhe had brought from beyond the River into the City : and whatſoever being hid, eſcaped their hands, the Thieves daily came into her Houſe and took it away : whereat the Woman greatly moved, curſed them, and with hard Speeches animated them the more againſt her ; yet no Man either for Anger or Compaſſion,would kill her,but ſuffered her to live to get them Meat : but now could ſhe get no more,and Famine tormented her with Rage and Anger more than Danger : wherefore by Rage and Neceſſity ſhe was compelled to do that which Nature abhorred, and taking her Son, to whom ſhe then gave ſuck : *O miſerable Child* (ſaid ſhe) *in War, Famine, and Faction ; for which of theſe ſhall I keep thee ? If thou come among the Romans,thou ſhalt be made a Slave ; yet Famine will prevent Bondage,or elſe our own Tyrants, worſe than them both. Be therefore Meat for me, a Terror unto the Seditious, a Tragical*

The Mother's Speech before ſhe ſlew her Son.

The Year of the World, 4034; after Christ's Nativity, 72.

The Seditious challenge the Meat which the deſolate Mother had dreſſed.

A *gical Story to be ſpoken of by Poſterity, and ſuch as is only yet unheard of among the Calamities of the Jews.* Having thus ſpoken, ſhe ſlew her Son, and ſod the one half of him, and eat it; the reſt ſhe reſerved covered. In a little time after came the Seditious, who ſmelling the ſcent of that execrable Meat, threatned preſently to kill her, except ſhe forthwith brought ſome of that unto them which ſhe had prepared. She anſwered, *That ſhe had reſerved a good portion thereof for them*; and preſently uncovered that part of her Son which ſhe had left uneaten; at which ſight they trembled, and Horror fell upon them. But the Woman ſaid, *This is truly my Son, and my doing; eat you of it, for I my ſelf have eaten thereof. Be not more effeminate than a Woman, nor more merciful than a Mother. If Religion make you refuſe this my Sacrifice, I have already eaten of it, and will eat the reſt.* The B Seditious departed hereat, greatly trembling; and how great ſoever their Ravenouſneſs was, they left the reſt of this deteſtable Food to the wretched Mother. Preſently the report of this hainous Crime was bruited all about the City; and every Man, having before his Eyes this execrable Fact, trembled as though himſelf had done it. And now all that were vexed with this Famine, wiſhed their own Deaths; and he was accounted happy that died before he felt this Famine. This unnatural Fact was ſoon after recounted to the Romans; ſome of them would not believe it, others pitied them within the City; and many hereat increaſed their Hatred towards the Nation.

The Calamity recounted to the Romans.

Titus, to juſtify himſelf before Almighty God, proteſted, That he was not the cauſe of this Miſery; having offered the Jews Peace, general Pardon, and Oblivion for all C their Offences paſt; but they rather choſe War than Peace, Sedition than Quietneſs, Famine than Wealth and Plenty, having with their own hands begun to ſet on fire the Temple, which he had preſerved for them; that therefore ſuch like Meat was fit for them, and that he would bury this abominable Crime of eating their own Children in the Ruines of their Country; and that he would not in any part of the World, ſuffer the Sun to ſhine upon ſuch a City, wherein Mothers eat their own Children; and where the Fathers were no leſs culpable than the Mothers, becauſe, for all their Miſeries, they would not yet ceaſe from Arms. Having thus ſpoken, he conſidered the Deſparation of the Enemies, and that they would not recal themſelves, who had already endured all ſuch Calamities, which might, if it had been poſſible, have altered their Opinions, rather than to have endured the ſame. D

4 *Reg.* 6. *Ant.* l. 9. c. 4.

CHAP. IX.

How the Wall was taken, and the Temple burnt.

THE eighth day of *Auguſt*, two of the Roman Legions having finiſhed their Mounts, began to place their Rams againſt the Eaſt-Galleries without the Temple, having E ſix days together, without intermiſſion, already beaten the Wall with their ſtrongeſt Rams, and nothing prevailed, the Stones being ſo ſtrong, that the Rams could not move them: others of the Romans laboured to dig up the Foundations of the Porch that was on the North-ſide; and after much toil, they only could pull away the outward Stones; but the inner Stones ſtill ſupported the Porch. At laſt the Romans ſeeing they could not prevail by their Javelings and other Inſtruments, ſet up Ladders to aſcend into the Galleries. The Jews did not greatly labour to hinder them from getting up: but when they were within the Galleries, then they came and fought with them, and caſt ſome of them down headlong, forcing them to retire; others they ſlew that ſtood in it; and others that were upon the Ladders going down, before they could defend themſelves F with their Shields, were with Swords ſtriken down; they alſo thruſt down ſome Ladders full of armed Men. So that there was a great Maſſacre of the Romans, who fought moſt to recover their Enſigns which the Jews had taken from them, eſteeming the loſs thereof a great ſhame unto them. At laſt the Jews kept their Enſigns, and ſlew thoſe that bore them; and the reſt, terrified with their Deaths, went down again; although not one of the Romans died, who before he was ſlain, did not ſome valiant Act. Beſides thoſe Seditious Perſons, who in the former Battels had ſhew'd themſelves valiant, *Eleazer*, Son to the Brother of *Simon*, one of the two Tyrants, got great Honour. Then *Titus* perceiving that he ſpared the Temple of the Jews to his loſs, and with the Death of his Souldiers, commanded Fire to be put to the Porches of the Temple; whereupon *Ananus* G of *Emmaus*, the moſt cruel of all *Simon*'s Followers, and *Archelaus*, the Son of *Magadatus*, fled to *Titus*; who, for their Cruelties committed, determined to put them to Death; though

The Jews overcome the Romans, and ſeize their Enſigns.

Two of *Simon*'s Guard revolt from him.

The Year of the World, 4034; after Chriſt's Nativity, 72.

Titus's Promiſe reſtraineth his Wrath.

None of the Jews go about to extinguiſh the Fire.

though they hoped for Pardon, becauſe they had now forſaken the Jews when they H
had gotten the better. But *Titus* affirmed they came not of good will, but for neceſſity,
and that they did not deſerve to live, for forſaking their Country now ſet on fire by
their Crimes: Yet his Promiſe bridled his Wrath, and he diſmiſſed them; but they were
not ſo much eſteemed as the reſt. The Roman Souldiers had already put fire to the Temple
Gates: and the Silver Plate wherewith they were covered being melted, the Flame
quickly fired the Wood, and encreaſing, took hold preſently of the next Porch. The Jews
ſeeing themſelves invironed with Flames, were now altogether diſcouraged, and their
Hearts failed them: and being amazed, no Man ſought to extinguiſh the Flame; and ſo
they ſtood ſtill beholding the Fire, yet not lamenting that which was ſet on Fire, nor
endeavouring to ſave the reſt: and ſo that day, and all the next night the fire encreaſed: I
for the Porches were burnt by little and little, and not all at once.

Titus calleth the Chieftains before him.

Titus's Counſel concerning the Temple.

Titus with his choſen Horſemen cometh to reſcue the Romans.

The Temple was burnt by the Romans the tenth of *Auguſt*, on which day beforetime it was burned by the King of *Babylon*.

The next day *Titus* cauſed part of his Army to quench the Fire: and calling to him
his Captains, and ſix that were the chiefeſt among them, to wit, *Tiberius Alexander*, his
Lieutenant General, *Sextus Serealis*, Commander of the fifth Legion, *Largius Lepidus*,
of the tenth, *Titus Frigius* of the fifteenth, *Æternius Fronto*, Commander of the two
Legions that came from *Alexandria*, and *Marcus Antonius Julianus*, Governour of *Judea*,
beſides ſome other Colonels and Captains; he deliberated with them what was
to be done concerning the Temple. Some counſelled to uſe the right of War, for
that the Jews would never live peaceably whilſt their Temple was ſtanding; for all
their Nation, whereſoever living, would aſſemble themſelves thither at certain times. K
Others perſwaded *Titus* to ſave it, if ſo be the Jews abandon'd it, and ceaſed to defend it;
but if they fought for it, then to burn it: for it was to be conſidered as a Caſtle, not a
Temple: and if any Man were offended hereat, it would not be imputed to the Romans,
or to their General, but to the Jews, who conſtrained them to do it; and he ſhould not
offend, they forcing him to fire. But *Titus* affirmed, that although the Jews made uſe
of their Temple as of a Fortreſs, yet it ſhould not be deſtroyed: for he would not ſo be
revenged upon inanimate things, neither would he ever fire ſo goodly a Building: for
it would redound to the diſhonour of the Romans; and on the contrary, it would be a
credit unto them if it were left remaining. Whereupon *Alexander Fronto* and
Cerealis perceiving *Ceſar*'s Mind, became of his Opinion; and ſo he diſmiſſed the L
Council, and commanded the Souldiers and Captains to reſt, that they might be
the more able to fight when need required: and preſently he appointed
certain choſen Men to make the Ways even, and eaſie for the Army to paſs by the
Ruines, commanding them to quench the fire; and that day the Jews being fearful
and weary, made no reſiſtance. The day following, taking heart, and aſſembling
together, they aſſaulted the Guard that ſtood without the Temple, the ſecond hour of the
day. The Romans valiantly received their firſt Aſſault, defending themſelves with their
Shields, as though they had had a Wall before them; yet they could not long have born
the Shock, for that they were fewer in number than their Enemies, and not ſo deſperate,
had not *Ceſar*, (beholding the Fight from *Antonia)* came with certain choſen Horſemen M
before they retired, to ſuccour them. Whoſe Force the Jews not ſuſtaining, but the
firſt of them being ſlain, the reſt gave back; and the Romans likewiſe retiring, the Jews
returned and charged them again: and when the Romans returning again, preſently
they fled; till about the fifth hour of the day, the Jews were forced to betake
themſelves to the Temple, and there they ſhut themſelves up. Then *Titus* returned to *Antonia*,
purpoſing the next day to aſſault them with all his Army, and win the Temple. But
the Providence of God had already determined, that it ſhould be conſumed with Fire.
And now the fatal day was come, after many Years, which was the tenth of *Auguſt*,
upon which day alſo the King of *Babylon* once before burnt it; yet it was now firſt ſet
on fire by our own Country-men, who were indeed the cauſe thereof. For the Seditious N
being quiet till *Titus* was departed, then again they aſſaulted the Romans, and ſo fought
with the Guard that were without the Temple, labouring to extinguiſh the Flame;
who putting the Jews to flight, purſued them to the Temple.

CHAP. O

The Year of the World, 4034; after Chriſt's Nativity, 72.

CHAP. X.

How the Temple *was burnt againſt the Will of* Titus.

THen a certain Souldier, who expected no Command, nor feared to do ſo execrable a Fact, moved with ſome divine Fury, and lifted up by one of his Fellows, took in his Hand a flaming Fire-brand, and caſt it into the golden Window, which entred into the Buildings on the North-part of the *Temple*, and the Flame preſently aroſe; which cauſed a great Cry amongſt the Jews, expreſſing their Calamity; and every one haſted to extinguiſh the Fire; neither accounted of their Lives nor Forces, if they loſt that for which they had fought ſo long. News hereof was preſently brought by one who came from the Fight to *Titus*, who then was reſting in his Tent, and he preſently aroſe and run to the *Temple* to hinder the Fire, and all the Captains after him; whereupon the Souldiers followed in great confuſion, and there aroſe a great Cry and Tumult in the Army, being diſordered. *Ceſar* both with his Voice and Hand made a Sign to the Souldiers that were fighting, to quench the Fire. But they did not hear him, there was ſo great a noiſe; neither did they perceive the Sign he made unto them with his Hand, becauſe ſome were diſtracted with Fear, others with Anger: and the Soldiers iſſued in, not reſtrained either by Commands or Threatnings, but every one went whither his Fury carried him: and thronging together at the entrance, many preſſed one another to Death; and many being amongſt the fiery Ruines of the Galleries, periſhed as miſerably as thoſe that were overcome. When they came to the *Temple*, every one feigned not to hear *Ceſar*'s Command, and ſo exhorted his Fellows that were before him to fire the *Temple*. The Seditious now had no hope to withſtand them, but either fled, or were ſlain: and many unarmed and unable People, whereſoever they were found, were ſlain: ſo that about the *Altar* were an innumerable Company of dead Bodies heaped together, and their Blood flowed down the *Temple*-Stairs; and their Bodies were rowled down. *Ceſar*, ſeeing he could not reſtrain the Fury of the Souldiers, and that the Fire encreaſed, entred into the Sactuary with his chief Officers, and beheld all the holy Things there, and found its Magnificence and Riches far ſurpaſſing all Report which Strangers had given of it, and equal to that of the Jews themſelves. The Flame not having yet pierced into the inner Part of the *Temple*, nor conſumed the Houſes and Rooms about it, he deemed that as yet it might be preſerved; wherefore himſelf went, and intreated the Souldiers to extinguiſh the Fire, and commanded *Liberalis*, the Centurion of his Guard, to beat thoſe with a Truncheon that would not be obedient, and to drive them away. But their Fury, and the Hatred they bare againſt the Jews, rendred them deaf to *Ceſar*'s Commands, and regardleſs of Puniſhment; many were carried on with the hope of ſome Booty, thinking that all the Temple within was full of Money, becauſe they ſaw the Gates covered with Plates of Gold. Moreover, a certain Souldier, when *Ceſar* ſought to quench the Flame, fired the Poſts about the Doors: and preſently the Flame appearing within, *Ceſar* and the Captains departed out; and ſo every one ſtood looking upon it, and no Man ſought to extinguiſh it. Thus the *Temple* was burnt againſt *Titus* his Will. And although every Man will judge it a lamentable caſe, in ſuch a Building, ſurpaſſing all that ever was ſeen or heard of, both for Greatneſs, Workmanſhip, Coſtlineſs, and Plenty of all things; yet in this we may comfort our ſelves, that Providence had ſo determined. For neither living Creatures, nor Places, nor Buildings, can avoid their Deſtiny. One may alſo admire the exact and juſt Revolution of time, for it was now deſtroyed in the ſame Month, and on the ſame day that the *Babylonians* firſt deſtroyed it. And from that time that *Solomon* began the firſt *Temple*, unto the Deſtruction of the ſecond *Temple*, which happened the ſecond Year of *Veſpaſian*'s Reign, were a thouſand, a hundred and thirty Years, ſeven Months, and fifteen Days; and from the Building of the latter *Temple*, which *Haggai* cauſed to be built in the ſecond Year of the Reign of King *Cyrus*, unto the Deſtruction thereof, were ſix hundred thirty nine Years, and five and forty Days.

A Souldier, contrary to *Ceſar*'s Will, burned the *Temple*.

The burning of the *Temple*.

Great ſlaughter in the *Temple*.

Titus ſtriveth to ſave the inward *Temple*.

How many Years there were between the firſt building of the *Temple* under King *Solomon*, and the deſtruction under *Titus*.

CHAP. XI.

A horrible Slaughter continued in the Temple, of the Prieſts, the Treaſure-Houſe, and the Porch.

When the Temple was thus conſumed with Fire; whatſoever the Souldiers found there, they carried away, and put all to the Sword that were in it, which were an infinite number: they ſhewed pity neither to old Age nor Infants: but old, young, Prieſts and common People, all were ſlain without reſpect, and all ſorts of Perſons taſted the Calamity of War, whether they reſiſted, or intreated for Mercy. And now the Flame increaſing, grieved even thoſe that were yielding up the Ghoſt; and by reaſon of the heighth of the Hill, and the Building together, one would have thought the whole City had been on Fire. Then a moſt lamentable Cry was raiſed between the Roman Legions, and the Seditious now invironed with Fire and Sword, and the People that were taken in the higher part of the City, and had fled to the Romans, lamenting their Calamity. They of the City anſwered the Cries and Tears of thoſe in the Hill, and many whoſe Eyes Death by Famine had almoſt cloſed, took Strength a while to bewail the Temple which they now beheld on fire. The Country beyond *Jordan*, and the Mountains about, did eccho to their Lamentations: and yet the Calamities ſurpaſſed all expreſſion. For one would have judged the Hill whereon the Temple was ſituate, to have been burnt up by the Roots, it was ſo all over fire: yet the great quantity of Bloodſhed ſeem'd to contend with the Fire. Many that were ſlain, were covered with thoſe that ſlew them, and all the Ground was overſpread with dead Bodies; ſo that the Souldiers run upon the dead Bodies to purſue thoſe that fled. At laſt the Thieves having driven the Romans without the Temple, ran into the City; and the reſt of the People that were left, fled into the outward Porch. And many of the Prieſts uſed Spits of the Temple inſtead of Darts, and threw their Seats made of Lead, inſtead of Stones, againſt the Romans; at laſt nothing at all prevailing, and the Fire falling upon them, they got to the Wall, which was eight Cubits broad, and there ſtayed a while. Yet two of the principal when they might either have fled to the Romans, and have been ſaved, or elſe have endured like Fortune with the reſt, caſt themſelves into the fire, and ſo were burnt with the Temple: One of them was named *Majerus*, the Son of *Belga*; the other *Joſeph*, the Son of *Daleus*.

The Cry and Howling of the murdered Jews.

The Temple filled with Fire and Blood.

Two Noblemen caſt themſelves into the Fire.

The Romans thought it in vain to ſpare the Buildings about the Temple, ſeeing the Temple was already conſumed, and ſo they ſet fire on them all, the Porches, Galleries, and Gates, two only excepted, one on the Eaſt-ſide, and the other on the South-ſide; both which afterward they razed to the ground. They alſo put Fire to the Treaſury, which was full of an incredible quantity of Riches, as well in Money as in rich Clothing, and other things of great price, and indeed all the Jews Treaſure; for the richeſt of the City had brought all their Wealth thither. There came into the Porch that was left ſtanding, many Men, Women and Children, to the number of ſix thouſand: And before *Ceſar* and the Captains determined any thing what ſhould be done with them, the furious Souldiers fired the Porch wherein they were, and ſo they all periſhed in the Flames, ſave a few, who leaping down to avoid the Fire, were ſlain in the fall; ſo that not one eſcaped of all that multitude. A certain falſe Prophet was cauſe of their Deaths, who the ſame day preached in the City, and commanded them to go into the Temple, where he aſſured them they ſhould that Day receive the Effects of Succour from God; for many falſe Prophets were then ſuborned by the Tyrants, to perſwade them to expect God's Help, thereby to hinder them from flying to the Romans, and to cauſe the Souldiers to fight more valiantly to defend their City. Men eaſily believe, and are credulous in Adverſity; ſo that if any deceitful Perſon promiſe Deliverance out of Calamity, he that ſuffereth Miſery becomes full of Hope thereupon.

Six thouſand in the Porch conſumed by Fire.

Falſe Prophets ſuborned by the Seditious.

CHAP.

A

CHAP. XII.

Of the ſtrange Signs and Tokens that appeared before the Deſtruction of Jeruſalem.

The Year of the World, 4034; after Chriſt's Nativity, 72.

THeſe miſerable People were thus eaſily perſwaded by Impoſtors, who abuſed the Name of God; yet would they not believe, nor give any ear or regard unto certain Tokens and Signs of the Ruine of their City; but as it were, blinded, neither having Eyes nor Souls, they counterfeited themſelves not to ſee what God foreſhewed them. B One while there was a Comet in form of a fiery Sword, which for a Year together hung over the City. Another time, before the firſt Revolt and War, the People being gathered together to the Feaſt of Unleavened Bread, (which was the eighth Day of *April*) at the ninth hour of the Night, there was ſo much Light about the Altar and Temple, as though it had been bright day; and it remained half an hour: This the ignorant People interpreted as a good Sign; but they that were skilful in Holy Scripture, preſently judged what would enſue before it came to paſs. At the ſame Feſtival, a Cow led to be ſacrificed at the Altar, brought forth a Lamb in the midſt of the Temple; and the Inner Gate of the Temple, on the Eaſt-ſide, being of Maſſy Braſs, and which at night had always at leaſt twenty Men to ſhut it, and was bound with Locks of Iron, and barred C with Bars, the Ends whereof went into Mortice Holes in the Stones on either ſide the Door, (the foreſaid Stones being on each ſide one whole Stone) was ſeen at the firſt hour of the Night to open of its own accord: which being preſently related to the Magiſtrate by the Keepers of the Temple, he himſelf came thither, and could ſcarcely ſhut it. This alſo to the ignorant ſeemed a good Sign, as if God opened to them the Gate of his Bleſſings; but the wiſer ſort judged, that the Defence of the Temple would fail of its own accord, and that the opening of the Gate foreteld, that it ſhould be given to the Enemies, and that this Sign ſignified Deſolation. A little while after the Feaſt-days, on the one and twentieth day of *May*, there was ſeen a Viſion beyond all belief; and perhaps that which I am to recount might ſeem a Fable, if ſome were not now alive that beheld it, D and if that Calamity worthy to be ſo foretold, had not enſued. Before the Sun-riſe, was ſeen in the Air all over the Country, Chariots full of armed Men in Battel array, paſſing along in the Clouds, and begirting the City. And upon the Feaſt-day, called *Pentecoſt*, at Night, the Prieſts going into the Inner Temple to offer their wonted Sacrifice, at firſt, felt the Place to move and tremble, and afterward they heard a Voice which ſaid, *Let us depart hence*. And that which was moſt wonderful of all, one *Jeſus* the Son of *Ananus*, an ordinary Peſant, four Years before the War began, when the City flouriſhed in Peace and Riches, coming to the Celebration of the Feaſts of Tabernacles, in the Temple at *Jeruſalem*, ſuddenly began to cry out thus, *A Voice from the Eaſt; a Voice from the Weſt; a Voice from the four Winds; a Voice againſt* Jeruſalem *and the* Temple; *a Voice againſt* E *Men and Women newly married; a Voice againſt all this People*: And thus crying night and day, he went about all the Streets of the City. Some of the beſt Quality not able to ſuffer Words of ſo ill preſage, cauſed him to be taken and ſeverely ſcourged; which he endured without ſpeaking the leaſt word to defend himſelf, or to complain of ſo hard Treatment; but he continued repeating the ſame Words. The Magiſtrates then thinking, (as indeed it was) that the Man ſpake thus through ſome Divine Motion, led him to *Albinus*, General of the Romans, where being beaten till his Bones appeared, he never entreated nor wept, but as well as he could, with a mournful Voice, he cried, *Wo, wo to* Jeruſalem. *Albinus* asked him what he was, and whence, and wherefore he ſaid ſo; but he made him no anſwer. Yet he ceaſed not to bewail the Miſery of *Jeruſalem*, till F *Albinus* thinking him to be out of his Wits, ſuffered him to depart. After which, till the time of War, this Man was never ſeen to ſpeak to any one; but ſtill without ceaſing he cried, *Wo, wo to* Jeruſalem. Neither did he ever curſe any one, though every day ſome one or other did beat him; nor did he ever thank any one that offered him Meat. All that he ſpoke to any Man was this heavy Prophecy. He went crying, as is ſaid, chiefly upon Holy-days; doing ſo continually for the ſpace of ſeven Years and five Months; and his Voice never waxed hoarſe nor weary, till in the time of the Siege, beholding what he foretold them, he ceaſed; and then once again upon the Walls, going about the City, with a loud Voice he cried, *Wo, wo to the City, Temple, and People*: and laſtly, he ſaid, *Wo alſo to my ſelf.* Which Words were no ſooner uttered, but a Stone ſhot out of an G Engine ſmote him, and ſo he yielded up the Ghoſt, lamenting them all.

The Blindneſs of the People. The firſt Prodigy. A Comet like unto a Sword.

The ſecond Prodigy was that a bright Light ſhined about the Altar and Temple by Night.

The third prodigy was a Cow that brought forth a Lamb in the midſt of the Temple.

The fourth, the Brazen Gate of the Temple opened it ſelf.

The fifth, armed Chariots, and Men ſeen in the Air.

The ſixth, a Voice in the inward Temple.

The ſeventh, *Jeſus* a Countryman's Cry and Death.

Jeſus for ſeven Years and five Months cried about the City.

A Stone from an Engine killeth *Jeſus*.

The Year of the World, 4034; after Chriſt's Nativity, 72.

The Jews interpreting the Signs to their own good liking, are their Country's ruine, and the cauſe of their own Calamity.

If any one diligently conſider all theſe things, he will find that God hath a care of H
Mankind, and doth foreſhew betime what is moſt expedient for them, and that they
through their own Madneſs, voluntarily periſh in their Wickedneſs. For the Jews, when
the Caſtle *Antonia* was taken, made the Temple four-ſquare: notwithſtanding that it
was written in the Holy Scripture, that the City and Temple ſhould be taken, when the
Temple was made four-ſquare. But that which chiefly incited them to this War, was
a doubtful Prophecy likewiſe found in the Holy Scriptures: That at the ſame time one
in their Dominions ſhould be Monarch of the whole World; and many wiſe Men
were deceived in their Interpretation, make account that he ſhould be one of their
own Nation; but indeed thereby was foretold *Veſpaſian*'s Empire. But Men cannot
prevent Deſtiny, though they foreſee it. Thus the Jews interpreted ſome of the Signs I
as they pleaſed, and at others they laughed, till by the ruine of their Country, and
their own woful Overthrow, their Error was diſcovered to them.

CHAP. XIII.

How Titus *was made Emperor, and of the Death of the Prieſts.*

Gold was ſold for half price.

The Craft of a Boy.

The Prieſts crave Pardon, but *Titus* commands them to be led to Execution.

The Seditious ſummon *Titus* to a Parley.

Titus's Oration to the Jews by an Interpreter.

The Romans's Humanity incited the Jews againſt them.

AFter the Seditious were fled into the City, whilſt all the Temple and Places thereabout K
were ſtill on fire, the Romans placing their Engines over againſt the Eaſt-Gate
of the Temple, and there offering Sacrifice to God, with great Shouts they declared
Titus Emperor. The Romans got much Spoil and Booty, ſo that they ſold Gold in
Syria for half the value. And among thoſe Prieſts that kept on the Wall, a Child being
thirſty, deſired Drink of the Roman Watch-men, ſaying, that he was thirſty. They pitying
both his Years and his Need, gave him their Hands that he ſhould have no harm,
and then he came down and drunk, and filled a Bottle which he brought with him:
and when he had done, he run up again to his Fellows, and none of the Watch-men were
able to overtake him; and they could only upbraid him with Falſhood. But he anſwered, L
*That he had done nothing but that which he and they intended: for they did not give him their
Hands to ſecure him to remain with them, but only to come down and take Water*, which he had
done. The Roman Watchmen greatly admired the Subtilty of one that was but a Child.
The fifth Day, the Prieſts being almoſt famiſhed, came down, and the Watchmen carried
them to *Titus*, whom they beſought to grant them their Lives. But he anſwered
them, *That the time of Pardon was paſt, ſeeing that was deſtroyed, for the ſake of which he
might have pardoned them, and that it was meet that the Prieſts ſhould periſh with the Temple:*
and ſo he commanded them to be put to Death. Then the Tyrants with their Followers
being on every ſide beſet by the Romans, and having no way to flee, they being
thus beleaguered round, requeſted to ſpeak with *Titus*; who out of his natural Gentleneſs,
yielded to their Requeſt, his Friends alſo perſwading him thereto, that at leaſt he M
might ſave the City (judging indeed that now the Seditious had altered their Minds)
and ſo he went to the Weſt part of the Inner Temple: for there was a Gate built above a
Gallery, and a Bridge that joined the Temple and City together, which was then between
Titus and the Tyrants. Many Souldiers on both Parts flocked about their Generals;
the Jews about *Simon* and *John*, hoping for Pardon: the Romans about *Titus*, deſirous
to hear what he would ſay unto them: and *Titus* having commanded his Souldiers
to be quiet, and to forbear ſhooting of Arrows, ſpoke to them firſt (in token of his Victory)
by an Interpreter to this effect: *Are you not wearied* (ſaid he) *with the Calamities ſuffered
by your Country? You without conſidering our Power, and your own Weakneſs, have
with raſh Fury deſtroyed your People, City, and Temple: Your ſelves alſo have juſtly deſerved* N
to periſh, who ſince Pompey *firſt conquered you, have never ceaſed to be ſeditious, and at laſt,
have openly declared War againſt the Romans. Did you truſt to your Multitude? You have ſeen
that a ſmall Parcel of the Roman Army hath ſufficiently reſiſted you. Or did you expect foreign
Aid? What Nation is not under our Dominion? And who would rather make choice of the
Jews than of the Romans? Did you truſt in your Strength of Body? Why you know the Germans
ſerve us. Or in the Strength of your Walls? What Wall, or what greater hinderance
than the Ocean, wherewith the Britains invironed, have yielded to the Roman Forces? Or
to your Courage and Politick Counſel of your Captains? You have already heard that the Carthaginians
have been by us ſurprized. It was therefore the Romans Humanity that incited you
againſt themſelves, who firſt of all permitted you to poſſeſs your Country, and gave you Kings* O
of your own Nation: and after all this we kept your Laws inviolate, and ſuffer'd you to live

The Year of the World, 4034; *after Chriſt's Nativity,* 72.

A *as your ſelves deſired, not only in your own Country, but alſo amongſt other Nations; and which is the greateſt of all, our benefits beſtowed upon you, we permitted you to gather Contributions and Gifts to the maintenance of your Temple and Sacrifices to God; of all which, we neither forbad any to be brought unto you, nor hindred any that would offer to your Temple, but ſuffered you our Enemies to be made richer than our ſelves; ſo that you have uſed our own Money againſt us. Having received ſo many benefits at our hands, you have now diſgorged your ſelves upon us, and like ſpiteful Serpents, ſpit your poyſon upon them that made much of you. Let us omit that by* Nero*'s negligence you became forgetful of your duty, and like ſome Member in the Body broken or ſhrunk, you being ſtill tumultuous, at laſt were taken in a greater offence, and were encouraged with immoderate deſires to hope for unlawful liberty. My* B *Father came into your Country, not to puniſh you for your Revolt againſt* Ceſtius, *but by good counſel and gentleneſs to reduce you to good order. And whereas if he had come to deſtroy your Nation, he ought firſt to have cut down the very Root, to have come to this City and deſtroyed it with the Inhabitants: He rather choſe firſt to enter* Galilee, *and the places adjoyning, that in the mean time you might repent you, and conſider of your Eſtate. But this his mercy towards you was held for cowardlineſs and weakneſs in him, and by our long-ſuffering you were emboldned againſt us: And when* Nero *was dead, you did as treacherous ſubjects are wont to do, and took occaſion by our civil diſſention to revolt from us: And whilſt my Father and I were gone into* Ægypt, *you prepared your ſelves for a War againſt us: neither were you aſhamed to oppoſe us, when my Father was declared Emperour, whom notwithſtanding you had* C *found moſt gentle Captains unto you. At laſt, when the Empire fell to us, and all things being now quieted, all Nations with gifts and preſents came to congratulate us, behold again, the Jews ſhewed themſelves our Enemies, and you ſent an Embaſſador beyond* Euphrates, *only to get aid to your Rebellion: You wall'd and fortified your Towns anew, and falling into factions among your ſelves, at laſt you came to a Civil War: All which none but the moſt vile people in the World would have committed. Wherefore being commanded by my Father, who was now urged thereunto, I came againſt this City with a heavy Charge; yet did I rejoyce when I heard that the People deſired Peace. Before I exerciſed Hoſtility againſt you, I exhorted you to Peace: After the War was begun, I deſiſted a while from uſing ſeverity; I ſpared all thoſe that of their own accord fled to me, and kept my Promiſe to them, pitying thoſe that* D *were Captives. I puniſhed only thoſe that drew you into this War; and till forced ſo to do, I ſet not the Rams againſt your Walls; but always reſtrained my Souldiers ſo much deſirous of your Blood. As often as I overcame you, ſo often did I exhort you to Peace, as though I had been vanquiſhed. Again, when I approached the Temple, I (willingly omitted the Law of Arms) requeſted you to ſpare both it and the holy things; offering you leave to depart, and promiſing you ſafety, or licenſing you to fight another time in another place, if ſo you thought good. All theſe my Offers you refuſed, and with your own Hands fired your Temple. And now you wicked wretches dare to preſent your ſelves before me in Arms. What thing can you now preſerve ſo excellent, as that which is already periſhed? What pardon can you expect, ſeeing your Temple is deſtroyed? Nay even now you ſtand Armed, not ſo much as* E *counterfeiting ſubmiſſion at the laſt caſt. O wretches, with what hope? Is not your People dead? Is not your Temple deſtroyed, and your City now in my Hands, yea, and your lives too? And can you imagine after this to end them by an honourable Death? I will not ſtrive with your obſtinacy: Yet if you will caſt down your weapons and yield to my diſcretion, I will ſpare your Lives; and I ſhall reſerve the reſt to my ſelf to uſe as a good Maſter, who puniſhes not but with regret even the moſt unpardonable Crimes.*

Titus grants the Jews life, on condition they ſhould lay aſide their weapons, and ſubmit themſelves.

To this they anſwered, *That they could not yield themſelves to him, though he gave them his word, having vowed the contrary, but they requeſted Licence to depart with their Wives and Children into the Deſart, and leave the City to the Romans.* Titus was greatly enraged, that they being in a manner already his Captives, ſhould impoſe upon him Con- F ditions, as though they were Victors; and he commanded a Herald to tell them that henceforth they ſhould not flie to him, nor hope that he would receive them; that he would pardon none; and that they might employ all their force to Fight and ſave themſelves as they could, for he would now in all things uſe the Law of Arms: And ſo he permitted the Souldiers to ſack the City and ſet it on fire. The ſame day they did nothing, but the next day following they fired the Council-Houſe, the Palace *Acra*, and *Ophia*, the place of Juſtice, and the fire came to Queen *Helen*'s Palace, which was ſituate in the midſt of *Acra*: Alſo the Houſes and Streets of the City full of dead Bodies were ſet on fire. The ſame day, the Sons and Brethren of King *Izates*, and with them many Perſons of quality aſſembled together, and ſupplicated *Ceſar* to pardon them: G and he, though incenſed againſt them all, yet not changing his manner, received them to mercy, and put them all in Priſon, and afterward carried that King's Sons and Kinſmen to *Rome*, there to remain as Hoſtages.

The Souldiers ſet the City on fire.

Ceſar conſtant in his reſolution.

The Year of the World, 4034; after Chriſt's Nativity, 72.

CHAP. XIV.

The Seditious get into the Palace, pillage it, and kill there 8400 of the People, who had fled thither for Refuge.

The Seditious reſorting to the King's Houſe take away the treaſure.

The puniſhment of a Roman Souldier taken by the Jews.

The Jews are arrogant in the midſt of their calamity.

The Jews refuſe to ſubmit themſelves to the Romans, yet are they unable to wage War with them.

THE Seditious went to the King's Palace, where many had left their wealth, becauſe it was a ſtrong place: And driving the Romans from thence, they ſlew all the people there aſſembled, amounting to the number of 8400, and carried away all the Money; and they took there two Roman Souldiers alive, one a Horſeman, and the other a Footman; and they ſlew the Footman and drew him all along the City, as it were in the Body of that one, revenging themſelves upon all the Romans. But the Horſeman affirming that he had ſomething to ſay to them, which would greatly profit them, and ſave their lives, he was carried to *Simon*; and not having there any thing to ſay, *Simon* delivered him to one of his Captains called *Ardala*, to be ſlain; and he brought him where the Romans might behold him, with his hands bound behind him, and a veil before his eyes, meaning there to behead him: But he, whilſt the Jew drew out his Sword, eſcaped to the Romans. *Titus* would not put him to death, becauſe he had eſcaped from the Enemies: Yet deeming him unworthy to be a Roman Souldier, who ſuffered himſelf to be taken alive, he took from him his Arms, and diſcharged him from bearing them any more, which to a man of Courage was worſe than Death. The next day, the Romans putting the Seditious to flight that were in the lower City, fired all as far as *Siloa*, rejoycing that the Town was deſtroyed: Yet they got no booties, becauſe the Seditious had already robbed and ſpoiled all, and carried it into the higher City. For they nothing repented them of their wickedneſs, but were as arrogant as though they had been in proſperity: So that with joy they beheld the City on fire, and ſaid, *That they deſired death, for that the People being ſlain, the Temple deſtroyed, the City on fire, they ſhould leave nothing to their Enemies.* Yet *Joſeph* in this extremity laboured to ſave the Reliques of the City, much inveighing againſt their cruelty, and earneſtly exhorting them to ſave themſelves: But he nothing profited by all this, being only derided for his labour: For neither would they yield to the Romans for their Oaths ſake, nor were they able to fight with the Romans, being now as it were beſieged round by them; yet their accuſtomed Murthers encouraged them to more.

The Tyrants uttermoſt hope was in their Vaults.

Rapine and ſlaughter in the Vaults.

Thus diſperſed all over the City, they lurked in the Ruines, lying in wait for thoſe that ſought to flee to the Romans; many of them were taken and ſlain; for Famine had ſo weakned them that they could not flie: And any death was more elegible than Famine. So that many fled to the Romans, having no promiſe, nor hope to be ſpared by them; and feared not to expoſe themſelves to the Fury of the Seditious, who never ceaſed from Murther. And now there was no place in the whole City void, but was fill'd with dead Bodies, who either periſhed by Famine or Cruelty. But the Tyrants and factious Thieves placed their laſt refuge in the Vaults, where they hoped, whatſoever hapned, to hide themſelves that they could not be found, and ſo, after the City was deſtroyed, to eſcape; which was only their vain fancy: For they could neither be hid from God, nor the Romans: Yet at that time they truſted in thoſe Caves, from whence they fired the City more than the Romans, and cruelly murdered thoſe, that having eſcaped the flames, fled into ſecret places, and ſpoiled them: Alſo if in any place they found any Meat, though all bloody, yet they took it and eat it; and now they fell to fight one with another about the ſpoil they got. And I doubt not, but if they had not been prevented by the deſtruction of the City, their cruelty would have been ſuch, that they would have eaten the bodies of dead men.

The Year of the World, 4034; after Christ's Nativity, 72.

A

CHAP. XV.

How the higher part of the City was aſſaulted: and how ſome of the Jews *fled unto* Titus.

T*itus* perceiving that the higher part of the City could not be won without Mounts, being ſituate in a Soil, round about which were high and deep Precipices, on the twentieth day of *Auguſt* he ſet all his Souldiers on work: and the carrying of Wood for that purpoſe was very painful, all Trees within 100 Furlongs off the City being B already cut down, and uſed in the former work, as is before-ſaid. So the four Legions raiſed a Mount on the Weſt-ſide of the City; and the Auxiliaries made a Mount againſt the Porch, Bridge and Tower, which *Simon*, during his War with *John*, had built. About this time the Captains of the *Idumæans* aſſembling together, deliberated to yield themſelves, and ſent five of their Company to *Titus*, beſeeching him to receive them to Mercy: and he hoping that the Tyrant would yield after them, who were the greateſt part of his Army, with much difficulty granted them Life, and ſo ſent them back to their fellows. But *Simon* having notice of their deſign, preſently ſlew thoſe five that were ſent to *Titus*; and taking the Captains (the chief of whom was *James* the Son of *Soſa*) he put them in Priſon, and carefully watcht the *Idumæans*, who now having no C chief Commanders, knew not what to do. But the Guard could not hinder them from fleeing; for although many of them were killed, yet divers fled and eſcaped, and were all received by the *Romans*; *Titus*'s Courteſie being ſuch, that he remembred not his former Orders to the contrary. And now the Souldiers abſtained from Murthers, and minded only the getting of Wealth; the common People they ſold with their Wives and Children for a ſmall price; many being expoſed to ſale, and few coming to buy them. *Titus* having publiſhed that none ſhould fly unto him without their Families, yet now received thoſe alſo that came alone, appointing ſome to enquire who had deſerved puniſhment, and to inflict it on them. So an infinite number was ſold; and more than 4000 of the People were ſaved, whom the Emperor diſmiſſed, and permit- D ted to go whither they pleaſed.

The *Idumæans* conſult in their aſſembly about their ſubmiſſion.

Forty thouſand of the people ſaved.

At the ſame time a certain Prieſt, *Jeſus* the Son of *Thebathus*, was promiſed pardon on condition he would deliver certain holy things belonging to the Temple: and ſo he came and brought out of a Wall two Candleſticks, like to thoſe that were in the Temple, Tables, Goblets, Cups, all made of ſolid and maſſie Gold: alſo the Veil and the Ornaments of the Prieſt, ſome precious Stones, and many Veſſels made for Sacrifice. Moreover, the Keeper of the Holy Treaſure, called *Phinebas*, brought forth the Garments, and all things that belonged to the Prieſts, and much Purple and Scarlet, which were laid up in ſtore, to make Tapeſtry or Hangings, among which alſo was ſome Cinamon, Caſſia, and many other odoriferous things, whereof were compounded ſweet Odours to be of- E fered to God. He alſo delivered him much Wealth of other Mens, and much ſacred Treaſure: for which although he was taken by force, yet he was pardoned, as thoſe were that fled to *Ceſar*.

Jeſus a Prieſt the Son of *Thebathus*.

Phinebas, the Treaſurer of the Temple, taken.

CHAP. XVI.

How the reſt of the City was taken.

F

THE ſeventh day of *September* the Mounts being finiſhed, which was the Eighteenth day after they were begun, the *Romans* planted their Rams and Engines for Battery, whereupon ſome of the Seditious, deſpairing to keep the City, left the Walls, and fled to the Mountain *Acra*; others hid themſelves in Vaults; but the moſt reſolute endeavoured to hinder the *Romans* from placing the Rams againſt the Walls. The *Romans*, beſides that they were more in number, had their Courage encraſed by Victory. But on the contrary, the *Jews* being now all diſ-heartned and ſorrowful, ſo ſoon as any part of the Wall was broken down or ſhaken by the force of the Rams ſtraightways fled; and the Tyrants were ſurprized with greater fear than needed. For even before ſuch time G as the Enemies had entered the Wall, they ſtood in doubt whether to flee or no: and they who a little before were ſo proud and arrogant, now trembled and quaked, ſo that it was

Some of the ſeditious kept in *Acra*, the reſt in the vaults of the City.

The fear and amazement of the ſeditions.

The Tyrants enfeeble themſelves, and of their own accord forſake the Towers from whence by no means but famine they might be driven.

The *Romans* enter the town and obtain the Victory.

The houſes and families of beſt reckoning are left full of dead bodies.

pitiful to ſee ſuch a change in them, though they were wicked perſons. But in order to ſave themſelves, they endeavoured to aſſail the Wall that *Titus* had built to compaſs the whole City withal: but ſeeing themſelves forſaken of all thoſe that were wont to be truſty to them, every one fled whither neceſſity drove him. In the mean time news was brought that all the Weſt-wall of the City was beaten down; others affirmed that the *Romans* had entred, and that they had ſeen the Enemy in the Towers, fear troubling their Judgment, and making them think they ſaw things which were not, whereupon they bewailed their misfortune; and as though they had been lame, they ſtood ſtill and ſought not to fly. From whence one may plainly perceive God's juſtice towards the impious, and the *Romans* Fortune; for the Tyrants deprived themſelves of their ſtrong holds, and voluntarily departed out of their Towers, wherein they could never have been taken but by Famine: and the *Romans* having ſo much laboured at the lower Walls, now by Fortune took theſe, which their Engines could never have ſhaken; for there were three inexpugnable Towers that could not be battered with the Engines, whereof before we have made mention. So the Tyrants having forſaken theſe, or rather being by God's will driven from thence, they fled towards the Valley of *Siloa*, where after the fear was paſt, they again took heart, and attacked the new Wall that was in that place, yet not uſing ſuch courage and vigour as need required, they were beaten off by the Guards that defended it, their ſtrength now failing, and being wearied with labour, fear, famine and calamity. Some were driven one way, and ſome another, and they were forced to hide themſelves in Vaults and Sinks. The *Romans* having obtained thoſe Towers, placed their Colours upon them, and clapping their hands and ſhouting for joy, they cried *Victory*, finding the end of the War nothing ſo terrible as the beginning. Yet they did not believe that this was the end, becauſe they got the Wall without any blood-ſhed; but they admired that no man offered to reſiſt them. Whereupon iſſuing into every Street, they ſlew whomſoever they found without any reſpect, and fired Houſes, and kill'd all the people that had fled into them; and where they entered to get prey, they found whole Families dead, and houſes full of Carcaſes conſumed by Famine. Thus terrified with the heavy ſight, they departed, not taking any thing away; yet for all that they pitied not thoſe that were left alive, but ſlew whomſoever they met, whereby they filled the narrow ſtreets ſo full of dead bodies, that none could paſs that way for them: all the whole City flowed with blood; ſo that many places ſet on fire, were quenched with the blood of thoſe that were ſlain. At evening they ceaſed from killing, but all night long the fire encreaſed: and ſo in the morning, which was the eighth of *September*, all was ſet on fire; the City in the time of the Siege having endured more miſery and calamity, than ever it received joy and happineſs from the time of the firſt foundation, notwithſtanding that the ſame had been ſo great, that all Cities might juſtly envy it; and it no wiſe deſerved to be ſo oppreſſed with ſuch miſery, ſave only for that it foſtered and bred ſuch impious perſons as wrought the overthrow thereof.

Theſe munitions of the City and defence of the Tower which the Tyrants abandoned, for fear, impregnable. Fortune's monument. The old and weak *Jews* are ſlain, and the ſtrong and luſty reſerved.

Titus entering into the City amongſt the reſt, admired the ſtrong holds thereof, and the rocky Towers, of which the Tyrants like mad-men deprived themſelves; and ſeeing the height, firmneſs, bigneſs, and the joining of the Stones together, and their breadth, and heighth, he ſaid, *Surely God hath aſſiſted us in this War, and he it was that drove the* Jews *from theſe Fortreſſes. For what could mens Hands and Engines prevail againſt them?* And having ſpoke much to this effect to his Friends, he ſet thoſe at liberty whom the Tyrants had left priſoners in the Towers: and when he deſtroyed the reſt of the City and Walls, he left thoſe Towers ſtanding, as a Monument of his good fortune and victory, by which he had gained them, though inexpugnable. The Souldiers now being weary with killing the miſerable *Jews*, and yet a great multitude remaining alive, *Titus* commanded that only the armed *Jews*, and thoſe that reſiſted ſhould be ſlain, but the reſt left alive. But the Souldiers alſo killed old and weak Perſons; all the able and luſty men they carried into the Temple, and ſhut them there in the place appointed for the women. *Ceſar* left one *Fronto* a Libertine, and his friend to keep them, giving him alſo charge to make enquiry who had deſerved puniſhment. *Fronto* ſlew all the Thieves and Seditious, who accuſed one another; and reſerved certain men of large ſtature and beautiful for the Triumph: And all the reſt that were above ſeventeen years old, he ſent bound into *Ægypt*, to be imployed in certain works there, as digging, delving, manuring the Fields, and other publick buſineſſes.

Titus diſtributeth the *Jews*.

Titus alſo ſent many of them into divers Provinces, to ſerve in the Theatres for the fights with Beaſts or Sword-players; and thoſe that were under ſeventeen years of age were ſold. And during the time that *Fronto* kept them, ten thouſand died for hunger; partly, A partly, for that their Keepers hating them, would not give them meat; partly, for that ſome refuſed meat when it was offered them. For there was now great ſcarcity of Corn, by reaſon of the great multitude of People.

The Year of the World, 4034; after Chriſt's Nativity, 72.

CHAP. XVII.

Of the number of the Captives, and thoſe that were ſlain.

The number of the Captives and ſuch as died during the ſiege of the City.

B THE number of all the Captives that were taken during the whole time of the War, was 97000; and the number of all that died and were ſlain during the Siege, was 110000, moſt of them *Jews* by Nation, but not natives of *Judea*. For being aſſembled together from all parts to the Feaſt of unleavened Bread, on a ſudden they were involved in the War; and firſt of all a Plague fell among them by reaſon of the ſtraitneſs of the place, and immediately after, Famine, worſe than it. That the City was capable of ſo many Men, it is evident; for *Ceſtius* deſirous to ſignifie the flouriſhing eſtate, and ſtrength of *Jeruſalem* to *Nero*, who contemned our Nation, requeſted the High-Prieſts, that if poſſible they could, they ſhould number all the People in their City: and upon the Feaſt of *Eaſter*, when they killed Offerings from the ninth hour of C the day until the eleventh (and to eat a Lamb not fewer than ten perſons were aſſembled; for it is not lawful to feaſt alone, yea, many times twenty are in a Company) they numbred two hundred fifty ſix thouſand five hundred Oblations, or Lambs to be killed; ſo that if we reckon to every Lamb ten men, the number amounts to two Millions ſeven hundred thouſand Men, all purified, whole and ſound: for it was not lawful for any that were Lepers, or had a flux of ſeed, nor for Women that had the monthly Terms, to eat of that Sacrifice; nor yet for any Stranger that came thither for Religion's ſake.

So this great multitude was aſſembled together from other places, and was there by the Providence of God ſhut up as it were in a Priſon. And the City being filled with men D of War, was beſieged; ſo that the number of thoſe that were ſlain ſurpaſſed all that ever periſhed, either by any Plague ſent from God, or by the means of men; they were partly openly ſlain, partly taken by the *Romans*: who ſearching the Vaults, and opening the Sepulchres, ſpared none they met with. There alſo were found more than two thouſand, whereof ſome ſlew themſelves with their own hands, others were kill'd by others, the reſt periſhed by Famine. The ſtink of dead bodies was ſo great, that many minding to ſearch the foreſaid places, and being entred into them, were forced to retire: yet others for lucre ſake treading on the dead Carcaſes, ſearched the dead Bodies, if they could find any thing; for great Riches were hid in the Vaults; and covetouſneſs omitted no way to gain.

The *Romans* ſearching the Graves and Vaults, find much treaſure.

E Moreover many were taken out from thence, whom the Tyrants, who even in their extremity ceaſed not to tyrannize, kept Priſoners: yet God plagued them both according to their deſerts: for *John* being almoſt famiſhed with his Brethren in a Vault, beſought the *Romans* to ſave his Life. And *Simon*, having long ſtriven with neceſſity, as we ſhall hereafter relate, at laſt yielded himſelf, and was kept for the Triumph; but *John* was condemned to perpetual priſon. The *Romans* beat down the Walls, and fired the remaining parts of the City.

John and *Simon* apprehended in the Vaults.

F

CHAP.

The Year of the World, 4034; after Christ's Nativity, 72.

CHAP. XVIII. H

A brief Hiſtory of the City of Jeruſalem.

Jeruſalem being five times ſpoiled, was at that time once more ſack'd.

THus was *Jeruſalem* taken in the ſecond year of *Veſpaſian*'s Reign on the eighth day of *September*. It had been formerly five times taken, and was now finally deſtroyed. Firſt, *Aſocheus* King of *Ægypt*; after him, *Antiochus*; then *Pompey*; and after them, *Herod* with *Soſius* took the City, and yet deſtroyed it not: But before them *Nabuchodonoſor* King of *Babylon* deſtroyed it, when he had enjoyed the ſame, a thouſand I three hundred and threeſcore years, eight months and ſix days after it was firſt built. He that firſt built it, was one of the Princes of the *Canaanites*, ſirnamed the *Juſt*, by reaſon of his Piety. He firſt conſecrated this City to God, by building a Temple to him, and changed the Name *Solyma*, into that of *Jeruſalem*: But *David* the King of the *Jews* having driven out the *Canaanites*, gave it to his own People to be inhabited: and after four hundred threeſcore and four years and three months, it was deſtroyed by the *Babylonians*. From King *David*, who was the firſt *Jew* that reigned there, till the time that *Titus* deſtroyed it, were a thouſand one hundred ſeventy and nine years; and from the time that it was firſt erected, until it was by him deſtroyed, were two thouſand one hundred and ſeventy ſeven years: yet neither the Antiquity, nor Riches, K nor the Fame thereof, now ſpread all over the World, nor the Glory of Religion did any thing profit or hinder it from being deſtroyed. Such was the end of the Siege of *Jeruſalem*. When there was none left to kill, nor any thing remaining for the Souldiers to get to exerciſe their outrage againſt (for they would have ſpared nothing that they could ſpoil) *Ceſar* commanded them to deſtroy the City and Temple, leaving only ſtanding certain Towers, that were more beautiful and ſtrong than the reſt, to wit, *Phaſelus*, *Hippicos*, and *Mariamne*: and the Wall that was on the Weſt-ſide; meaning there to keep a Garriſon, and that they ſhould be Monuments of the Valour of the *Romans*, who had maſtered a City ſo well fortified as by theſe it appeared to have been. All the reſt of the City they ſo plained, that thoſe who had not ſeen it before could not L believe that it had ever been inhabited. This was the end of their madneſs, who were always given to Sedition in *Jeruſalem*, a moſt beautiful City and famous amongſt all Nations.

The *Romans* wholy ruinate both the City and the Temple.

CHAP. XIX.

How the Souldiers were rewarded. M

CEſar determined to leave the tenth Legion for a Garriſon in *Jeruſalem*, with ſome Troops of Horſe, and other Companies of Foot: and all Wars being now ended, he purpoſed to give ſolemn Praiſe to the whole Army for their valiant Acts, and to reward the moſt Courageous for their deſerts. Wherefore placing a great Tribunal in the midſt before the Camp, and ſtanding up in it with the chief Officers about him, from whence the whole Army might hear him, he gave them hearty thanks that of their good will towards him, they had patiently abode with him during thoſe Wars; praiſing them for their Loyalty during all the time, and that in many actions they had ſhewed themſelves valiant, and by their valour had enlarged the Dominions of their Country N: likewiſe that they had now given all Nations to underſtand, that neither the multitude of Enemies, nor ſtrong holds, nor greatneſs of Cities, nor the raſhneſs or barbarous cruelty of their Adverſaries could ever reſiſt the Forces of the *Romans*, or eſcape their hands; notwithſtanding that in many things fortune favoured them: adding, that it was glorious for them to have ended this War that had continued ſo long; which was all they hoped for at their coming; and eſpecially that his Father and himſelf, whom they had elected to be the *Roman* Emperors, were approved and embraced by all men, all ſtanding to their appointment, and acknowledging themſelves beholding to them that elected them. Moreover, that he admired them and loved them all, for that they had ſhewed themſelves valiant and courageous: and that he would now recompence thoſe with honours, O and due rewards, who had behaved themſelves moſt valiantly, moſt hazarded themſelves, and

Titus thanketh his Souldiers, for that they had continued their love towards him.

Titus promiſes recompence to his valiant Souldiers.

A and affected worthy deeds; and whoſoever had been forwarder than the reſt, ſhould
have reward according to his deſert; and that he would be more careful in honouring
thoſe that had been his Companions in that War, than in puniſhing their offences; then
preſently he willed them to whom it appertained, to nominate thoſe who had valiantly
behaved themſelves in this War, and had performed any worthy exploit: Which
being done, he called them by their names and praiſed them, in ſuch ſort as teſtifi'd
that he was no leſs affected with their Glory than with his own, he crowned them with
Crowns of Gold, and put Chains of Gold about their necks, and gave them Spears
pointed with Gold, and Silver Medals; he alſo diſtributed to every one of them Gold
and Silver money, rich Garments, and other things of value which were part of the
B booty; and thus having rewarded every one according to his merit, he deſcended
with great applauſe from the Tribunal: All the Army making vows for his proſperity,
and went to offer Sacrifices for the Victory. He cauſed a great multitude of Oxen to
be Sacrificed, and diſtributed the fleſh to his Army; and during three days he feaſted
all his principal Officers, after which he diſmiſs'd all the Troops to the places deſign'd
for them, appointing the tenth Legion to keep *Jeruſalem*, and not ſending it back to
Euphrates, where before it was. He alſo remov'd the twelfth Legion out of *Syria*,
remembring that under *Ceſtius* his Government they had fled from the Jews, being before
at *Raphanæas*; which he ſent into *Malta* that is ſituate by *Euphrates*, in the confines
of *Armenia* and *Cappadocia*; the other two he kept with himſelf, as ſufficient to
C guard him into *Ægypt*, which were the fifth and fifteenth Legions. And coming to
Cæſarea by the Sea-Coaſt, he there laid up all his ſpoils, and cauſed the Captives to be
kept, becauſe the Winter-Seaſon permitted him not to ſail into *Italy*.

The Year of the World, 4034; *after Christ's Nativity*, 72.

Titus's largeſs unto his Souldiers.

Titus's Sacrifice for his Victory.

The twelfth Legion, under *Ceſtius*'s leading, gave place to the *Jews*.

CHAP. XX.

How the Emperour Veſpaſian *went from* Alexandria *into* Italy *during the Siege of*
D Jeruſalem; *and* Titus *went to* Cæſarea Philippi, *where many captive Jews were*
ſlain in the Spectacles which he gave to the People.

WHilſt *Titus* was buſied in the Siege of *Jeruſalem*, *Veſpaſian* in a Merchant's Ship,
ſailed to *Rhodes*, and from thence departing in a Galley, he viſited all the Cities
by which he paſſed, being joyfully received of them all, and went from *Ionia* into
Greece, from thence to *Corcyra*, and into *Sclavonia*, and afterwards by Land. *Titus*
being returned from *Cæſarea* on the Sea-coſt, came to *Cæſarea Philippi*, and there
made a long abode, proclaiming all ſorts of Paſtimes; wherein many Captives periſhed,
ſome being caſt to wild Beaſts, others forced in great Companies to fight one
E againſt another. Being in this place, he underſtood that *Simon* the Son of *Giora*,
was taken. This *Simon* at ſuch time as *Jeruſalem* was beſieged was in the higher part
of the City, when the Roman Army entered the Walls, and begun to waſte it: And
with his moſt truſty Friends, and certain Maſons, having provided them all neceſſary
Tools, and Victuals that might ſuffice them all for many days, he went into a ſecret
Cave, unto the end thereof, and there he cauſed them to dig further, hoping ſo to
get out at ſome place where he might ſafely eſcape away. Yet this his hope had not
ſo good ſucceſs as he expected: For they had digged but a little way, before their
Victuals failed them: Notwithſtanding that they had made very great ſparing thereof.
Then *Simon* thinking to deceive the Romans, cloathed himſelf in white, and put on a
F purple Cloak about him, and ſo came out of the Earth in that place where the Temple
had formerly ſtood. They that did ſee him, were aſtoniſhed a while, and ſtirred
not, but let him alone: Yet at laſt they came to him, and demanded what he was;
but *Simon* would not tell them, willing them to call their Captain unto him, and preſently
ſome of the Souldiers ran to call him, and ſo he came: At that time *Terentius*
Rufus was Captain of the Souldiers. *Terentius* having learned the truth of all, kept him
bound, and related to *Ceſar* the manner of his taking; and thus *Simon* was by the
will of God delivered into his Enemies hands, who hated him above meaſure, and ſo
he was juſtly puniſhed, for having ſo cruelly tyrannized over his own Country-men,
not taken by their force, but yielding himſelf unto them, having cruelly butchered many
G under pretence of falſe Criminations, to wit, for having revolted to the Romans.

Veſpaſian's ſailing and journey.

Shews at *Cæſarea*.

Simon gets down into the Vault, and hopeth to eſcape from thence in ſafety.

Simon is taken by the Romans.

But Impiety cannot eſcape God's vengeance, neither is the Divine juſtice of ſo weak
force,

Sin cannot ſhun God's juſtice.

The Year of the World, 4034; *after Christ's Nativity*, 72.

A great multitude of the Seditious taken in Vaults.

In a Shew in *Cæſarea* two thouſand five hundred Jews die.

Titus celebrateth *Veſpaſian's* Birth-day.

force, but that it can at one time or other puniſh thoſe that violate it; and it many H times inflicteth grievous puniſhment upon men, when they think they have eſcaped all, and are not preſently puniſhed; which alſo *Simon* felt, after he fell into the Romans hands: His coming out of the Earth caus'd a great many more of the Seditious at that time to be taken in the Caves. When *Ceſar* was returned to *Cæſarea* by the Sea-Coaſt, *Simon* was preſented bound to him; and he commanded that he ſhould be reſerved for his Triumph, which he purpoſed to make at *Rome*. After making ſome abode in that place, he celebrated his brother *Domitian*'s birth-day with great Solemnity: And in this Solemnity he brought forth divers Jews, whoſe puniſhment he had of purpoſe deferred till this time; the number of all that periſhed there with fighting againſt Beaſts, and amongſt themſelves, and by fire, amounted to more than 2500 men. Yet the Romans thought I all theſe puniſhments too light and eaſie for them. After this *Titus* went to *Beritus*, which is a City in *Phœnicia*, (and a Colony of the Romans:) and here alſo he made ſome long abode, and celebrated the birth of the Emperour his Father, with far greater Solemnity than the former, as well in giving divers Shews to the people, as in great expence and Sumptuouſneſs, and cauſing many Captives to periſh, as before.

CHAP. XXI.

K

Of the Calamity of the Jews at Antioch.

The Nation of the Jews intermixed among the people of the World.

A number of Jews in *Antioch*.

A Jew called *Antiochus*, is the cauſe of their mighty miſery in *Antioch*.

Antiochus perfidious to his Citizens.

Antiochus forbiddeth to Sanctifie the ſeventh day.

AT the ſame time the Jews who liv'd at *Antioch* were in great miſery; for the whole City was incited againſt them, both for ſome new Crimes laid to their charge, and for certain offences before committed; which neceſſarily I muſt recount before I proceed. The Nation of the Jews was mixed amongſt almoſt all Nations of the World; and eſpecially amongſt the *Syrians*, by reaſon of their vicinity; and many of them were at *Antiochia*, becauſe it was a great City: And the Kings that ſucceeded *Antiochus* permitted them freely to inhabit there, and to injoy all the liberties of the City. For *Antiochus*, ſirnamed *Epiphanes*, deſtroyed *Jeruſalem* and ſacked the Temple; but L his Succeſſors reſtored all the Braſs veſſels that were taken from the Temple, to the Jews, to be uſed in their Synagogue at *Antioch*, and permitted them to have the ſame liberties in the City, that the Greeks enjoyed; and the other Kings alſo of latter times uſed them after the like ſort: So that their number greatly encreaſed, and they enlarged their Temple, and enriched it with ſundry offerings, and oftentimes gain'd ſome Pagans to be of their Religion; and ſo rendred them alſo a part of their Nation. Now about the time that the War broke out, and *Veſpaſian* arrived in *Syria*, the Jews begun to be generally hated of all men: And one of them named *Antiochus*, of conſiderable Parentage, whoſe Father was chief of all the Jews in *Antioch*, at ſuch time as the People of *Antioch* were aſſembled in the Theatre, came in amongſt them, and accuſed M his own Father, and the reſt of the Jews to have conſpired together to burn the City in the night time; and he nam'd ſome other Stranger-Jews to them, as Conſpirators with the reſt. The People hearing this, could not repreſs their rage, but preſently cauſed thoſe that were accuſed, to be burnt in the Theatre; and made great ſpeed to ſet upon all the Jews, hoping that by ſpeedy diſpatch they might preſerve their Country, which otherwiſe was like to periſh. *Antiochus*, to enrage them the more, offer'd to ſacrifice according to the cuſtom of the Pagans; thereby as it were aſſuring the *Antiochians*, that he hated the Jews and their Cuſtoms; moving them alſo to compel all the reſt of the Jews to do the like, and whoſoever refuſed ſo to do, were to be judged Traitors. The *Antiochians* followed his counſel: But few Jews would N obey; and they that denied to ſacrifice, were ſlain. Then *Antiochus* receiving a party of Souldiers from the Roman Governors, became moſt cruel againſt his Country-men, and would not permit them to keep holy the Seventh day; but in it obliged them to do all labour and buſineſs, that they were accuſtomed to do upon any other day, and he ſo urged them hereto, that within ſhort time the Seventh day was not only violated among them of *Antioch*, but alſo in other Places and Cities round about.

Another calamity at *Antioch*.

The Jews at *Antioch* having endured this Perſecution, fell into another as great calamity, whereof I intend to ſpeak. It hapned that the fourſquare Market and the publick Places, where all Writings and Regiſters were kept, as alſo the King's Houſe, were burnt: And the fire ſo encreaſed, that with much ado it was hindred O from firing the whole City. Of this fact *Antiochus* accuſed the Jews, thereby inciteing

A ting the *Antiochians* againſt them; and it was not hard for him to believe his Calumniations, although they had not hated them before, by reaſon of that which lately paſt: ſo that now, they almoſt perſwaded themſelves, that they had ſeen the Jews put Fire to the Houſes; and ſo in a great Rage all of them ſet upon thoſe that were accuſed. Wherefore *Collega* the Lieutenant Governour, had much ado to pacify the People, notwithſtanding that he requeſted them to permit him to inform *Ceſar* of all that was paſt. For *Veſpaſian* had already ſent *Ceſennius Portus* to be Governour of *Syria*, but he was not as yet arrived there. Then *Collega* making diligent Enquiry of the matter, found out the Truth; and not one of the Jews accuſed by *Antiochus*, was prov'd guilty: for certain impious People had done all this miſchief, being indebted; thinking that if they burnt B the Market-place, and the publick Writings, then their Debts could not be required at their hands. Nevertheleſs the Jews lived in great fear, and expected the event of theſe forged Accuſations.

The Year of the World, 4034; *after Chriſt's Nativity*, 72.

A ſort of wicked Men, by means they were indebted, burn the Market-place, and the publick Records.

CHAP. XXII.

How Veſpaſian *at his Return was received by the Romans.*

C AFter *Titus* had received Letters from his Father, that he was arrived in *Italy*, and that all the Cities where he came welcomed him very joyfully, and that eſpecially *Rome* had entertained him with great Pomp and Triumph, he was eaſed of the care he had before, and very joyful for his Father's Welfare and good Fortune. For all the People of *Italy* reverenc'd *Veſpaſian*, though abſent, as though he had been preſent with them, deſiring to ſee his Arrival, whoſe coming they ſo heartily wiſhed for. The Senate remembring what Calamities had befaln the City in the change of Princes, deſired to receive their Emperor honourably for his Old Age, and Martial Renown, whoſe Preſence alone would be to his Subjects advantage and ſafety. And the vulgar ſort alſo troubled before with Civil Wars, long expected his Arrival, aſſuring themſelves thereby to have an end of their Calamity, and to recover again their wonted Affluence. Eſpecially he was expected by the Souldiers, who knowing his Skill in Martial Affairs, by that which himſelf had already done, and finding their other Emperors ignorant and unskilful, much wiſhed his coming; in hope thereby to be delivered from the Diſgrace wherein they lived, and to be both honoured and preſerved from Danger. The Nobility ſeeing him ſo beloved of all Men, could no longer wait his coming, but went and met him at ſome diſtance from the City, and accompanied him; and no Man ſtayed his coming, but in whole Multitudes they went to meet him, they were ſo deſirous to ſee him: ſo that more went to meet him than ſtayed at home.

The City of *Rome* entertaineth *Veſpaſian* with all Willingneſs and Pomp.

The Romans iſſue out to meet with *Veſpaſian*.

When News was brought that he approached near the City, and how friendly and courteouſly he entertained all Men, the People with their Wives and Children ſtayed in the way he came, to ſalute him: and wherеſoever he came, with joyful Applauſes and Acclamations they ſhouted, calling him their *Conſerver* and *Benefactor*, and he who alone was worthy to be the Roman Emperor; and the whole City was as if it had been a Temple, all hung with Garlands, and full of ſweet Odors and Perfumes: and the Multitude of the People being ſuch, that he could ſcarcely get into the Palace; he offered Sacrifice to his Houſhold Gods for his ſafe Return; and all the People were feaſted by their Tribes, Kindred and Neighbours, and made Vows to their Gods, that *Veſpaſian* might long continue their Emperor, and his Son after him, and that the Empire might never depart from his Lineage. The City of *Rome* having thus received F *Veſpaſian*, it was ſoon after bleſſed with all Happineſs and Proſperity.

Veſpaſian celebrateth gratulatory Sacrifice for his ſafe arrival.

The Year of the World, 4034; after Chriſt's Nativity, 72.

CHAP. XXIII. H

The Exploits of Domitian *againſt the Germans and French.*

The Cauſes of the revolt of the Germans and French from the Romans.

SOme time before *Veſpaſian* went to *Alexandria*; and whilſt *Titus* beſieged the City of *Jeruſalem*, a great part of *Germany* was revolted, with whom the French that bordered upon them, were confederated, renouncing their Allegiance, in hope to free themſelves from the Yoke and Government of the Romans. The firſt Motive that cauſed the Germans to revolt, and to War againſt the Romans, was their Timerity and raſh Nature, prone to fight, having but very little hope of Succeſs, together with the hatred I of the Romans, who they knew alone could by force bring them into Subjection; and they were chiefly thereunto encouraged by the preſent opportunity. For ſeeing the Empire greatly afflicted with Civil Wars, by reaſon of the often changing of Emperors, and knowing that all the World under their Dominion was now in ſuſpence, they thought that by reaſon of their Troubles and Civil Wars, fit opportunity was offered them to recover their Freedom; and they were hereunto perſwaded by *Caſſius* and *Civilis*, two of the moſt potent amongſt them, who long before deſired Alteration, and now finding opportunity, ſhewed what Minds they bare. Whereupon taking Courage, they made trial what the common People thought of this Point, and the greateſt part of them manifeſtly condeſcended hereunto, and perhaps the reſt were not unwilling. At K this time, as it were by God's Providence, *Veſpaſian* ſent Letters to *Petilius Cerealis*, (who before had been Governour of *Germany*) and declared him Conſul, commanding him to go into *Britain*, and take the Rule of the Country. He forthwith obeyed *Veſpaſian*'s Command: and hearing that the Germans had revolted, he went againſt them, they having now levied an Army, and gave them a great Overthrow, killing many of them, and forcing them to return to their Obedience to the Romans. Notwithſtanding, if he had not come thither, not long after they had aſſuredly been puniſhed for their Offence. For ſo ſoon as News of their Rebellion was brought to *Rome*, *Ceſar Domitianus*, *Veſpaſian*'s Son (who although very young, underſtood Matters of War beyond his Age) hearing of it, and being led by the Courage which was hereditary L to him, undertook the Expedition to go and conquer them: The Barbarians terrified with the Report of his coming, ſubmitted to him, thereby gaining this, that without bloodſhed they were brought under Subjection as before. And all things in *Gallia* being well diſpoſed of, ſo that it was not eaſy for them, although they would, to rebel any more, *Domitian* returned again to *Rome*, having gained great Credit to his Age and Country.

Cerealis compelleth the Germans to Subjection.

Domitianus, *Titus*'s Brother.

The Scythians Rebellion againſt the Romans.

At the ſame time alſo the *Scythians* rebelled; and aſſembling in great Multitudes, paſſed over the River *Iſter*, and with great Violence and Cruelty coming unexpected, ſlew many Roman Garriſons, whom they found in ſtrong Holds: and *Fonteius Agrippa* Lieutenant-General, who had been Conſul, meeting them, gave them Battel, and was M ſlain: which done, they went all over the Countries adjoining, waſting, robbing, and ſpoiling them. When *Veſpaſian* heard thereof, and how *Mæſia* was all waſted, he ſent *Rubrius Gallus* to chaſtiſe them; he having ſlain many of them in fight, forced the reſt to retire into their own Country. This General having thus ended that War, provided to prevent them if hereafter they attemped the like: for he built far ſtronger Forts than were before; ſo that the Enemy could paſs no way out of their own Country; by which Means the Wars in *Mæſia* were quickly ended.

N

CHAP.

O

A

The Year of the World, 4036; after Chriſt's Nativity, 74.

CHAP. XXIV.

Of the River Sabbaticus, *and the Famous Triumph of* Veſpaſian *and* Titus.

Titus celebrateth many ſumptuous paſtimes in all the Cities of *Syria*.

TItus having ſome while remained at *Berytus* (as is before ſaid) returned from thence, and ſhewed many Spectacles in all the Cities of *Syria*, where he came, B reſerving for that purpoſe the *Jews* that were Captives, to let all men underſtand their overthrow; in his Journey he beheld a River worth the mentioning; it runneth in the midſt between *Arcas* and *Raphaneas*, two Cities of the Kingdom of *Agryppa*, and hath a miraculous Nature; for when it floweth, it is very full of Water, and runneth with a ſwift ſtream; but having flowed ſix Days, it is on the ſeventh Day ſo dry that you may ſee the bottom, and the next Day it continueth his courſe; for which cauſe the *Jews* call it *Sabbaticus*, taking the Name thereof from the *Jews* Sabbath, which is the Seventh Day. When the *Antiochians* underſtood that *Titus* was coming to their City, they could not contain themſelves within their Walls for joy, but all went out to meet him; and not only Men, but alſo Women and Children expected his coming thirty Furlongs off; and when he approached near them, they holding up C their Hands to him, ſaluted him with great joy; and having received many Courteſies from him, they returned with him; and amongſt other acclamations, they often beſought him to baniſh the *Jews* out of their City. But *Titus* returned no Anſwer, making as though he heard not what they requeſted. Yet the *Jews* doubtful what he would do, and what his intent was, were all in exceeding great fear. *Titus* tarried not at *Antioch*; but paſſed from thence to *Zeugma* towards *Euphrates*, where the Ambaſſadors of *Vologeſus* King of the *Parthians* came to him, and preſented him a Golden Crown for his Conqueſt of the *Jews*; which he receiving, feaſted the Ambaſſadors, and ſo returned to *Antioch*, where the Senate and People beſought him to come into the Theatre, all the People being aſſembled there expecting him, and he accorded ſo to do: D and again they beſought him to expel the *Jews* out of their City; but he anſwered, that their Country, whereunto he might have baniſhed them, was now deſtroyed, and there was no place that would receive them. The *Antiochians*, ſeeing they could not obtain their firſt Petition, requeſted another thing of him, to wit, that he would take away the Brazen Tables, wherein were engraven the *Jews* Priviledges: But *Titus* would not grant that; but leaving the *Jews* in the ſame Eſtate he found them, he departed from thence into *Ægypt*. And as in the way he paſt by *Jeruſalem*, comparing the Deſolation of that Place with the Beauty and Goodly Buildings it had before it was deſtroyed, he lamented and pitied the overthrow thereof, not inſolently rejoycing as another would have done, for having deſtroyed ſo fair and ſtrong a City, but curſing the Seditious E who forced him to deſtroy it, and being ſorry he had made his Virtue known by the Calamity of that miſerable People: For ſtill great part of the Treaſure of the City was found in the Ruines; and ſome the *Romans* found of themſelves; but the moſt they got, the Captives told them of, which was Gold and Silver, and other precious things, buried by the Owners in the Earth, being uncertain what would betide them. *Titus* going forward in his Journey, ſpeedily paſt through this deplorable Solitude, and came to *Alexandria*: and determining now to ſail into *Italy*, he ſent the two Legions, that accompanied him, unto the places from whence they came, the Fifth into *Mæſia*, and the Tenth into *Pannonia*, commanding *John* and *Simon*, the two chief of the Priſoners, and others, to the number of ſeven hundred, all of goodly ſtature and beautiful, to be F carried into *Italy*, in order to uſe them in his Triumph. When he arrived at *Rome*, as he deſired, the People were affected towards him, as if he had been their Father, and went out to meet him. *Veſpaſian* alſo honoured his Son *Titus*, meeting him in his own Perſon with great joy; all the Citizens likewiſe received him with exceeding joy, ſeeing that now the Father and his two Sons were met. Within a few days after they purpoſed to make but one Triumph for both, though the Senate had decreed to each a peculiar Triumph for their valiant deeds; and in the Day prefixed for the ſame no Man in all the City remained at home, but every one got a place to ſtand in, that they might ſee the Emperors, leaving only Room between them for their paſſage. All the Soldiers before day-light with their Captains in the Head of their Companies came and G expected the Emperor, not at the Palace-Gate, but near the Temple of *Iſis*, where the Emperors that Night lodged; and at day-break *Veſpaſian* and *Titus* came forth,

The flood *Sabbaticus*.

Titus cometh to *Antioch*.

The Prayer of the Citizens againſt the *Jews*.

Titus lamenteth the loſs and deſolation of *Jeruſalem*.

The *Romans* find no ſmall part of the Riches of *Jeruſalem*.

John and *Simon*, and ſeventy other goodly Jews, are reſerved by *Titus* to be ſent unto *Italy*.

The Year of the World, 4036; after Christ's Nativity, 74.

The triumphant attire of *Veſpaſian* and *Titus*.

both crowned with Lawrel, and in Puple Garments made after their Country faſhion; H and they went to *Octavian*'s Walk, where the Senate, Nobles, and *Roman* Knights expected their coming. Before the Porch was raiſed a Tribunal, and in it were placed Seats of Ivory, on which they aſcending ſate down, and preſently all the Souldiers with a loud Voice ſhouted forth their Praiſes. The Emperours were unarmed, and cloathed in Silk, and crowned with Lawrel. *Veſpaſian* having received their praiſes, as they offered ſtill to ſpeak more in his commendations, he beckoned with his hand, and made a ſign to them to be ſilent; which done, he roſe up, and covering the greateſt part of his Head with his Garment, he made the accuſtomed Prayers and Vows; and *Titus* alſo did the like.

Their Vows and Dinner before their Triumph.

Then *Veſpaſian* ſpoke to them all in general, but in few words, and ſo diſmiſſed the Souldiers to go to dinner, which, according to the cuſtom, the Emperour was to provide for them; I himſelf departed from them to the triumphant Gate, ſo called for that all Triumphs paſſed that way; and after they had eat there, they put on Triumphant Robes, and offered Sacrifices to the Gods, whoſe Images were placed by the Gate, and ſo went in Triumph all along the Places deſigned for publick Shews, to the end that all People might have a better view of their Magnificence.

The magnificence of the Triumph.

But the Spectacles there exhibited, both for number, variety, and coſtlineſs, cannot be deſcribed ſufficiently, being excellent in all things, which any Man could deviſe, both Workmanſhip, Riches, Variety, and Novelty. For almoſt all things that ever were in any place amongſt Men that lived in Felicity, either Rich or Glorious, and pleaſant to behold, all were that day ſhewed and ſeen in this Triumph, as a Teſtimony of the Grandeur of K the *Roman* Empire. For there was ſuch ſtore of Works of Gold, Silver, and Ivory, that one would not have deemed them to have been made only for the pomp of that day, but to have been ſo plentiful, as if they had flowed all about the City; ſome carried fine Tapeſtry made of all ſorts of Purple, & curiouſly wrought with Pictures & *Babylonian* work; and there was ſo many Gems and precious Stones, ſome ſet in Crowns of Gold, ſome in other works, that it appeared that without reaſon we judged them to be rare and ſcarce.

The moſt precious Garments.

Moreover, the Pictures of their Gods were carried with them, which were admirable both for greatneſs and workmanſhip, and all of precious matter. Moreover divers ſorts of living Creatures were there to be ſeen, all adorned with ſome attire agreeing and alluding unto their Nature. There was alſo an infinite multitude of Men in Purple Garments wrought L with Gold, who carried all theſe things; and all thoſe that were deſigned to ſerve for this Pomp, were attired in ſuch Garments, than which nothing could be more Glorious. Even the Captives were not without gorgeous attire; but the variety and beauty of the Garments made the Sadneſs of their Countenances leſs remarkable.

The building of the Pageants.

The Pageants that were born in the Triumph, were of admirable bigneſs, ſo that the People that beheld them, wondred how it was poſſible that Men ſhould carry them; for many were built with three or four Lofts one above another, ſurpaſſing all that can be imagined for work and coſt; ſome of them being hang'd about with Tapeſtry of Gold; and all things annexed unto them, whereon they were carried, were made of wrought Gold or Ivory: Wherein was curiouſly repreſented the manner of War, and all Stratagems, and Arts of M fighting, that could be deviſed; ſome in one part of the Pageant, ſome in another. There might one have beheld moſt fertile and fortunate Countries deſtroyed; whole Troops of Enemies ſlain, ſome flying, others taken Priſoners; ſtrong and huge Walls battered down with Rams; Caſtles and Fortreſſes deſtroyed; great and populous Cities aſſaulted, and a whole Army entring the Breach; all places filled with maſſacred Men: and how thoſe that were not able to fight, yielding themſelves, asked Mercy; the Temples ſet on Fire; and after all elſe was waſted, the Houſes thrown down upon their Owners Heads; and a River not flowing, as it was wont, into tilled places, and to ſerve for the uſe of Man and Cattle to drink, but carrying Streams of Blood to quench part of the Flames, which conſumed the City to Aſhes; all which the Jews in their War N endured. Theſe things were ſo artificially repreſented to the view of thoſe that had not ſeen them, as though they were now a-doing. Upon every Pageant ſtood the Governour of the City, repreſenting the manner how it was taken. After all theſe followed many Ships; and in every place were carried the Spoils taken in War; amongſt which thoſe which were taken in the Temple of *Jeruſalem* were moſt remarkable;

A Table of Gold of the weight of a great many Talents.

for there was a Golden Table weighing many Talents, and likewiſe a Golden Candleſtick, the uſe whereof was now not ſuch as we were wont to put it to; for in the midſt of the ſtem thereof was fixed a Baſe, and out of it proceeded many falſe Branches, framed like a three-forked ſpear, every one being on the top made like a Lamp, which were ſeven in number, ſhewing the honour of the ſeventh day, which is called the Sabbath amongſt O the *Jews*.

The laſt of the ſpoils was the Law of the *Jews*.

After all this was carried the *Jews* Law, which was the laſt of all the ſpoils. Then followed ſome that carried ſeveral Images of Victory, all made of Gold and

A and Ivory. Afterwards came *Veſpaſian*, followed by *Titus*, and *Domitian* accompanied them gallantly adorned, and mounted on an excellent Horſe, and ſo they went all to the Temple of *Jupiter Capitolinus*, and there was the end of all this Pomp. Here they made ſome ſtay.

The Year of the World, 4036; *after Chriſt's Nativity*, 74.

For it was an ancient Cuſtom of their Country, to repoſe themſelves there, till ſome came and brought News to them of the death of him who was General of their Enemies. This at this time was *Simon Giora*, who was alſo carried in the Triumph, and having a Rope faſtned about his Nick was drawn all along the Market place, where they that drew him kill'd him. For it is the cuſtom of the *Romans* there to put Malefactors to death that are condemned. After word was brought that he was dead, all the B People made joyful exclamations, and ſo they fell to Sacrifice; which done according to the cuſtom, they returned to the Palace, where they made a great Feaſt; as others alſo did for themſelves at their own Houſes. For this day was Sacred amongſt the *Romans* in joy of the Victory over their Enemies, and an end of Civil Calamity, and the beginning of good Fortune and Hope, which they had in their new Princes.

Simon the Son of *Giora* is drawn with a Halter about his Neck through the Market Place.

When the Triumphs were ended, and all the *Roman* Empire quieted, *Veſpaſian* built a Temple, and dedicated it to Peace, which he did in ſo ſhort a ſpace, that it was admirable; and having beſtowed great coſt up it, he alſo beautified it with divers Pictures and carved Works. And he placed in that Temple all things that Men C of former Ages had gathered together from the uttermoſt parts of the Earth. And he placed there all the Golden Veſſels, and other things that the Jews uſed in their Temple, doing them great reverence. But their Law, and the Tapeſtry or Purple Veils of the Sanctuary he commanded to be kept in the Palace.

Veſpaſian buildeth and dedicateth a Temple to Peace.

CHAP. XXV.

How Herodium *and* Machæron *were taken by* Baſſus.

D

CEſar ſent *Lucius Baſſus* into *Judea* to be Lieutenant-General there, who receiving the Army of *Cerealis Vetilianus*, took the Caſtle and Garriſon of *Herodium* by compoſition. After this, gathering together all his Troops which were diſperſed in divers places of the Country with the Tenth Legion he purpoſed to War againſt *Machæron*; for he thought it neceſſary to deſtroy that Caſtle, leſt its ſtrength might move many to rebel; for by reaſon of the ſituation of the place, they that were in it had great aſſurance of ſafety; and thoſe that ſought to aſſault it, were in great danger: For it was built upon a Rock that was exceeding high, and which made E it almoſt inexpugnable; and Nature had ſo deviſed, that it was hard to come to it, being environed round about with Valleys of incredible depth, and very difficult to paſs over; for that which is on the Weſt part is threeſcore Furlongs large, and endeth at the Lake *Aſphaltites*; on which ſide *Machæron* hath a very high Proſpect; and it is environed on the North and South with Vallies of the like depth; whereby it is impoſſible to win the Caſtle; but that Valley which is on the Eaſt ſide, is at leaſt a hundred Cubits deep, and endeth upon a Mountain near *Machæron*. *Alexander* King of the Jews ſeeing the Nature of the place, there built a Caſtle, which afterward *Gabinius* in the War againſt *Ariſtobulus* deſtroyed. But *Herod* when he was King, judged this place worthy to be fortified, as a Principal defence againſt the F Neighbouring *Arabians*: For it was aptly ſituate upon a Mountain, whence one might behold their Borders. Wherefore making a large Wall, he built a City there in the place that enters into the Caſtle; he alſo compaſſed the very top thereof with another Wall, and in the corner he placed Towers that were ſixty Cubits high; and in the very midſt of all he built a Palace for largeneſs and beauty admirable; and he made many Ciſterns to receive Water in convenient places, which ſerved the People abundantly, ſtriving as it were with Nature, that the Places which ſhe had made ſtrong, he by Art might make inexpugnable. He alſo laid up there in ſtore, Arms and warlike Engines, and alſo all Proviſions wherewith the Inhabitants might be able to hold out a long ſiege.

Herod environeth *Machæron* with a great Wall and Tower.

Wonderful ſtore of Arrows and other Engines in this Tower.

G In the King's Palace, grew the Herb called Rue, which was very admirable for the greatneſs; for no Figtree was taller or broader than it; and it was reported that it had

Rue of admirable greatneſs

The Year of the World, 4037; after Christ's Nativity, 75.

How *Baaras* is to be gathered. Another faſhion how to dig the Roots.

Hot Baths.

continued ever ſince *Herod's* time; and had endured longer; had not the Jews ruined H it when they took the place. In the Valley that lieth on the North ſide of the City, there is a place called *Baaras*, where alſo groweth a Root of the ſame Name, the colour whereof reſembleth Flame, and it ſhineth at Night like the Sun-beams, and is not eaſie to be pulled up, till one caſt upon it the Urine of a Woman or her Flowers: whoſoever toucheth it is ſure to die, except he carry the Root hanging on his hand. It is alſo gathered another way without danger, after this manner: They dig all round about it, ſo that they leave a very little of the Root covered with Earth, and then they tye a Dog to it, who ſtriving to follow his Maſter, who makes as though he would go away, eaſily pulleth up the Root; and the Dog preſently dieth, as it were in his ſtead that ſeeketh to get it; but afterward none that handleth it or taketh it, need to ſtand I in fear thereof. This Herb notwithſtanding all this danger is diligently ſought out for the Vertue it hath. For it driveth away Devils (which are the Souls of wicked Men) out of Mens Bodies, if it be applyed unto them; whereas otherwiſe if they had no help, theſe Devils poſſeſſing their Bodies would kill them. Out of that place alſo do ſpring certain hot Waters, very different in taſte one from another; for ſome are bitter, ſome ſweet; there are alſo ſources of cold Waters, one near another in a Plain; but which is moſt admirable, there is a Cave hard by, not very deep, environed with an eminent Rock above, from which there ſtands out as it were two Duggs or Paps hard by one another, and out of one of them floweth very cold Water, out of the other very hot; which mingled together make a pleaſant bath. and ſerve to cure many K Diſeaſes, and eſpecially all pains of the ſinews. In the ſame place alſo are Mines of Sulphur and Alum.

The Jews that were forreigners dwelt in the lower City.

The conflict of the Jews with the Romans.

Baſſus having viewed this place on every ſide, reſolved to beſiege it; and he endeavoured to fill up the Valley that was on the Eaſt ſide, and to make a way to it; which he began to do, haſtning to raiſe a very high Mount in order to batter the Caſtle. Thoſe that were Inhabitants conſtrained the Jews that were Strangers to go into the lower City, judging them an unprofitable multitude; and ſo they cauſed them to endure the firſt brunt of the Enemies, and they themſelves kept the Caſtle, both for that it was ſtrong, and eaſie to defend, and that they hoped that by yielding the L place to the *Romans*, they might obtain Pardon of them. Yet firſt they purpoſed to make Trial if they could avoid the Siege; and therefore very courageouſly every day they made excurſions, and fought with thoſe they met, and many were ſlain on both parts. Fortune and opportunity ſometime cauſed one ſide to be Victors, ſometime another; for the *Jews* got the beſt, when they could aſſault the *Romans* unawares, and the *Romans* overcame, when they were aware of the *Jews* coming, and armed themſelves. But the Siege was not ended by theſe Skirmiſhes; at length a Chance befel, which obliged the *Jews* to yield the Caſtle.

Eleazar a Jew ſtrong in hand and fierce in bold attempts.

Eleazar's calamity moveth the Jews to ſubmit themſelves.

Amongſt thoſe that were beſieged was one *Eleazar* a young Man, very hardy and M bold in any enterprize, and who oftentimes made excurſions, and ſought to hinder the *Romans* work, whom always in every fight he greatly endammaged, and by his Valour, and adventurous Courage, gave thoſe that were his Fellows opportunity to aſſault the *Romans*, and to fly again and retire in ſafety, himſelf being always the laſt that ſo retired. It happened one day, that the fight being ended, and both parts ſeparated, he as it were contemning all Men, and thinking that none of his Enemies durſt undertake to Combate with him, ſtayed without the Gate, ſpeaking to thoſe that were upon the Wall, and giving great attention to them. Then one *Rufus* an *Egyptian*, one of the *Roman Army*, ſpying this opportunity ran upon him ſo ſuddenly, that he unawares took him all unarmed as he was, and they upon N the Walls ſtood amazed, whilſt *Rufus* led him into the *Roman* Camp; then the General of the *Romans* cauſed him to be led into a place, where they in the City might ſee him, and there to have all his Cloaths taken off, and to be whipped; the misfortune of this young Man greatly diſcouraged the *Jews*, ſo that all the City was melted into Tears for the Calamity of this one Man. *Baſſus* ſeeing this contrived this device againſt them in order to move them to compaſſion, ſo that for to ſave him they ſhould yield their Caſtle: Which fell out as he deſired. He preſently commanded a Croſs to be erected, as though he would preſently have crucified *Eleazar*: Which ſight greatly moved them in the Caſtle to ſorrow; whereupon with loud cries they lamented, ſaying, that this Calamity was inſupportable. O *Eleazar* beſought them not to neglect him, who was now to die a moſt miſerable

ble Death; and moreover to provide for their own ſafety in yielding the Caſtle unto the Roman Forces and Succeſs.

They moved with his Words, and many alſo within the City intreating for him, (for he came of great Parentage and had many Kindred) though contrary to their Natures, compaſſion took place in them; and ſo ſending ſome of their company ſpeedily; they deſired to Parley, declaring that they would yield the Caſtle on Condition that they might ſafely depart away, and *Eleazar* might likewiſe be reſtored to them. Which offer of theirs the *Romans* accepted; and the Jews in the lower part of the City having intelligence of this agreement, reſolved likewiſe to fly away in the Night; but ſo ſoon as they had opened their Gates, thoſe that had agreed with *Baſſus*, gave him intelligence thereof; either envying that their Country-men ſhould eſcape, or elſe fearing that *Baſſus* would puniſh them for their flight; yet for all this, the moſt valiant of thoſe that fled, who got out before the reſt, eſcaped, the reſt were ſlain, to the number of one thouſand ſeven hundred men; the Women and Children were made Bond-ſlaves. And *Baſſus* thinking it meet to keep his Promiſe to them of the Caſtle, permitted them ſafely to depart, and reſtored *Eleazar* to them.

The Year of the World, 4037; *after Chriſt's Nativity*, 75.

1700 Jews ſlain by the *Romans*.

CHAP. XXVI.

Of the Jews that Baſſus *ſlew; and how the Emperour cauſed the Lands of* Judea *to be ſold.*

THis done *Baſſus* prepared to carry his Army into the Foreſt called *Jardes*, where he had notice that many Jews were aſſembled together, having eſcaped from *Jeruſalem* and *Machæra* during the Siege. So coming to the place, and finding it to be as it was reported to him, he firſt of all invironed it with Horſemen, that if any of the Jews ſought to eſcape, the Horſemen might diſpatch them; and he commanded the Footmen to cut down the Wood into which they had fled to hide themſelves. So through neceſſity the Jews were conſtrained to fight, in hope by a courageous Charge to make a paſſage for themſelves. Wherefore, with a great Cry they violently aſſaulted thoſe by whom they were invironed, and the *Romans* valiantly received them, and by their valour and the Jews deſperation the Fight endured a long time; yet the event of the Battel was favourable to the *Romans*, of whom only twelve were ſlain, and very few wounded, but all the Jews were ſlain in the fight, being in number three thouſand, and alſo their Captain *Judas* the Son of *Jairus* (of whom we have already made mention, and who during the ſiege of *Jeruſalem* was Commander of a Company there, and hid himſelf in a certain Cave, and ſecretly eſcaped from thence.) At that time *Ceſar* writ to *Liberius Maximus* his Governour, and to *Baſſus*, to ſell all the Lands of *Judea*: for he would not build any more Cities, but appropriated it to himſelf, leaving there only eight hundred Souldiers, and giving them a place to dwell in called *Emaus*, thirty Furlongs diſtant from *Jeruſalem*; and he impoſed a Tribute upon all Jews whereſoever they lived, commanding every one of them every year to pay two Drachms to the Capitol, according as in former times they were wont to pay to the Temple of *Jeruſalem*: And this was the miſerable Eſtate of the Jews at that time.

Jardes, a Wood invironed by the *Romans*.

3000 Jews ſlain.

A Tribute impoſed by *Ceſar* on all the Jews.

The Year of the World, 4037; after Chriſt's Nativity, 75.

H

CHAP. XXVII.

Of the Death of King Antiochus; and how the Alans invaded Armenia.

Ceſennius Petus Preſident of *Syria* accuſeth *Antiochus* before *Ceſar*.

Antiochus is ſuddenly invaded by *Ceſennius*.

Antiochus chuſeth rather to depart out of his Country with his Wife and Children, than to fight with the *Romans*.

Antiochus flieth with his Wife into *Cilicia*.

Epiphanes flieth to *Vologeſus* the King of *Parthia*.

Antiochus taken.

IN the fourth year of *Veſpaſian*'s Reign, it happened that *Antiochus* King of *Comagena* with all his Family, fell into great misfortune upon this occaſion. *Ceſennius Petus* Governour of *Syria* (either for envy, or for that indeed it was ſo; for it is not well known) ſent Letters to *Ceſar*, declaring to him that *Antiochus* was determined to revolt from the *Romans*, together with his Son *Epiphanes*; that he had made a League with I the King of the *Parthians*; and that therefore it was neceſſary to prevent them in time, leſt if they firſt began to revolt openly, they might trouble all the *Roman* Empire with War. *Ceſar* did not neglect this News, for that the nearneſs of both the King's Countries one to another ſeemed to require that they ſhould be quickly prevented; for *Samoſata* the greateſt City of *Comagena* is ſituate upon *Euphrates*, and ſo might both eaſily receive the *Parthians*, and be a Strong-hold for them; and alſo there they might eaſily paſs over the River. Wherefore *Veſpaſian* ſent Word to *Petus*, That he permitted him to do what he thought expedient; and he forthwith, *Antiochus* thinking nothing, ſuddenly entred into *Comagena* with the ſixth Legion, and certain other Companies of Foot, and ſome Troops of Horſe, accompanied with *Ariſtobulus* King of *Chalcis*, and *Sohemus* King K of *Emeſa*, who came to aſſiſt him. They entred the Country without any fight; for none of the Inhabitants offered to reſiſt. *Antiochus* though ſurprized with this unexpected News, yet did not ſo much as think of any War againſt the *Romans*; but determined to leave the whole Kingdom in that State that then it was in, and with his Wife and Children to depart from thence, hoping hereby to clear himſelf to the *Romans*, from that which they ſuſpected of him; and going almoſt a hundred and thirty Furlongs from the City into a Plain, there he encamped. *Petus* ſent Men to *Samoſata* to take it, as they eaſily did, and were left to keep the City, whilſt he with the reſt of the Souldiers purpoſe to go againſt *Antiochus*: But the King, though by neceſſity urged thereto, yet would not fight againſt the *Romans*; but bewailing his misfortune, endured patiently all what- L ſoever: But his two Sons being luſty ſtrong young Men, and skilful in Martial Affairs, could not eaſily abſtain from Fight in this their diſtreſs. Wherefore they had recourſe to their Forces, and in a great fight that endured a whole day, they ſhewed their Valour, and came off with little loſs; yet *Antiochus*, after this fight, would not any longer abide in his Country, but taking his Wife and Daughters he fled into *Cilicia*, and thereby diſcouraged his Souldiers, who deſpairing to keep the Kingdom for him, revolted to the *Romans*. But *Epiphanes* and the reſt were forced to ſeek to ſave themſelves, before ſuch time as they were left deſtitute, and ſo accompanied with ten Horſemen, they paſſed the River *Euphrates*: And ſo being out of danger, they went to *Vologeſus*, by whom they were received, not as Fugitives, but with great Honour, and according to M their degree, as though they yet poſſeſſed their ancient dignity.

Petus coming to *Tarſus* of *Celicia*, ſent a Centurion to arreſt and carry *Antiochus* bound to *Rome*. But *Veſpaſian* permitted not the King to be ſo ill treated, conſidering more the old Friendſhip between them, than the Offence which he believed had given occaſion to this War. Wherefore he commanded, that in the way as he came, he ſhould be unbound and ſtay a while at *Lacedæmon*, and forbear his journey towards *Rome*; allowing him Money ſufficient to maintain his Kingly dignity.

Antiochus reconciled to *Ceſar*.

Epiphanes, and thoſe with him hearing this, were eaſed of the great concern they took for their Father, whom they greatly feared to be fallen into ſome danger; and now they alſo conceived ſome hope to be reconciled to *Ceſar*; whereof *Vologeſus* writ to *Veſpaſian*, N who courteouſly gave them leave to come to *Rome*; and their Father was preſently ſent for to them from *Lacedæmon*, and ſo they remained at *Rome* in great Honour.

The *Alans* enter *Media* to ſpoil the ſame.

The Nation of the *Alans*, being originally *Scythians*, inhabit about the River *Tanais*, and the Marſhes of *Mæotis*, as in another place we have recounted. They conſpiring with the King of *Hyrcania* to paſs into *Media* and ſack it (for he was Maſter of that paſſage which King *Alexander* had made in ſuch wiſe, that it was ſhut up with Iron Gates) obtained leave to paſs, and ſo came into *Media*, whilſt the *Medes* nothing feared any ſuch matter, and ſacked and ſpoiled all their populous and wealthy borders being full of Cattel, none daring to reſiſt them; for *Pachorus* King of that Country, for fear fled into the ſtrongeſt Hold he had, and left all his Goods behind him, and with much O ado redeemed his Wife and Concubines, whom they had taken, for a hundred Talents.

Having

A Having therefore Licence to rob and ſpoil, for that no Man reſiſted them, they came into *Armenia*, and waſted all the Country thereabout. *Tyridates* was then King of that Country, who with an Army coming to fight againſt them, was almoſt by them taken alive in the Battle; for one caſt a Halter about him and began to draw him amongſt the Enemies; and ſo had done, but that he with his Sword quickly cut the Rope and fled; and they being more enraged, by reaſon he fought againſt them, waſted all the Country, and carrying with them a great multitude of Men and Cattle out of both Countries, they returned into their own.

The Year of the World, 4035; *after Chriſt's Nativity*, 73.

Armenia waſted.

B

CHAP. XXVIII.

How Maſſada, *a very ſtrong Caſtle, was taken.*

B*Aſſus* dying in *Judæa*, *Flavius Sylva* ſucceeded in his place; who perceiving that all the Country elſe were Conquered ſave one only Caſtle, he with all the Forces he could make went againſt it. This Caſtle is called *Maſſada*. The Captain of the *Sicarians*, named *Eleazar*, who commanded in it, was a very ſtrong and valiant Man, of the Tribe of *Judah*, who perſwaded a great many *Jews*, as is beforeſaid, not to enrol C themſelves when *Cyrenæus* was Cenſor, and ſent to Tax *Judæa*. For at that time the *Sicarians* had conſpired againſt thoſe that obeyed the *Romans*, and in all things uſed them like Enemies, taking and driving away their Goods, and firing their Houſes, affirming that they nothing differed from Strangers, who betrayed the liberty of their Country, rather than they would fight for it, and that they had rather they were on the *Romans* ſide. But this was only an excuſe to hide their Avarice and injurious Dealing, as the proof made manifeſt; for they themſelves revolted and bore Arms againſt the *Romans*, and their enterpriſes againſt the *Romans* were worſe than the reſt; and when their firſt forged pretence was known and confuted, they raged more than before againſt thoſe that upbraided them with it.

D For at that time the Jews abounded with all manner of Iniquity, ſo that none was left uncommitted; yea, though one endeavoured to invent ſome new Villainies, yet could he deviſe none that was not then practiſed: All laboured with this malady, both in particular, and in common; and every one ſtrove with other to ſurpaſs his Fellow in Impiety againſt God, and injuſtice towards his Neighbour. The Mighty vexed the weaker ſort; and the meanner ſort deſtroyed the Potentates, and took their riches away from them; thoſe gaped after Rule and Dominion, theſe after Miſchief.

The time among the Jews which was moſt fruitful in all manner of impiety.

The *Sicarians* were the firſt that were ſo cruel and injurious againſt their Neighbours: for not provoked thereunto, either by Deed or Word, they ſlew and injured all Men without cauſe; but in compariſon of *John* they were very moderate. For he did not only E ſlay all that counſelled that which was good and profitable, as his greateſt Enemies, eſpecially the Citizens; but alſo he many ways injured his Country, like one who impiouſly contemned God himſelf; for he did eat forbidden Meats, and violated the purity of his Country's Cuſtoms; ſo that it was no wonder to ſee him obſerve no Juſtice nor Fidelity towards Men, who had now infringed the Laws of God. Again, what Villainies did *Simon Giora* leave undone? Or what injury did he abſtain from offering to their Bodies, who had choſen him for their Ruler? What did Kindred and Friendſhip then avail any Man? Yea, it occaſioned them to be more cruelly uſed, and more tyrannouſly butchered, than otherwiſe: For they thought it a pitiful Offence to abuſe Strangers, but a Glory to exerciſe Cruelty upon their moſt familiar Friends.

John Giſcala.

Simon Son of *Giora.*

F The *Idumæans* were followers of this fury, who kill'd the High-Prieſts, and left not any one of note in the City, by whom God might be honoured; and induced all injuſtice poſſible, wherein the Zealous excelled: For they committed all miſchief, leaving nothing unattempted, that had ever before that time been practiſed; yet they took their Name from thoſe that practiſe Good and Godlineſs, but in truth it was to mock and flout thoſe that did well, (ſo ſavage and cruel was their Nature;) or elſe accounting the greateſt Impiety to be Goodneſs. But their End was as they deſerved; God puniſhed their Impieties with his juſt Vengeance; for even till the end of their lives, they endured all the Miſeries that is poſſible for Man's Nature to abide, undergoing all ſorts of Torments. Perhaps one will ſay that their puniſhment was not ſo great as they deſerved: G But what puniſhment could be deviſed ſufficient for their deſerts? I cannot now ſtand to lament thoſe who periſhed by theſe Men's cruelty; Wherefore I will return where I left.

The *Idumæans*.

The Zealous

The end of the Jews anſwerable to their lives.

Sylva

The Year of the World, 4038; after Chriſt's Nativity, 76.

Silva the Captain of the *Romans* beſiegeth *Maſſada*.

Sylva being advanced againſt *Eleazar*, and thoſe that kept *Maſſada* with him, who H were *Sicarians*, he preſently ſubdued all the Confines and Borders round about,and put in every fit place Garriſons, and invironed the Caſtle with a Wall, leſt any of the Beſieged ſhould eſcape, and that the Beſiegers might there keep a continual Guard. Moreover, he placed his Camp in a fit Quarter for the Siege, where the Rock that the Caſtle was built upon joined to the other Mountain; but it was an unfit place to get Neceſſaries in; for not only Victuals were fetch'd far off by great labour of the Jews, who were commanded to do it; but alſo Water for the whole Army ſome-where elſe, for there was no Fountain near that place.

The ſituation of *Maſſada*.

The journey by the Rock called the *Snake*.

The top more fruitful and fatter ſoil than the Plain.

Herod's Palace.

A Tower to the Weſt-ſide.

This done, *Sylva* attempted the Caſtle; wherein it was requiſite for him to uſe both art and labour, by reaſon of the ſtrength of the Caſtle, which is thus ſituate. It is invironed I round with a huge Rock very high on every ſide; the Valley underneath is ſo deep, that one can ſcarce ſee the bottom, all rocky and inacceſſible to all Animals; ſaving only that in two places there is a difficult paſſage to it, one from the Lake *Aſphaltites* towards the Eaſt, and the eaſieſt of the two on the Weſt ſide; the firſt is called a *Snake*; taking its Name of the ſtraitneſs and crooked turnings; for the Rock that is eminent, ſeemeth as it were broken in ſunder, and by little and little often returneth again into it ſelf, and is by degrees extended in length, ſo that he that goeth that way, can make no haſte, but muſt ſtep with one Foot firſt upon them, and the other upon another, and muſt ſtand upon one Foot while he removeth the other,and he that falleth is ſure to be killed in the fall: for there is ſuch a hollow place on either ſide between the K Rocks, that it is able to terrifie the boldeſt Man alive. When one hath gone thirty Furlongs by this Way, one comes to the top of the Hill, which is not ſteep,but hath a Plain upon it. *Jonathan* the High-Prieſt was the firſt that built a Caſtle in this place,and called it *Maſſada*; and *Herod* after him beſtowed great labour and coſt in fortifying it,for he invironed it with a Wall of ſeven Furlongs circuit,all of white Stone, twelve Cubits high, and eight Cubits broad; and placed in it twenty ſeven Towers that were fifty Cubits high, by which Men paſſed into the Houſes that were round about the Wall within. The King appointed the top of the Hill for Tillage,becauſe it was a more fertile and fat Soil than any ground elſe,ſo that if at any time they within the Caſtle wanted Proviſion, yet they might not be famiſhed, having this ground to furniſh them. He alſo built in L this place a Palace for himſelf, the way to which was on the Weſt ſide within the Caſtle Wall,whoſe proſpect was towards the North: and he invironed the ſame with a very ſtrong Wall, and in the corners thereof he built four very firm Towers threeſcore Cubits high, and very ſumptuous within, having divers Rooms, Galleries, and Baths, ſupported in every place with Pillars, every one of which was one only ſtone: The Walls thereof were of ſolid Stone of divers colours; and to every Houſe,and in the top of the Hill, and round about the Palace, he hewed certain Ciſterns out of the Rock to hold Water; ſo that by this means Water was as plentiful,as though they had had Fountains within the Caſtle. There was a way to the Caſtle under ground from the King's Palace, which they that were without could not perceive; but the way above ground M was inacceſſible; for as we have already ſaid,by the Way on the Eaſt-ſide no Man could paſs,and as for that on the Weſt,it was ſtop'd up with a Tower built in the ſtrait thereof,diſtant a thouſand Cubits from the Caſtle,by which it was impoſſible to paſs; and it was not eaſie to get it by force; and the more leiſurely one went, the greater was the danger. Thus was this Fortreſs ſtrengthened both by Art and Nature.

Great ſtore of Proviſion in the Caſtle.

Fruit for an hundred years kept uncorrupted.

The Proviſion within the Caſtle was admirable for the plenty thereof; for there was Corn ſufficient for many years, beſides Wine and Oil, and all ſorts of Pulſe, and great quantity of Dates. All which *Eleazar*, having deceitfully obtained the Caſtle with his *Sicarians*, found there; which Proviſion was all as ſound and as freſh, as though it had newly been laid up in ſtore; notwithſtanding, that from the time it was placed there, N to the time that the *Romans* took it,were a hundred years: And the *Romans* found the relicks of the Fruits incorrupted; and one may juſtly think that the cauſe hereof is the Air about the Caſtle, which by reaſon of the height of the place is moſt pure, and free from all earthly corruption. There was alſo found all manner of Armour in great quantity, which *Herod* had made, and would have armed ten thouſand Men; alſo much unwrought Iron, Braſs, and Lead; ſo that one may judge that Proviſion to have been reſerved for ſome great cauſe.

Herod ſuſpecting a double peril, builded the place for a refuge.

It is reported, that *Herod* prepared that Caſtle for his refuge, when he doubted two great dangers: Firſt, That the People of the Jews would depoſe him, and make them O Kings whoſe Anceſtors had before reigned.

The other, which was more conſiderable, was, for that he feared *Cleopatra* Queen of *Ægypt*;

A *Ægypt*, who without concealing her intent often requeſted *Antonius* that *Herod* might be ſlain, and that ſhe might have the Kingdom of the *Jews* given to her. And it was a great marvel that *Antonius* doting ſo upon her, did not fulfill her requeſt. *Herod* upon theſe apprehenſions built *Maſſada*, and left it ſo furniſhed, that without taking it, the *Romans* could not put an end to the War againſt the *Jews*. After the General of the *Romans* had now compaſſed all the place without with a Wall (as is before ſaid) to the end that none might eſcape, he began to aſſault the Caſtle, but found one only place that he could fill up with Earth. For behind the Tower, which on the Weſt-ſide ſtopped up the paſſage to the Caſtle and Palace, there was a great Rock very large and long, yet not ſo high as *Maſſada* by three hundred Cubits: The Rock was called *Leuce*, B which ſignifieth *White*. When *Sylva* had gotten this Rock, he commanded his Souldiers to build a Mount thereon, and they cheerfully labouring, raiſed ſuddenly a Mount two hundred Cubits high; yet by reaſon of the heighth it ſeemed not firm nor ſufficient enough to bear the Engines; wherefore upon it was built a Platform with great ſtones fifty Cubits high, and as many Cubits broad; the Engines were ſuch as *Veſpaſian* and *Titus* had deviſed to batter Walls with; and upon this Platform they made a Tower threeſcore Cubits high, all plated about with Iron.

The Year of the World, 4038; *after Chriſt's Nativity*, 76.

Herod ſuſpecting a double peril, builded the place for a refuge.

There was but one place about *Maſſada* to raiſe a Mount to batter on.

From hence the *Romans* with many ſhot from their Engines drove the *Jews* from off the Caſtle Walls, not ſuffering them to lift up their Heads. And *Sylva* having made a mighty Ram, cauſed the Wall to be continually battered therewith; but it could C ſcarcely make a breach in it; and the *Sicarians* quickly prevented it, by building another Wall within, which could not be broken with the Ram, becauſe it was yet ſoft, and ſo broke the force thereof; for they ſaw'd Timber in pieces, and as it were made two rails; and then filled the ſpace between the two rails with Earth, and with other planks they kept the Earth from falling down, ſo that they made a Work like the Wall of a Houſe; which for that it yielded to the blows of the Ram (being ſoft Earth) the Ram could not prevail againſt it. but rather made it more ſtrong than before by ramming the Earth together.

The City battered with a large Ram. And by *Sylva*'s appointment.

Sylva perceiving this, Judged that he might ſooner deſtroy the Wall with Fire, than with his Engine, and ſo he commanded the Souldiers to caſt upon it many burning D Fire-brands; and the Fire quickly took hold of the Wall, becauſe it was for the moſt part built with Wood; and eaſily alſo pierced through it, by reaſon it was not cloſe wrought together; and there was a great flame.

Fire-brands darted againſt the Walls.

At the very beginning of the Fire the North Wind greatly annoyed the *Romans*; for the Fire blowing furiouſly from above againſt them, it drove ſo extreamly upon them, that they were in great deſpair, fearing their Engines would be burnt; but preſently the Wind changing and blowing from the South, (as it were by God's Providence, it turned the Fire again upon the Wall, ſo that all of it, even to the foundation thereof, was wholly ſet on Fire. The *Romans* thus aſſiſted by God, returned again into their Camp joyfully, purpoſing the next Morning betimes to give the aſſault, and that Night E to place ſtronger Watches, leſt any of the Enemies ſhould eſcape. But *Eleazar* was far from thinking to flie; neither would he permit any one of his Company to think of it. But ſeeing now the Wall was fired, and not knowing any way elſe to ſave himſelf, conſidering likewiſe what the *Romans* would do unto their Wives and Children if they ſhould take them, he deliberated of all their deaths, which he in that extremity judged to be the beſt way they could take. And ſo he aſſembled the moſt valiant of all his Companions, and exhorted them all thereunto, after this manner.

The North winds diverting the flame, turneth it on the Romans.

Generous Jews, we long ago reſolved with our ſelves to ſerve neither the Romans, *nor any other ſave only God; for he alone is the true and juſt Lord of all Men. Behold, the time is now come, that requireth you to ſhew your reſolute minds: Let us not therefore diſhonour our* F *ſelves, and beſide our ſlavery, ſuffer alſo intolerable torments, if we be taken alive by the* Romans. *For we were the firſt that revolted from them, and now the laſt that War againſt them. And I verily think that God hath given us this benefit, that we may die well in our own liberty, which he denied to others, who were overcome contrary to all expectation. We are certain to be conquered as ſoon as it is day-light; but to die valiantly with our deareſt Friends, is a Glorious reſolution for valiant Men; and of this our Enemies cannot debar us, who labour to take us alive, and carry us away Captives; and we are not able to vanquiſh them in fight. For truly, at the firſt (when we who coveted liberty ſuffered all miſery at the hands of our own Countrymen, and worſe at the hands of our Enemies) we ſhould have conſidered, that God who was ſometimes favourable to the Nation of the Jews, had now* G *condemned it to perdition; for had he yet been favourable to us, or had he yet been but lightly offended with us, he would not have permitted ſo many Men to have periſhed, and have delivered his Holy City into the hands of the Enemies to be conſumed with Fire.*

Eleazar's Oration to his companions.

Eleazer confeſſeth God's wrath to be kindled againſt the people.

The Year of the World, 4038; after Chriſt's Nativity, 76.

We only amongſt all our Nation have hoped to live in liberty, as though we had no ways H *offended the Divine Majeſty, or been guilty of any Offence, who indeed taught others iniquity. So you ſee how we are puniſhed for longing after vain hope, being brought into greater extremity than we expected. Neither hath our Caſtle, by Nature inexpugnable, any thing profited us to our preſervation; but we having ſtore of Victuals and Arms, and all other neceſſaries, have loſt all hope of ſafety, God himſelf manifeſtly taking it from us. For the fire that once was carried againſt our Enemies, did not of it ſelf return againſt us and the Wall we built: But it was for the puniſhment of our Offences, who furiouſly raged againſt our own Nation: Wherefore I requeſt you, let us not be puniſhed by the Romans, whoſe Forces are invincible, but of our ſelves let us ſatisfie the anger of God, and ſo it will be more tolerable for us; even by that means our Wives ſhall die undefiled, and our Chil-* I *dren ſhall not taſte of ſervile Captivity. After whoſe deaths, we will one help another to die with credit, preſerving our liberty, which is the beſt Sepulture of all. Yet let us firſt fire our Caſtle, and burn our Treaſure; for it will be no ſmall grief to the Romans, if they neither get our Bodies alive, nor find any jot of our riches for recompence of their labour. Let us only leave our Victuals as a ſufficient Teſtimony, that Famine did not cauſe us to be conquered; but that we, as at firſt we reſolved, preferred death before bondage.*

The puniſhment of thoſe Crimes, which the Jews in *Jewry* attempted againſt the Gentiles. The beſt grave is when liberty is maintained.

Eleazar having thus ſpoken, they that were preſent did not all accord with him; for ſome joyfully haſted to execute his advice, thinking it a Glorious death. But others, moved with compaſſion toward their Wives and Families, were ſomething backward, or elſe abhorred to kill themſelves, and looking one upon another with Tears, ſhew'd K their diſagreement from that which *Eleazar* adviſed. Which when *Eleazar* perceiv'd, and that his Counſel through fear was defeated; fearing alſo that they who courageouſly had at firſt accorded thereunto, would be withdrawn by the Tears of others, he did not ſo end his exhortation; but ſtanding up, he begun with a vehement diſcourſe to ſpeak to them of the immortality of the Soul, and fixing his Eyes upon thoſe that wept with a great exclamation, ſaid,

Eleazar's Oration as touching the immortality of the Soul.

How much am I deceived, who thought that valiant Men fighting for their Liberty would rather chuſe to die than to live? But ye ſhew your ſelves not to excel any ordinary Men, who fear to die, notwithſtanding that thereby you may eſcape great miſery and calamity; though in this point you ought not to have expected any admonition thereunto, nor to have made any L *delay to do it. The ancient Cuſtoms, which have endured ever ſince men had reaſon, the Divine Doctrine of our Nation, which hath continually been confirmed by the deeds of our Predeceſſors, do inſtruct us, that it is miſerable to live, and not to die. For Death diſmiſſeth our Souls from Priſon to their moſt pure and proper place, where never after they ſhall be touched with calamity. But whilſt they are bound in a Mortal Body, and participate of his miſeries, they may in a manner be affirmed to be dead. For there is no proportion between two things, one whereof is Divine, and the other Mortal. True it is, that our Souls can do much being joyned to our Bodies, which they uſe as their inſtruments, ſecretly producing in them motion and many other actions paſſing the Nature of Mortal things. But when the Soul is looſed from that heavy burthen, which weighs it down to the Earth, and hath recovered its proper* M *habitation, then it enjoyeth free and perfect felicity, and remaineth inviſible to mortal Eyes, as God himſelf is, as likewiſe it is in our Bodies. For it cometh ſecretly into them, and ſo departeth from them again, that no Man can perceive it, being of a Nature incorruptible, and yet cauſing great changes in our Bodies. For whatſoever the Soul toucheth, that preſently liveth and flouriſheth; and what it forſaketh, that incontinently withereth and dyeth; ſo much doth it participate of immortality. Sleep may be an evident argument to you of this which I ſpeak, in which the Soul not being diſtracted taketh a moſt pleaſant and ſweet repoſe; and communicating with God, it foreſeeth many future Events. Wherefore then ſhould we fear Death, who love the reſt that we have in ſleep? were he not a Mad-man, that for a ſhort Life would hinder himſelf of that which is Eternal? It is* N *neceſſary that we who are inſtructed in the Law of our Nation ſhould give Example to others to deſpiſe and contemn Death. But if we ſeek confirmation hereof from Strangers, let us ſee the Examples of the wiſer ſort of Indians; for they being juſt Men, tolerate this Life as a neceſſary Office of Nature for a certain time, though againſt their Wills; yet do they even in perfect Health haſten to unlooſe the Soul bound in this Mortal Body, though not urged thereunto by any calamity or neceſſity, but only for deſire of immortality, and ſolemnly take leave of their Friends; neither doth any one ſeek to hinder them, but eſteeming them moſt fortunate, they ſend them Commendations and other Meſſages, to their Friends departed; ſo firm is their belief that the Souls of the dead have Communion and converſation together. And thus having all inſtruction what to ſay to the Souls* O *departed, they with great applauſe leap into the Fire, that thereby their Souls may be purified and ſeparated from their Bodies. And their Friends go more joyfully with them*

A Soul tyed in a Mortal Body. The power of the Soul.

Sleep the Argument of the immortality of the Soul. The profeſſors of wiſdom among the Indians burn themſelves.

when

A *when they go to their Death, than any doth, that bringeth his Friend on the way when he is to*
go a great Journey; and they bewail only themſelves, and not thoſe who are dead and have
attained immortality. Shall not we then be aſhamed not to believe ſo firmly as the Indians
do? Deſpiſing through our own Sloth our Country-laws which are to be reverenc'd of all
Men: Nay, ſuppoſing that by our Law we had been inſtructed contrariwiſe, to wit, that to
live in this Life is Bliſs, and to die is Calamity; yet notwithſtanding, this preſent neceſſity,
this preſent time had been a ſufficient motive to cauſe us to embrace Death rather than
Life, ſeeing that the Will of God and neceſſity oblige us thereunto: For who can doubt
that God, to puniſh us for having made ill uſe of Life, has long ſince reſolved to deprive us
of it? And that it is not to our own Forces, or the Clemency of the Romans, *that we are*
B *beholding for not being all ſlain in this War? But a more potent cauſe hereof there was*
which made them Conquerors. Were they the Romans *that ſlew the* Jews *that inhabited*
at Cæſarea, *whom the Inhabitants thereof, upon the Sabbath-day, they being aſſembled in*
one place together with their Wives and Children, maſſacred, notwithſtanding that they
had no intent to revolt from them, nor ever lifted up their Hand in their own defence, nothing
fearing the Romans, *who only accounted thoſe of our Nation their Enemies that revolted*
from them? But ſome may object the Jews *at* Cæſarea, *and the Inhabitants thereof*
were always at variance, and that now they revenged their old Quarrel, having gotten opportunity.
What then ſhall we ſay of the Scythopolians, *who bare Arms with the* Grecians
againſt us, and denied to aſſiſt their own kindred againſt the Romans? *What profit did*
C *they receive by this their good Will and Fidelity? for they were all together with their*
whole Families cruelly ſlain; and this was the reward they had for their labour, for having
withſtood us from doing the like to them. It were too long to recount particularly all
things to this effect. For as ye know there is no City in all Syria *that hath not maſſacred*
the Jews *inhabiting in it, and that is not more an Enemy than the* Romans *were. They of*
Damaſcus, *although they could not deviſe any probable cauſe for it, yet maſſacred all the*
Jews *living among them, amounting to the number of eighteen thouſand, beſide their Wives*
and Children. And is it not for certain reported, that the number of the Jews *ſlain by*
the Egyptians *were above* 60000? *It may be, that finding no aſſiſtance in a ſtrange Country,*
they were martyred by their Enemies; but they that in their own Country fought againſt
D *the* Romans *wanted nothing that might have cauſed perfect hope of a full victory over the*
Romans; *they had Weapons, Armour, Walls, and ſtrong Holds inexpugnable; and reſolution*
to ſhun no danger for the ſake of liberty; in a word, nothing that might put us into
a condition to reſiſt. But for how long time did this ſuffice? For our Fortreſſes all were
taken and ſubdued by the Enemies, as though they had been built to make their Victory
more Famous; and not to do us ſervice. And we may juſtly deem thoſe happy who were
ſlain in the War; for they died in liberty. Yet who doth not pity the multitude of thoſe
that fell into the Romans *hands? or who would not haſten to die, rather than endure the*
like miſery that they ſuffered? Some of them were tortured with ſtripes, others burnt, others
half eaten of wild beaſts, were reſerved alive for the ſecond meal? the moſt miſerable of all
E *are thoſe that are yet alive, who often wiſh for death, and cannot find it. Where is now*
that potent City; that was once the Capital City of all our Nation, ſo ſtrengthned with Walls,
ſo fortified with Towers and Caſtles to defend thoſe Walls, ſcarcely able to contain the proviſions
for War, having in it ſo vaſt a multitude of men to fight for it, wherein God himſelf was
thought to dwell? What is now become of it? It is razed down, even to the very foundations;
and ſcarce any memory or relicks thereof left ſtanding; the whole people deſtroyed, only a few
old and unhappy men ſurvive, who ſit among the Aſhes of the Temple, and a few women, whom
the Enemies reſerved to ſatsfie their filthy luſt. And will any amongſt us, conſidering all
theſe things, deſire to behold the light of the Sun, although he could live without moleſtation?
who is ſuch an Enemy to his native ſoil? who is ſo effeminate, or deſirous of his life, that he
F *doth not grieve to have lived till this time? would God we had been all in our graves, before*
we had ſeen that ſacred City fired by a hoſtile hand, before we beheld the Holy Temple
deſtroyed by impious fire: and ſeeing that the hope we had to be revenged on our Enemies is
now vaniſhed, and that we are left alone in miſery and neceſſity, let us haſten to die well,
and take compaſſion on our ſelves, our Wives and Children, and that whilſt we have time.
For we are all born to die, and all that are begotten by us, and the ſtrongeſt men living cannot
avoid it: but injury, and bondage, and to ſee our Wives and Children abuſed before
our faces, is no neceſſity proceeding from Nature, but they only are forced to endure it,
who, when they might have died without it, did refuſe for fear. We firſt of all truſting to
our ſtrength, rebelled againſt the Romans; *afterwards they exhorted us to obedience, but we*
G *denied: which of them then will not be enraged againſt us, if they can take us alive? Moſt*
miſerable ſhall thoſe young men be, whoſe ſtrength will endure many torments; and thoſe old
men will move compaſſion, whoſe aged years cannot ſuffer tortures; one ſhall ſee his Wife
carried away from him, and another his Son, having his hands bound behind him, cry out to

An Exhortation to contemn death, drawn from the time and place.

Example taken from the *Jews* that were ſlain in *Cæſarea.*

The calamity of the *Jews* in *Scythopolis.*

18000 *Jews* ſlain in *Syria*, and 60000 in *Egypt.*

The calamity of thoſe *Jews* who were taken by the *Romans.*

Jeruſalem the Metropolitan City razed from the foundations.

We are born to die, and the ſtrongeſt cannot avoid the ſame.

The Year of the World, 4038; after Chriſt's Nativity, 76.

Eleazar tells the Jews of the Romans Tyranny.

It is a happineſs among the Jews to die free.

his Father for help; who now whilſt they are free from the thraldom of their Enemies, may H *gloriouſly aſſiſt us with their Swords. Let us with our Wives and Children die Freemen; let us together depart out of this Life. This our Religion commandeth, this our Wives and Children perſwade; God himſelf hath driven us to this neceſſity for this purpoſe. The Romans would have it otherwiſe; who fear leſt any of us ſhould periſh, and not fall into their Hands alive. Let us therefore haſten, that inſtead of their hope, whereby they verily perſwaded themſelves to take us alive, we may contrary to their expectation daunt them with ſudden admiration of our Glorious Deaths.*

Whilſt *Eleazar* was yet ſpeaking, and deſirous ſtill to continue his exhortation, they interrupted him; every one now in a fury bent to follow his advice, made haſte to effect it; and as though they had been urged by ſome Spirit thereto, one laboured to prevent I another in the execution thereof, judging him to ſhew moſt valour and fortitude, that firſt diſpatched himſelf. They were alſo deſirous to kill their Wives and Children with themſelves: And which is moſt ſtrange, their Minds were nothing altered when they came to effect this bloody work; but with the ſame reſolution they had, when they heard *Eleazar*'s Speech, every one retained his good affection towards his Friends; yet permitting Reaſon to take no place, and perſwading themſelves that thus they had well provided for their Children, they embraced their Wives and Children for their laſt farewel, and took their leaves of them, kiſſing them with Tears, and then all at once ſlew them, as though it had been done by the Hands of other Men, and not their own, comforting themſelves in being forced ſo to do, and that hereby they ſhould eſcape the tyranny and K cruelty of the Enemies. Finally, no Man was ſo cowardly, who durſt not venture on this action; ſo every one of them killed his deareſt Friends. O miſerable People, whom neceſſity forced to ſlay their Wives and Children, and to account this action the very leaſt of all their miſeries. After which, not enduring the grief that enſued upon this Fact, and thinking that in living any while after them, they ſhould injure thoſe whom they had ſlain, they with all ſpeed poſſible gathered all their riches together, and ſet them on fire; which done, they elected ten by lot, who ſhould kill the reſt; and every one proſtrating himſelf upon his Wife and Children, and embracing them in his Arms, was ſlain willingly by thoſe that executed that wretched Office; who having without fear diſpatch'd them, they caſt lots whoſe fortune it ſhould be to kill all the L reſt; and he upon whom the lot ſhould fall, was to kill the other nine, and laſtly himſelf upon them all; and every one ſo encouraged one another, that there was no difference between thoſe that were to be killed and thoſe that were to kill; and ſo the reſt offered themſelves to death; which done, he who was the laſt of all, being yet alive, went amongſt the dead Bodies, and ſearched to ſee if any ſtill lived that needed his Hand in ſo great a multitude of ſlain People; and finding all of them diſpatched, he went and fired the Palace; which done, he with all his force thruſt his Sword into his own Body up to the Hilts, and ſo fell down by his deareſt Friends.

The Jews gathering all their Goods together caſt them into the fire.

Ten choſen by lot to kill the reſt of the Jews.

In this manner they periſhed with a belief that they left not one Perſon alive to fall into the *Romans* hands, but a certain old Woman, and another who was *Eleazar*'s Couſin, M (who in Learning and Wiſdom ſurpaſſed all other Women) and five Children hid themſelves in a Cave, wherein Water was reſerved to drink, whilſt the reſt were buſied in this Maſſacre, the ſlain were in number nine hundred and ſixty, accounting Women and Children. This calamity happened the fifteenth day of *April*. In the morning the *Romans* expecting that the *Jews* would encounter them, made Bridges from their Mounts to the Walls, and ſo aſſaulted the Walls; and ſeeing none of the Enemies appear, but all the Walls on fire, and a profound ſilence in every place, they could not conjecture what was the cauſe of it; and at laſt they made a cry at once, as though they had been beating the Walls with a Ram, thereby to ſee if they could make any Enemies come out. The Women in the Vaults heard this cry; and coming forth, de- N clared to the *Romans* all that had happened. The *Romans* did not eaſily believe their Words, by reaſon the greatneſs of the Fact ſeemed incredible; but they endeavoured to quench the Fire, and paſſing forward they came to the Palace, where they beheld all the dead Bodies; yet they did not inſult over them as Enemies, but admired that ſo many ſhould be ſo obſtinately minded to deſpiſe Death.

The *Romans* expect the fight.

The *Romans* admire the Jews fortitude and obſtinate contempt of death.

CHAP.

O

The Year of the World, 4038; after Christ's Nativity, 76.

A

CHAP. XXIX.

Of the Death of the Sicarians that had fled to Alexandria and Thebes.

AFter that the Caſtle of *Maſſada* was thus taken, the General of the *Romans* leaving a Garriſon there, went to *Cæſarea*, becauſe there was no Enemy left in all the Country. But not only *Judea* was deſtroyed through the continuance of the War, but many of that Nation, though far diſtant from it, taſted of its Troubles; for it ſo fell B out, that afterwards many *Jews* periſhed in *Egypt* at *Alexandria*. Thoſe *Sicarians* who had eſcaped thither, were not content to be ſafe and free from danger, but there alſo they attempted alteration, and to recover their Liberty againſt the *Romans*, eſteeming themſelves nothing inferiour to them, and that only God was their Lord. And ſome of the Nobler Race of the *Jews*, ſeeking to withſtand this Enterprize, were by theſe *Sicarians* ſlain; which was no ſooner done, but they incited the People to revolt.

The Murtherers Authors of new calamity.

The better ſort of the *Jews* ſeeing this, and that they could not repreſs them without danger, they aſſembled all the *Jews* together, and declared to them the temerity of theſe *Sicarians*, accuſing them as the Authors of all the Miſery that had befallen the *Jews*, and that if they thought it ſufficient to force them to fly, yet they were not certain of C their Lives; becauſe the deſign being known to the *Romans*, they would puniſh them for it, though no partakers of their wickedneſs. Wherefore they admoniſhed the multitude to beware, leſt they drew themſelves into the ſame danger wherein the *Sicarians* were, and to provide for their own Safety, by delivering ſuch People to the *Romans*. The *Jews* were perſwaded by theſe Speeches; and foreſeeing the danger that might inſue, they furiouſly aſſaulted the *Sicarians*, and took of them ſix hundred; and ſhortly after, thoſe who fled into *Egypt* and *Thebes*, were taken, and brought back again; whoſe hard-hearted obſtinacy was ſo great, that none can without admiration hear of it. For notwithſtanding that all torments and tortures that could be deviſed, were inflicted upon them, only to force them to confeſs that *Cæſar* was their Lord; yet not one of them D would ſay ſo, or make any ſhew thereof; but all perſevered in their former opinion, as though the Body tormented had been dead, and not alive. Moreover the incredible obſtinacy of their Children was moſt to be admired; for not one of them could be conſtrained to call *Cæſar* Lord. So much did their Reſolution overcome the Torments inflicted upon their Bodies.

The *Jews* aſſemble and conſult about the Murtherers.

Divers ſorts of Torments and Tortures inflicted on them who refuſe *Cæſar's* Sovereignty.

E

CHAP. XXX.

How the Temple of Onias at Alexandria was ſhut up.

AT that time *Lupus* was Governour of *Alexandria*, and with all ſpeed by Letters gave *Cæſar* Notice of theſe Troubles. The Emperor, ſeeing that it was neceſſary to beware of the *Jews*, who were naturally inclined to Sedition and Unquietneſs, fearing alſo that they would once again gather themſelves together, and cauſe ſome to joyn with them, he commanded *Lupus* to deſtroy the Temple, which they had in the City *Onion*, which was built, and ſo named upon this occaſion; *Onias* the Son of *Simon*, one F of the High-Prieſts, being driven out of *Jeruſalem*, when *Antiochus* King of *Syria* warred againſt the *Jews*, he came to *Alexandria*, and was courteouſly entertained by *Ptolomæus*, who was then alſo Enemy to *Antiochus*, affirming, that he would draw into his Country the People of the *Jews*, if he would agree to that which he required. The King according to all that could be granted, he requeſted him to permit him to build a Temple in ſome place of his Country, wherein he might worſhip God according to the Cuſtom of their Country; for ſo the *Jews* would hate *Antiochus* the more, who had deſtroyed their Temple at *Jeruſalem*, and be friendly to him; and many of them would flie to him for Religion's ſake.

Onias, by *Ptolomy's* conſent buildeth a City and Temple in *Egypt*.

Ptolomæus agreed ſo to do, and gave him a piece of ground for that purpoſe, a hun-G dred and fourſcore furlongs from *Memphis*, in that place which was called the Country of *Heliopolis*; where *Onias* building a Caſtle, erected alſo a Temple, not equal to that

Onias's Temple built in *Egypt*.

The Year of the World, 4036; after Chriſt's Nativity, 74.

that of *Jeruſalem*; but yet with a Tower like that of *Jeruſalem*, with very great ſtones, H and threeſcore Cubits long; and he built an Altar after the faſhion of that of his Country, and adorned it with all manner of Gifts (ſave only a Candleſtick) which had inſtead thereof a Lamp to give Light, which he cauſed to be hung before the Altar in a Golden Chain; and he environed all the Temple with a Wall made of Brick, and the Gates he made of Stone; and the King granted to it great Revenues of Money and Ground, to the intent that the Prieſts might have plenty of all Things which they required.

But *Onias* did not this with a good Conſcience, but for that he was at variance with the *Jews* of *Jeruſalem*, who had forced him to fly; and he perſwaded himſelf that by the building of this Temple, he might withdraw all Men from *Jeruſalem* thither; and I of this there was a Prophecy nine hundred and ſeventy years before, and *Iſaias* had foretold that a certain *Jew* ſhould build a Temple in *Egypt*.

Lupus ſhuts the Jews out of the Temple.

Thus that Temple was built, and *Lupus* having received the Emperor's Letters, went to the Temple, and taking away certain Gifts from it, he ſhut it up; and after him *Paulinus*, who ſucceeded in his ſtead, left not one Gift there; (for he threatned the Prieſts, if they did not bring forth all,) and permitted not any that came thither to ſacrifice, to come near it; but ſhutting up the Gate thereof, he left no ſign of Divine Service there; and from the time it was built, till the time it was ſhut up, were three hundred thirty and three years.

K

CHAP. XXXI.

Of the Maſſacre of the Jews *at* Cyrene.

THE Boldneſs of the *Sicarians*, like ſome infectious Diſeaſe, ſpread over all the L Towns about *Cyrene*: For one *Jonathan*, a Weaver, and a wicked Man, having eſcaped, perſwaded many ſimple People to follow him, and led them into the Wilderneſs, promiſing to ſhew them Signs and Viſions, and ſo he deceived the ſimpleſt ſort of the *Jews*; but the nobleſt of them of *Cyrene*, underſtanding his deceit, gave *Catullus* notice of his preparation and departure, who was then Governour of *Lybia*: who ſending ſome Horſe and Foot, eaſily ſurprized them being unarmed, and the moſt part of them were ſlain; yet ſome were taken alive, and brought to *Catullus*. But their Leader *Jonathan* at that time eſcaped; yet being diligently laid and ſought for over all thoſe Countries, he was at laſt taken; and being brought to *Catullus*, he ſought to delay his own puniſhment, by offering an occaſion of Cruelty to *Catullus*: For he accuſed the M richeſt amongſt the *Jews* to have been his Adviſers to this Matter.

A part of *Jonathan*'s companions were taken & ſlain, the reſt kept captive alive, and brought to *Catullus*.

Catullus was glad of theſe Accuſations, and exaggerated them very much with Tragical Terms, ſo that he might have a pretext of War againſt the *Jews*, and not content to credit whatſoever was maliciouſly ſpoken, he himſelf inſtructed the *Sicarians* to frame ſcandalous accuſations; and commanding them to nominate one *Alexander*, a *Jew*, whom he had long hated, and his Wife *Bernice*, he put them firſt of all to death; and after them, all that were rich; who amounted to the number of three thouſand. And this he thought he did without controul, becauſe he confiſcated their Poſſeſſions to *Cæſar*.

Three thouſand *Jews* ſlain by *Catullus*.

And leſt any *Jew* living in any other place, ſhould complain of his Injuſtice, he extended N his malicious Lyes againſt others farther off; and perſuaded *Jonathan*, and certain others that were taken with him, to accuſe the moſt truſty and faithful *Jews*, both at *Rome* and *Alexandria*; one of thoſe who was thus falſly accuſed, was *Joſeph*, who wrote this Hiſtory. But this Proceeding of *Catullus* had not ſuch ſucceſs as he hoped; for he came to *Rome*, and brought *Jonathan* and the reſt bound with him, thinking that no more enquiry would be made of the falſe accuſations invented by himſelf. But *Veſpaſian* ſuſpecting the matter, made diligent enquiry to know the Truth; and finding theſe Crimes injuriouſly impoſed upon thoſe Men, at the interceſſion of *Titus*, he acquitted them, and puniſhed *Jonathan* according to his deſert; who, being firſt whipt, O was afterward burnt alive.

Joſeph by *Catullus*'s perſuaſion is accuſed by *Jonathan*.

Jonathan being firſt beaten is burnt alive.

Catullus at that time, by reaſon of the mildneſs of the Emperor, had nothing ſaid to

A to him: but not long after he fell into a grievous Diſeaſe, and was cruelly tormented not only in Body, but alſo in Mind: for he was greatly terrified, and continually imagined to ſee the Ghoſts of thoſe whom he had ſo unjuſtly ſlain, ready to kill him; ſo that he cried out, and not able to contain himſelf, leap'd out of his Bed, as though he had been tortured with Torments and Fire. And this Diſeaſe daily encreaſing, his Guts and Bowels rotting, and iſſuing out of him, at laſt he died in this manner, leaving behind him an evident Argument, that the Divine Juſtice puniſheth impious Malefactors.

The Year of the World, 4038; after Chriſt's Nativity, 76.

This is the End of the Hiſtory, which we promiſed to ſet down with all Fidelity, B for thoſe that are deſirous to know the Event of the War between the *Jews* and the *Romans*. And as for our Stile, we leave it to the Judgment of the Reader: But touching the Verity of the Hiſtory, it is ſuch, as no man need to doubt of; for I do affirm that to be the only Scope which I aimed at in this whole Work.

The Concluſion of the ſeven Books of the Wars of the *Jews*.

The End of the Seventh and Laſt Book of Flavius Joſephus, *of the Wars of the* Jews.

H

The FIRST BOOK of
FLAVIUS JOSEPHUS,
The Son of *MATTHIAS*.

I

Written againſt APPION, *touching the Antiquity* OF THE RACE of the JEWS.

K

I Suppoſe, moſt worthy *Epaphroditus*, that I have ſufficiently teſtified unto thoſe who ſhall read the Books which I have written touching the Authentick Hiſtory of the *Jews*, that our Nation is moſt ancient, and that they had their Original from themſelves, and have from the firſt beginning inhabited that Country, whereof they are poſſeſſed at this preſent. To which effect I gathered out of our Sacred Writings, and publiſhed in the Greek Tongue, a Hiſtory containing the Occurences of five thouſand Years. But for that I ſee there are divers, (who being too much ſeduced by the ſcandalous Calumnies and Reports which ſome, who are ill affected towards us, have publiſhed againſt us,) have miſbelieved that which I have L written of our Antiquity, and labour to approve our Nation to be modern, becauſe none of the ancient and moſt renowned Hiſtorians among the *Grecians*, have thought our Anceſtors worthy to be enrolled in their Writings: For this cauſe I hold it a part of my Duty to write a ſhort Treatiſe hereupon; both to reprove the Malice and Impoſtures of thoſe our Calumniators, and to correct their Ignorance, by teaching thoſe who are deſirous to know the Truth, what the Original of our Nation is. For proof whereof I will produce no other Teſtimony but ſuch as from Antiquity hath been judged worthy of Credit among the *Greeks*; laying open before their Eyes, that they, who have ſlanderouſly and falſly written againſt us, are convicted by their own mouths. I will alſo endeavour to ſhew the Cauſes why very few *Grecians* have made mention of M us in their Hiſtories: And moreover, I will make it known, that they who have written concerning us, have been ignorant either really or feignedly of the Truth of thoſe things which they have reported.

The Hiſtory of the Antiquity containeth the Events of five thouſand years.

The Cauſes that moved him to write this Book.

Firſt of all therefore, I do not a little marvel at thoſe, who, in reference to matters of Antiquity ſuppoſe that the Truth ought only to be gathered from the *Greeks*; and that they alone can juſtly claim the Honour and Knowledge of faithful writing; whereas they neither vouchſafe either us, or any others the credit of Truth in that we ſet down; although I am able to prove, that all things have fallen out quite contrary. For which cauſe it behoveth us not to look to mens various Opinions, but to examine that which is right, and gather the ſame by the Effects. For whatſoever is ſet down by the *Greeks*, N is new, and of late memory, and hath been brought to execution in a manner but yeſterday: I mean the Foundations of Cities, the Inventions of Arts, and the Eſtabliſhment of Laws, and their Application to write Hiſtory with ſome Care.

But for the *Egyptians*, *Chaldees*, and *Phœnicians*, without mentioning us, they themſelves confeſs, the memory of their Writings is moſt ancient and credible. For all theſe Nations dwell in ſuch Countries as are not ſubject to the Corruption of the Air; and have carefully provided, that none of thoſe things that have been done by them ſhould ſleep in obſcurity, but be kept in memory in publick Writings of the learnedeſt O men: whereas innumerable Corruptions have crept in among the *Greeks*, by which the Memory of things paſt is defaced.

All things among the *Greeks* are modern, but ſuch things as were done among the *Egyptians*, *Chaldees*, & *Phœnicians*, are of happy Memory, and venerable Antiquity.

A But always thoſe who have eſtabliſhed new Eſtates, have ſuppoſed in their own behalf, that whoſoever was the Founder of theirs, he was the firſt of the World. Yet they have had the knowledge of Letters very late, and have attained the ſame with very great difficulty.

Innumerable corruptions invaded *Greece*.

For they that ſpeak of the moſt ancient uſe of the ſame, boaſt that they received the knowledge thereof from the *Phœnicians*, and from *Cadmus*. Notwithſtanding, there is not any one of them that can ſhew any Record of that Time, either in their Temple, or in their publick Regiſters: whereas there is ſtill great doubt and queſtion, whether thoſe Letters were in uſe during their time, who managed the Siege of *Troy*.

The *Phœnicians* and *Cadmus* the firſt Inventers of Letters.

B And indeed, their opinion, who affirm that they were ignorant of the uſe of thoſe Letters which are at preſent allowed and accuſtomed among us, is not to be refuted. For it is moſt manifeſt, that there is not any Writing extant among the *Greeks*, that is more ancient than *Homer*'s Poem; which, as is moſt manifeſt, was compos'd ſince the time of the Siege of *Troy*. And yet it is reported, that he left no part of that his Poem in writing, but that it was compos'd of divers Songs, and only ſung by roat; by which means it came to paſs, that there are ſo many contradictions in the ſame.

Among the *Greeks* there is not any writing more ancient than *Homer*'s Poem.

And as for thoſe who have undertaken to write Hiſtories among them, I mean *Cadmus* the *Mileſian*, and *Acuſilaus* the *Argive*, and others, they lived but very little time before the paſſage of the *Perſians* into *Greece*.

C Furthermore, they who among the *Greeks* were the firſt that introduced Philoſophy, and the knowledge of Celeſtial and Divine things, namely, *Pherecydes* the *Syrian*, *Pythagoras* and *Thales*, all of them confeſs with one accord, that they were inſtructed by the *Egyptians* and *Chaldees*; and they publiſhed ſome few Writings, which are ſuppoſed to be the moſt ancient among the *Greeks*, and it is hardly believ'd alſo that they were written by them. What reaſon therefore have the *Greeks* to be ſo proud, as if there were none but themſelves only, who knew the Affairs of Antiquity, and could exactly write the Truth thereof? Or who cannot eaſily conjecture by their own Writers themſelves, that their Writings were founded only upon Hear-ſay and Suppoſition, and that they followed only vain Conjectures? Hence it cometh to paſs, that in their Books they D cavil, and reprove one another, and make no Conſcience to maintain and write Contradictions about one and the ſame thing.

But it may be ſaid, that I ſhould oblige my ſelf to a fruitleſs Labour, if I ſhould go about to inform thoſe who are better experienced than my ſelf, in how many points *Helicanus* differeth from *Acuſilaus* touching the Genealogies; in how many places *Acuſilaus* hath corrected *Herodotus*; or how *Ephorus* hath proved that *Helicanus* was a Liar in the greater part of that which he hath recited. *Ephorus* hath been reproved by *Timeus*; and in general, all have taxed *Herodotus*. Neither hath *Timeus* vouchſafed to accord with *Antiochus*, or *Philiſtus*, or *Callias*, in the Hiſtories of *Sicily*. Neither do thoſe who have writ the Hiſtories of *Athens* and *Argos*, agree better together.

E What need I reckon up the differences amongſt thoſe, who in particular have treated of Cities, or of leſs Matters, ſince in the Relation of the *Perſian* War, and the Exploits performed therein, thoſe of greateſt Authority are moſt at odds? *Thucydides* is accuſed by ſome for a Liar in divers places, notwithſtanding that he ſeemeth to have written the Hiſtory of his Time moſt exactly. But the Cauſes of this diſcord are divers, as they who ſhall narrowly pry into them, ſhall find. For my own part, thoſe two which I ſhall here ſet down, in my opinion are of greateſt weight.

Thucydides writ a moſt exact Hiſtory of his time.
The Cauſes of diſcord among the *Jews*.

The firſt, and in my judgment the chiefeſt is, that amongſt the *Greeks*, from the beginning, they have not been induſtrious to keep publick Regiſters of ſuch Matters as happened in any time or place; which hath occaſioned them to err, and given thoſe a F privilege to lye, who afterwards went about to write any thing of ſuch Matters as were acted long ſince. Neither are only the People of *Greece* to be accuſed of negligence for not making account of ſuch Regiſters; but amongſt the *Athenians* alſo (who glory in the Antiquity of their Country, and who are moſt exerciſed in Sciences) there is no mention of them. For it is ſaid, that the moſt ancient and publick Writings which they have, are thoſe Capital Laws which were ſet down by their Law-maker *Draco*, who lived but a little time before *Piſiſtratus* the Tyrant.

What need we ſpeak of the *Arcadians*, who vaunt themſelves of their Antiquity? for who knows not that they have learned the uſe of Letters long after thoſe before-mentioned? Whereas therefore there was not any Writing publiſhed before that time, which G might inſtruct thoſe that would learn, or reprehend thoſe that diſguis'd the Truth; from thence it is, that ſo many Differences have happened amongſt Hiſtorians.

Another cauſe of their diſcord, recorded by the *Grecian* Hiſtoriographers.

A ſecond cauſe is, for that they, who addicted themſelves to compoſe Hiſtories, did H not buſie themſelves about the inquiſition of the Truth (notwithſtanding that all of them ordinarily promiſed no leſs) but they laboured to ſhew how eloquent they were, and fixed their whole ſtudy thereon, as the only means whereby they hoped to obtain reputation above others.

Some of them therefore applyed their Style to Fables; others by flattering Praiſes, thought to curry Favour with Kings and Cities. The reſt employed their Studies to accuſe and calumniate the Works of other Writers, in hope to build their own reputation upon the Ruine of others.

The Sign of a true Hiſtory.

In effect, they have followed that courſe in compoſing their Hiſtory, that was every way different from the true nature thereof. For the aſſured ſign of a perfect and true I Hiſtory is, when all men accord in ſetting down the ſame thing; whereas theſe Writers have endeavoured to make men believe that they were the trueſt of all the reſt, becauſe they contradicted them. We ought indeed to grant the Superiority to the *Grecians* in all that concerneth Eloquence, and the Ornament of Language, but not in that which appertaineth to Antiquity, or Truth of Hiſtory, and eſpecially in what concerneth the Truth of ancient Hiſtory, and what hath paſſed in every Country.

Wherefore, as the *Egyptians* and *Babylonians* long ſince uſed all diligence in writing, becauſe their Prieſts were hereunto enjoyned, who did moſt curiouſly treat of all ſuch Matters; the ſame alſo did the *Chaldees* amongſt the *Babylonians*, and the *Phœnicians* alſo (inhabiting amongſt the *Greeks*) taught them to uſe Regiſters, both concerning pub- K lick and private Affairs; which becauſe all men confeſs, I will omit to ſpeak of.

I let paſs alſo to recount what care our Nation hath had of this Point, (no doubt greater than thoſe Nations above-mentioned had) charging our High-Prieſts and Prophets to execute this office; which Cuſtom hath been obſerved even until this Age, and (if I may preſume ſo far) will be obſerved in all ſucceeding Ages, as by my enſuing diſcourſe I will endeavour to make manifeſt. For our Nation did not only depute this Office to the moſt vertuous and religious men amongſt them in the beginning, and to ſuch as were conſecrated to the Service of God; but they alſo provided to preſerve the Line and Deſcent of Prieſts from all impurity, and from being intermingled with others. For no man amongſt us can be a Prieſt, who is not born of a Woman deſcended from the L ſame Line. Neither in this caſe is any reſpect made either of Riches or Honours; but the party who claimeth the Dignity of Prieſthood, muſt by many Witneſſes prove his Genealogy, and that he is deſcended from Prieſts.

A Cuſtom which the Prieſts obſerved.

This Cuſtom is not only of force in *Judea*, but whereſoever elſe any of our Nation inhabit; as in *Egypt* and *Babylon*, and in any other place, where continually the Prieſts in their Marriages have this reſpect, not to marry with any Woman that is not of their own Line, and they ſend to *Jeruſalem* the Name and Pedigree of the woman whom they have married, and all the Teſtimony hereof which they can deduce from her Anceſtors.

Now if War moleſt our Nation (as often it hath in the time of *Antiochus* ſirnamed *Epiphanes*, of *Pompey* the Great, *Quintilius Varus*, and eſpecially in this our Age,) then M thoſe Prieſts who ſurvive, make new Genealogies and Pedigrees out of the ancient Regiſters, for thoſe that remain of the Sacerdotal Race. And they marry none that have been Captives, for fear they may have had commerce with ſtrangers. What more evident token can there be of the Prieſt's Integrity, than that every Prieſt, during the Revolution of two thouſand years, is regiſtred, together with the Names of their Fathers? and if any one do err or falſifie any of the things before-ſaid, he is then interdicted from the Altar, and from exerciſing any Prieſtly Function. So that in the Writings of ſuch men, all things muſt of neceſſity be true, and as they ought to be; for that neither all men are permitted to write, nor yet any diſſonance and diſagreement is found in their Writings. For ſuch things as paſt in ancient times beyond the Memory of Men, were only writ- N ten by our Prophets, who had the knowledge thereof by inſpiration from God himſelf: but other things of later time are only recorded by thoſe who lived in the Age, wherein the things they writ of were done.

The Prieſts amongſt the *Jews* are every one regiſtred, with the name of their Fathers; and this Cuſtom continued two thouſand years.

The Books amongſt us, containing the Hiſtories of all Ages, are neither infinite, nor one repugnant to another; for all our Chronicle is contained in 22 Books, to which Books it is impiety to deny Credit.

22 Books of holy Writ.

Five of theſe Books were written by *Moſes*, comprehending Genealogies, and the beginning of Mankind, with ſuch notable Events, as happened even from the beginning of the World till his Death; which is little leſs than three thouſand years.

After the Death of *Moſes*, till the time wherein *Artaxerxes* lived, who was King of the O *Perſians*, and Son to *Xerxes*, every one of the Prophets of our Nation wrote the Hiſtory of

A of his time wherein he lived, ſo that of theſe men's Writings we have thirteen Books: the four other Books, which make up the Number already mentioned, are known to contain holy Hymns made to the Praiſe of God, and wholeſome Precepts for Man's Life and Converſation. All things which from *Artaxerxes* until our time have hapned, are alſo ſet down in writing; yet the Books wherein they are regiſtred, do not deſerve ſo much Credit as the former of ancient times; for that there was no certain ſucceſſion of Prophets in that Age. Moreover, it is evident, that to the former Works, we give as great Credit as to things which we our ſelves write; and notwithſtanding they have been ſo long written, yet in all that time no man durſt preſume either to alter or to blot out any thing therein contained. For all *Jews*, even from their Cradle, do believe theſe B Books to be Sacred and Divine, and therefore give all Credit poſſible unto them; yea, and would willingly ſuffer Death, rather than do the contrary.

Many Captives of our Nation have been cruelly tormented, and divers ways put to death in open Theatres, only for that they would not commit any thing either in word or deed againſt their Laws, nor violate the Writings of their Fore-fathers. Now who amongſt the *Greeks* did ever ſuſtain the like? Nay, they are ſo far from doing it, that none can be found among them, who would ſuffer any loſs in his Goods or Fortunes, to preſerve all the Writings of their Nation from deſtruction; and the reaſon hereof is, becauſe every one eſteemeth the variety of their Hiſtories to depend upon the Will of the Writer. And this they do alſo concerning their moſt ancient Hiſtorians; C and not without cauſe: for they every day ſee men of their own times writing Hiſtories of Matters long before paſt in former Ages, wherein neither themſelves were preſent, neither yet do they vouchſafe to credit the Writings of ſuch as were then Eye-witneſſes thereof; yea, ſome among them have divulged Hiſtories of ſuch things, as of late befel our Nation, when themſelves never have been in the place where ſuch Matters paſt as they writ of, nor have lived in any Neighbour-place, where they might have probable Report how Matters paſt, but only compiling a few broken Stories, they moſt impudently arrogate to their patch'd Stuff the Name of a Hiſtory.

The *Jews* and *Grecians* are compared together.

Some others have written of the Wars of the *Jews*.

I my ſelf have compoſed a moſt true Hiſtory of the laſt War, and of every particular thing there done, as well I might, having been preſent in all thoſe Affairs. For I was D Captain of the *Galileans* amongſt our Nation, ſo long as any reſiſtance could be made againſt the *Romans*; and then it ſo fell out, that I was taken by the *Romans*, and being Priſoner to *Titus* and *Veſpaſian*, they cauſed me to be an Eye-witneſs of all things that paſt. Firſt, in Bonds and Fetters, and afterward freed from them, I was brought from *Alexandria* with *Titus*, when he went to the Siege of *Jeruſalem*. So that nothing could then paſs whereof I had not notice: For beholding the *Roman* Army, I committed to writing all things with all poſſible diligence. My ſelf did only manage all Matters diſcloſed to the *Romans* by ſuch as yielded themſelves; for that I only did perfectly underſtand them. Laſtly, Being at *Rome*, and having leiſure, after all buſineſs was paſt, I uſed the help of ſome Friends (for the Skill of the *Greek* Tongue) and ſo I publiſhed a E Hiſtory of all that had hapned in the foreſaid War; which Hiſtory of mine is ſo true, that I fear not to call *Veſpaſian* and *Titus* the chief Commanders in that War to witneſs for them. I firſt gave a Copy of that Book to them, and afterwards to many noble *Romans*, who alſo were preſent in the War. I ſold alſo many of them to our own Nation, to ſuch as underſtood the *Greek* Language, amongſt whom were *Julius*, *Archelaus*, *Herod*, a Man of great vertue, and the moſt worthy King *Agrippa*, who do all teſtifie, that my Hiſtory containeth nothing but Truth, and who would not have been ſilent, if either for Ignorance or Flattery I had changed or omitted any Particular. Yet notwithſtanding all this, ſome ill diſpoſed Perſons endeavour to diſcredit my Hiſtory, as though they were diſputing *pro* and *contra* amongſt Children in Schools, never F conſidering that he who promiſeth other men a true Relation of things paſt, muſt either be privy to them by his own knowledge, as having been preſent in the Affairs, or elſe have that which he ſpeaketh from other Mens Mouths, by report of thoſe who know them: both which I have done. For I gathered my other Books of Antiquity out of holy Scripture, being my ſelf a Prieſt, and skilful in our Law; and the Hiſtory of our War I have written, my ſelf being an Agent in many Matters therein contained, and an Eye-witneſs of the reſt; ſo that nothing was ſaid or done whereof I had not notice. How then can any one excuſe them from Impudency and Malice, who labour againſt me to prove my Relation falſe? Perhaps they alledge, that they have read the Commentaries of *Veſpaſian* and *Titus*; yet for all this, they were not preſent in any Action, G repugnant to that which my Hiſtory recounteth.

Joſeph was preſent in all the Wars of the *Jews*.

Joſeph writ the Hiſtory of the *Jews* wars being at *Rome*.

Some do derogate from *Joſeph*'s Hiſtory.

Two things which *Joſeph* intendeth.

Thus (as I thought neceſſary) I have made a digreſſion, to ſhew how they are able to H perform their word, who diſcrediting my Hiſtory, promiſe to ſet down the truth in writing. I have alſo ſufficiently (as I think) demonſtrated, that the regiſtring of things is more ancient amongſt other Nations, than amongſt the *Greeks*. I will now firſt of all diſpute againſt thoſe, who labour to prove our Nation of no Antiquity, becauſe (as they ſay) no *Greek* Writer maketh any mention of it. This done, I will bring forth proof and teſtimony of the Antiquity thereof out of other Writers; and ſo I will ſhew it is their Malice, who ſeek to diſcredit our Nation. Firſt therefore, our Nation neither inhabiteth a Country bordering upon the Sea, nor are we delighted in Merchandiſe, nor for this cauſe wearied with Pilgrimages from place to place: But our Cities lie far from the Sea, in a moſt fertile Soil, which we cultivate with all induſtry; and our whole I endeavours are how to get food for our Children, and to keep our Country-Laws, and to leave to our Poſterity the knowledge of Piety; in which Work we think all our Age ought to be employed. Beſide all this, we have a Form of living, different from all other Nations. All which concurring together, we had no need to traffick with the *Greeks*, as the *Egyptians* and the *Phœnicians* do, who give themſelves to Bargaining and Merchandiſe, only for the covetouſneſs of Money. Neither were our Anceſtors delighted in Thefts and Robberies; nor did our Fathers make War upon any Nation, for deſire of larger poſſeſſions: notwithſtanding our Country was furniſhed with many thouſands of ſtrong warlike Men. Wherefore the *Phœnicians* ſailing to the *Greeks*, to traffick with them, they were thus made known to them; and by them the *Egyptians*, K and all other Nations, ſailing upon the Seas, brought Merchandiſe into *Greece*. The *Medes* alſo and *Perſians* were known to them, after ſuch time as they reigned over *Aſia*, and the *Perſians* brought War even into *Europe*.

The *Jews* care to bring up their Children.

The ancient *Jews* had no need to traffick with the *Grecians*.

The *Romans* were lately known to the *Greeks*.

Certain Hiſtoriographers report *Spain* to be only one City.

Moreover the *Greeks* knew the *Thracians*, becauſe they were their Neighbours; and the *Scythians*, by ſailing to *Pontus*; and finally, all that were diſpoſed to write, knew all the Nations bordering either upon the Eaſtern or Weſtern Seas; but ſuch as dwelt far from the Sea-coaſt, were long time unknown; as alſo appears in *Europe*: For neither *Thucydides*, nor *Herodotus*, nor any other of that time, make any mention of *Rome*; notwithſtanding that ſo long ſince it was mighty, and made ſo great Wars; becauſe it was but lately that the *Greeks* heard of it. Yea, their moſt exact Writers, and L particularly *Euphorus*, were ſo ignorant of the *French* and *Spaniards*, that they thought the *Spaniards* to be a People only denominated from one City, wherein they inhabited; whereas the whole World now knoweth them to inhabit a vaſt Country, and a great part of the Weſtern World. Likewiſe the ſaid *Greek* Writers relate the Manners of the foreſaid People to be ſuch, as neither are, nor were ever uſed among them. And the only cauſe why they were ignorant of the Truth, was the diſtance of place; and theſe Writers would ſeem to tell ſomething, which others of former time had not ſpoken of. No marvel therefore though our Nation was unknown, and none of them in their Writings made any mention of us, being both ſo far from the Sea, and living after a different manner. M

Arguments to prove the *Jews* of more antiquity than the *Greeks*.

Manethon an *Egyptian* writer.

Suppoſe therefore I ſhould deny the *Greeks* to be of any Antiquity; and to prove my Aſſertion, ſhould conclude their Nation to be modern, becauſe our Hiſtories make no mention of them; would they not laugh at this Reaſon, and uſe the Teſtimony of their Neighbour-Nations to prove their Antiquity? I therefore may argue in like manner, and uſe the Teſtimony of the *Egyptians* and *Phœnicians*, whoſe Records the *Greeks* cannot deny: For all the *Egyptians* in general are our Enemies; and among the *Phœnicians*, they eſpecially of *Tyre*; which I cannot juſtly ſay of the *Chaldees*, who having been Princes over our Nation, and becauſe of their Affinity and Alliance with our Countrymen, have in their Chronicles made mention of the *Jews*. When I have proved what I now averr, and refell'd the ſlanderous Reports againſt us, I will then alſo ſhew N who amongſt the *Greeks* have ſpoken of us, that ſo the *Greeks* may alſo be deprived of this ſhift and refuge, to excuſe their malicious Lyes falſly forged againſt our Nation. And firſt of all, I will begin with the Writings of the *Egyptians*, who, as they well know, do nothing at all favour us. *Manethon*, an *Egyptian* born, ſkilful in the *Greek* Tongue, as by his Works appears (for he writ in *Greek*) compiling a Hiſtory of the Cuſtoms and Religion of his Fore-fathers, collected (as himſelf reporteth) out of the *Egyptian* holy Writings, often reprehendeth *Herodotus* of Falſhood, through ignorance in the Affairs of the *Egyptians*. This *Manethon*, in his ſecond Book of the *Egyptian* Cuſtoms, ſaith thus; (I will ſet down his own Words, becauſe I uſe them as a Witneſs.) *We have a King* (ſaith he) *named* Timæus, *in whoſe Reign God being angry with us, contrary to all ex-* O *pectation, an obſcure People took courage, came from the Eaſt, and pitching their Tents*

A *in our Country, over-ran it, and no man reſiſted them; and committing our Princes to bonds, they burnt our Cities, and deſtroyed the Temples of our Gods, and behaved themſelves moſt cruelly againſt the Inhabitants, killing many of them, and making Slaves of the reſt, with their Wives and Children: Finally, they choſe a King of their own, and gave him the Government of our Country; his name was* Saltis, *who coming to* Memphis, *made the higher and lower Provinces Tributaries, leaving Garriſons in the ſtrong holds, and fortifying certain places in the Eaſt: And weighing with himſelf that the* Aſſyrians *were more potent than he, and would in probability invade his Country, he found out in this Province an ancient City called* Saite, *fit for his purpoſe, as being ſituate on the Eaſt-ſide of the River* Bubaſtis, *which by an ancient Divine was called* Avaris; *he repaired this City, compaſſed it* B *with vaſt Walls, and put a Garriſon in it of two hundred thouſand armed Men.* Saltis *made this incurſion in harveſt time, to the intent that he might both pay his Souldiers, and be a terrour unto other people; and after he had reigned nineteen years, he died.*

Saltis ſubdu'd the *Egyptian*

After him ſucceeded another King, called *Bæon*, who reigned four and forty years: next to him, *Aphinas*, who reigned thirty ſix years and ſeven months: then *Aphoſis*, who reigned threeſcore and one years; and then *Iandas*, who reigned fifty years and one month: after them alſo reigned *Alſis* nine and forty years and two months; and theſe ſix were the firſt Kings amongſt them, ever deſtroying and warring upon the *Egyptians*, and labouring to extinguiſh their Race. This Nation was called *Hicſos*, which ſignifieth King's Shepherds: For *Hic* in the ſacred Tongue, ſignifieth a King, and *Sos*, C a Shepherd, or Shepherds, according to the common ſpeech; and *Hicſos* is a compound Word. Some ſay theſe People were *Arabians*; but in other Copies I find that *Hicſos* is not interpreted King's Shepherds, but Shepherds that were Captives: For *Hic*, and *Hac* alſo, when it is pronounced, doth in the *Egyptian* Tongue ſignifie a Captive; and this latter expoſition ſeemeth to me to be the trueſt, for it is more agreeable with the Hiſtory. Wherefore *Manethon* reporteth theſe foreſaid Kings and Shepherds to have ruled *Egypt* five hundred and eleven years; and after theſe, the King of *Thebes*, and the King of the reſidue of *Egypt*, uniting their Forces, invaded the ſaid Shepherds, had great and long Wars with them, and that the ſaid Shepherds were overcome by the King *Aliſfragumthoſis*, that then they loſt all *Egypt* which had been in their power, and that D they were ſhut up in a place called *Avarus*, containing ten thouſand Acres of ground, which, as *Manethon* reporteth, theſe Shepherds environed round about with a huge Wall, to the end that their whole Proviſion might be within their Fortifications, and the Prey, which they got, in a condition to be defended. That *Themoſis*, Son of the ſaid *Aliſfragumthoſis* endeavoured by force to ſubdue them, and for this cauſe beſieged them with 480000 Men: That at laſt deſpairing to take them by force, he capitulated with them that they ſhould ſafely depart out of *Egypt* whither they would; and that they upon theſe Conditions, together with all their Families and Goods, and Cattel, departed out of *Egypt* into the Wilderneſs, and ſo into *Syria*, being in number two hundred and forty thouſand, and that fearing the puiſſance of the *Aſſyrians*, who at E that time reigned in *Aſia*, they builded a City in the Country now called *Judea*, which they made ſo large, that it might receive them all; and this City they called *Jeruſalem*. Further, the ſaid *Manethon*, in another Book of the *Egyptian* Affairs ſaith, *That in the holy Writings, he findeth the foreſaid Shepherds called Captives*; wherein he ſaith true: For our Anceſtors were wont to feed Cattel, and ſo leading a Paſtoral Life, were called Shepherds; neither are they unjuſtly called Captives; for our Fore-father *Joſeph* told the King of *Egypt* that he was a Captive; and long time after, called his Brethren into *Egypt*, by the King's Command: But we will hereafter examine this point more ſtraitly. I will now cite the Teſtimony of the *Egyptians* concerning this Point, and relate the Words of *Manethon* touching the time when this befell, who ſaith as followeth. F

King's Shepherds.

After that the Nation of Shepherds were departed out of *Egypt* unto *Jeruſalem*, King *Themoſis*, who drave them out of the Land, reigned twenty five years and four months, and then died: And his Son *Chebron* ſucceeded him, who reigned thirteen years, and after him *Amenophis* twenty years and ſeven months; next, his Siſter *Ameſſes* one and twenty years and nine months; then reigned *Mephios* twelve years and nine months, and *Mephamuthoſis* twenty five years and ten Months, *Themoſis* nine years and eight months, *Amenophis* thirty years and ten months, *Orus* thirty ſix years and five months, after him, his Daughter *Achemcheres* twelve years and one month, and the Brother of *Rathotis* nine years, *Achencheres* twelve years and five months, another *Achencheres* G twelve years and three months, *Armais* four years and one month, *Armeſis* one year and four months, *Armeſeſmiamus* threeſcore and ſix years and two months, *Amenophis* nineteen

Sethoſis King of *Egypt*, made his Brother *Armais* Governor of his Country.

nineteen years and ſix Months. Moreover, that *Sethoſis* having prepar'd a huge Army H both of Foot and Horſe, and a Navy at Sea, left the Government of *Egypt* unto his Brother *Armais*, inveſting him with Sovereign Authority, only he forbad him to wear the Crown, and to oppreſs the Queen, who was Mother to his Children, commanding him alſo to abſtain from his Concubines. After which *Sethoſis* himſelf went to *Cyprus* and *Phœnicia*, againſt the *Aſſyrians* and *Medes*, and ſubdued them, partly by the Sword, partly by the fear of his Power and Greatneſs; and being tranſported with his Succeſs, he advanced againſt the Eaſtern Country, and deſtroyed with Fire and Sword the Cities and Provinces of that place; and ſpending much time in theſe Wars, his Brother *Armais*, whom he left in *Egypt*, did without fear commit all that he forbad him to do; for he oppreſſed the Queen violently, and daily lay with the reſt of the King's Concubines, I and being counſelled by his Friends, he put a Crown upon his Head, and rebelled againſt his Brother; of which, he who was then Chief of the *Egyptians* holy Cuſtoms, ſent Letters unto *Sethoſis*, containing all that had happened, and how *Armais* had rebelled againſt him: That *Sethoſis* returning to *Peluſia*, recovered his own Kingdom, and by his Name it was called *Egypt*; for *Manethon* writeth, that this *Sethoſis* was named *Egyptus*, and his Brother *Armais*, *Danaus*.

Whereupon *Egypt* took its Name.

Thus far *Manethon*: From whom it is evident by computation of the foreſaid times, that our Nation was delivered out of *Egypt* three hundred ninety and three years before *Danaus*, and inhabited this Country of *Judea* ſo long before *Danaus* came unto *Argos*, notwithſtanding the Inhabitants of *Argos* boaſt their City is moſt ancient. K Wherefore *Manethon* recounteth two things for us out of the *Egyptian* Letters: Firſt, That we came from another place to them, afterwards went out of their Country again, and that ſo long ago, as it was almoſt a thouſand years before the *Trojan* Wars. Touching thoſe things which *Manethon* profeſſeth himſelf to have gathered elſewhere than out of the Writings of the *Egyptians*, who wrote down whatever was reported, I will ſhew, with how little reaſon they are alledged. For I will once again leave theſe, and refer to the Teſtimony of the *Phœnicians* concerning our Nation. The *Tyrians* therefore have Chronicles of very great Antiquity, which they have kept with all diligence, concerning that which hath been done among them, and indeed they are worthy of Memory. L

Manethon ſheweth the *Jews* coming into *Egypt*. and their departure.

Solomon built a Temple in *Jeruſalem*, 143 years and 8 months before the *Tyrians* built *Carthage*.

The Friendſhip of the *Tyrian* King and King *Solomon*.

Problems of *Hiramus* and *Solomon*.

Amongſt theſe Records it is written, That King *Solomon* built a Temple at *Jeruſalem*, a hundred forty three years and eight Months before the *Tyrians* erected *Carthage*. So they have regiſtred the building of our Temple; for *Hiramus* King of the *Tyrians*, was our King *Solomon's* Friend, obliged to him for his Father's ſake, who for this cauſe alſo, of his own Liberality gave *Solomon* a hundred and twenty Talents of Gold, towards the building of the Temple, cut down the noble Wood called *Libanus*, and beſtowed upon him, to make the Roof of the Temple; for which Bounty *Solomon* returned him many great Preſents, and among the reſt, a Country of *Galilee*, named *Zabulon*: But *Solomon's* Wiſdom was the chief Cauſe of this King's Friendſhip towards him: For they ſent Problems one to the other to be anſwered, and *Solomon* in his Anſwers appeared moſt witty, M as alſo he did in many things elſe; and even until this Day, many of the Epiſtles ſent one to another, are kept among the *Tyrians*. But not depending wholly upon the Authority of the *Tyrians*, I will prove by the Teſtimony of *Dius*, (a man, who by common Conſent hath faithfully written the *Phœnician* Hiſtory,) who writeth as followeth.

After the death of *Abibalus*, *Hiramus*, his Son reigned in his ſtead, who encreaſed the number of his Eaſtern Cities, and inlarged *Jeruſalem*; he alſo joyned the Temple of *Jupiter Olympius*, ſituate in an Iſland, unto it, (filling up the Water with Earth) and adorned it with Gold.

After this, aſcending into *Libanus*, he cut down the Wood to build Temples; and the N King of *Jeruſalem*, named *Solomon*, ſent unto him certain Riddles to be expounded, and he again the like unto him, covenanting together, that he who could not tell the meaning of one another's Riddles, ſhould pay unto the other a ſum of Money, and that *Hiramus*, confeſſing he could not expound *Solomon's* Riddles, did pay unto him much Money.

Laſtly, That one *Abdemonus* a *Tyrian*, did expound the ſaid Riddles, and writ more unto *Solomon*, which, if *Solomon* could not interpret, he ſhould pay unto *Hircanus* a Sum of Money; and this Teſtimony *Dius* beareth us concerning the foreſaid matter.

The Teſtimony of *Menander* the *Epheſian*.

But I will now recount the words of *Menander*, an *Epheſian*, who regiſtred the Acts of all Kings both at home and abroad, endeavouring to make a true Hiſtory out of the O Writings of every Country. This Man writing of the *Tyrian* Kings, and coming to *Hiramus*, The Genealogy of King *Hiramus*.

A *Hiramus*, ſaith thus of him; *Abibalus* dying, there ſucceeded in the Kingdom his Son *Hiramus*, who lived 34 years; and this King with a Rampire conjoyned *Euricborus*, and erected there a Pillar of Gold in *Jupiter*'s Temple, and went into the Woods, and cut down the Cedars of *Libanus*, to make Coverings for the Temples; with which (pulling down the old) he erected new, and dedicated Temples to *Hercules* and *Aſtartus*: But that to *Hercules*, in the Month of *Peritius*, and the other, to *Aſtartus*, when he with an Army went againſt the *Tyrians*, who paid him no Tribute; and when he had ſubdued them, he returned again.

Carthage built in *Africk* by *Dido*, *Pigmalion*'s Siſter.

At this time lived *Abdemonus*, a Servant unto the King, whoſe buſineſs it was to expound the Parables, which King *Solomon* of *Jeruſalem*, ſent unto King *Hiramus*: And B how long it was from this King's time till the building of *Carthage*, we may thus calculate. After the Death of *Hiramus*, his Son *Beleaſtartus* ſucceeded him, lived forty and three years, and reigned ſeven; after him, his Son *Abdaſtartus*, who lived twenty years, and reigned nine, but this King was treacherouſly ſlain by the four Sons of his Nurſe, the eldeſt of which reigned twelve years. Next ſucceeded *Aſtartus*, the Son of *Beleaſtartus*, who lived fifty and four years, and reigned twelve; after him his Brother *Aſtarimus*, who lived fifty and four years, and governed nine; then he was ſlain of his Brother *Phelletes*, who reigned eight months, and lived fifty years, and was ſlain by a Prieſt of *Aſtarta*, named *Ithobalus*, who lived threeſcore and eight, and reigned thirty two years; he was ſucceeded by his Son *Badezorus*, who lived forty five years, C and reigned ſix years; to him ſucceeded his Son *Mettinus*, who lived thirty two years, and reigned nine: After him, *Pigmalion*, who lived fifty ſix years, and reigned forty; in the ſeventh year of whoſe Reign, his Siſter *Dido* builded a City in *Africa*, and named it *Carthage*; ſo that from the time of King *Hiramus*, unto the building of *Carthage*, is by this computation a hundred fifty five years, and two Months; and foraſmuch as the Temple of *Jeruſalem* was built in the twelfth year of *Hiramus* his Reign, the computation of the time ſince that year, until the building of *Carthage*, is a hundred forty three years and eight Months. What need we more beſide this Teſtimony of the *Phœnicians*? The truth is now ſufficiently made manifeſt; for our Anceſtors muſt needs have come into this Country we inhabit, before ſuch time as they built D a Temple in it, as I have alſo prov'd in my Books of Antiquity, collected out of our Holy Scripture.

Beroſus the Hiſtoriographer a *Chaldean*.

Nabulaſſarus Father to *Nabuchodonoſor* the King of *Babylon* and *Chaldea*.

Nabuchodonoſor conquered the Rebels.

I will now ſpeak of that which the *Chaldees* writ of us in their Hiſtories, which do much agree in all other Matters with thoſe of our Nation. And firſt, let *Beroſus* be my witneſs, who was a *Chaldean* born, a man famous, and known unto all that love Learning; for he in the *Greek* Tongue writ Aſtronomy, and the Philoſophy of the *Chaldeans*. *Beroſus* imitating the moſt ancient Hiſtories, writeth of the Deluge, and how mankind was therein extinguiſh'd, and he in all things imitateth *Moſes*. He alſo ſpeaketh of the Ark, wherein our Forefather was preſerved, and affirmeth that it was carried into the tops of E the Mountains in *Armenia*; after this, he proſecuteth the Genealogy of all that reigned from *Noe* until *Nabulaſſarus* King of the *Babylonians* and *Chaldeans*. He likewiſe ſetteth down how long every one reigned, and in proſecuting the Deeds of this King, he recounteth how he ſent his Son *Nabuchodonoſor* into *Egypt*, and our Country, with great power; who finding them in rebellion, ſubdued them, and burnt the Temple at *Jeruſalem*, and ſo departed, carrying with him all our Nation into *Babylon*; whereupon our City was deſolate ſeventy years, until the Reign of *Cyrus* King of the *Perſians*. Moreover, he affirmeth, that this *Babylonian* kept in ſubjection *Egypt*, *Syria*, *Phœnicia*, and *Arabia*, exacting more of them than ever any King of *Babylon* or *Chaldea* had done before his time. And the words of *Beroſus* muſt needs be to this effect; *Nabulaſſarus* his F Father hearing that his Subſtitute in *Egypt*, *Cœloſyria*, and *Phœnicia*, had rebelled, he himſelf not being able to take ſuch pains, committed his Affairs unto his Son *Nabuchodonoſor*, gave him a part of his Army (for that he was in the Flower of his Age) and ſent him againſt him: *Nabuchodonoſor* fighting with the ſaid Subſtitute, overthrew him, and ſubdued the Country, which of old belonged unto them; and at the ſame time, his Father *Nabulaſſarus* fell ſick in *Babylon*, and died, having reigned twenty nine years. But *Nabuchodonoſor* long after underſtanding his Father's Death, diſpoſed of *Egypt* and other Provinces as he thought good, and taking the Captives of *Judea*, *Phœnicia*, and the *Syrians* that lived in *Egypt*, he committed them to certain of his Friends, to be brought after with his Carriages and Army to *Babylon*; and ſo he himſelf, accompanied with a very few, took his Journey to *Babylon*, through the Deſart; being G arriv'd, he found the *Chaldees* ruled all, and that their Nobility reſerved the Kingdom

Nabuchodonoſor ſucceedeth in his Fathers Kingdom.

Nebuchodonoſor builded a Palace.

for him; he was made King, and commanded Houſes to be built for the Captives that were coming, in the moſt convenient places of *Babylon*, and with the Spoil he beautified the Temple of *Belus*, and other places moſt richly, and built a new City without the Wall of the old; and providing leſt hereafter the Enemies might turn the River, and ſo have acceſs unto the City, he invironed the inner City with three ſeveral Walls, and the outmoſt City likewiſe, the Walls whereof were made of Brick; but the Walls of the inner City were of Brick and Bitumen. This done, he builded moſt ſumptuous Gates, which might have become Temples: And moreover, near unto his Father's Palace he builded another far greater, and more coſtly than they; the Beauty and Coſtlineſs whereof were hard, and perhaps tedious, to expreſs: Yet this we will ſay, and it is conſiderable, that this rich and incredibly beautiful Palace was builded in fifteen days: in it he erected Rocks of Stone like Mountains beſet with all ſorts of Trees; he made a famous Mount, and ſupported it with Pillars; for his Wife, having been brought up in the Country of the *Medes*, deſired to have a Proſpect into the Fields and Mountains, according to their way.

Semiramis did not build *Babylon*.

The King of *Babylon* excelled *Hercules* in ſtrength and noble valorous deeds.

The Walls of *Babylon* built of Brick and Bitumen.

Cyrus expelled *Nabonidus* from *Babylon*.

The teſtimony of the *Phœnicians* touching the *Jews* Antiquity.

This he relateth of the forementioned King, and many things more, in his Book of the Affairs of the *Chaldeans*, wherein he reproveth the *Greek* Writers, who falſly affirm that *Semiramis* the *Aſſyrian* Queen built *Babylon*; and that they falſly report thoſe wonderful Works about *Babylon*, to have been by her made and finiſhed. We muſt needs think that the *Chaldean* Hiſtory is true, ſeeing it agreeth with that of the *Phœnicians*, which *Beroſus* writ of the King of *Babylon*, who ſubverted both *Phœnicia* and all *Syria*; with them alſo accordeth *Philoſtratus*, in his Hiſtory of the Siege of *Tyria*: and *Megaſthenes* alſo in his fourth Book of the Affairs of *India*; where he laboureth to prove, that the ſaid King excelled *Hercules* in ſtrength and valour; affirming, that he ſubdued the greateſt part of *Africk* and *Spain*, and that the Temple of *Jeruſalem* was burnt by the *Babylonians*, and again re-edified by *Cyrus*; and we may prove it out of *Beroſus*, who in his Third Book ſaith as followeth; *Nabuchodonoſor*, having begun the third Wall, fell ſick and died, when he had reigned forty three years, and his Son *Evelmeradochus* ſucceeded him; who, for his Iniquity and licentiouſneſs was treacherouſly ſlain by his Siſter's Husband, named *Nirigliſſoroor*, after he had reigned two years. He being dead, the Traytor *Nirigliſſoroor* uſurped the Kingdom, and reigned four years, whoſe Son, then a Child, was made King, called by Name *Laboroſardochus*, and he reigned nine Months; who, for corruptneſs of his Manners was ſlain by his own Friends: after whoſe Death, they who ſlew him, conſulting together, made one *Nabonidus*, a *Babylonian*, King. At this time the Walls of Brick and Bitumen about the River of *Babylon*, were built. In the eighth year of this King's Reign, *Cyrus*, coming with an Army out of *Perſia*, conquered all *Aſia*, and came with his Forces againſt *Babylon*; but the King of *Babylon* having notice of his coming, levied an Army, advanced againſt him, and gave him Battel; but being overcome, he, with a very few of his Men, was forced to fly into *Borſippa*. *Cyrus* now beſieged *Babylon*, and purpoſed to deſtroy the outward Walls thereof; but finding them too ſtrong and impenetrable, he returned to *Borſippa*, to beſiege *Nabonidus* the King of *Babylon*, who was fled thither. But *Nabonidus*, not abiding the Event of War, yielded himſelf unto *Cyrus*, who dealt mercifully with him, and gave him a Territory in *Carmania*, but expelled him out of *Babylon*: ſo *Nabonidus* led the reſt of his Life in that Province. This Hiſtory agreeth with ours; for in our Writings we find that *Nabuchodonoſor* in the eighteenth year of his Reign deſtroyed our Temple, and that it ſo remained threeſcore and ten years; alſo that in the ſecond year of King *Cyrus*, the foundations thereof were laid again, and was finiſhed and re-edified in the ſecond year of King *Darius*'s Reign. This done, I will alſo relate the Hiſtories of the *Phœnicians*, to re-inforce what we ſay: For they make their computation after this manner. In the Reign of King *Ithobalus*, *Nabuchodonoſor* beſieged *Tyre* thirteen years; after whom *Baal* reigned ten years, next him Judges were appointed; to wit, they that follow *Ecnibalus*, the Son of *Balachus*, judged two Months; *Chelbis*, the Son of *Abdæus* ten Months; *Abbarus* the High-Prieſt, three Months; *Mytomus* and *Geraſtus*, Sons of *Abdilimos* judged ſix years; after whom *Balatorus* reigned one year; and after his Death, the *Tyrians* called *Merbalus* from *Babylon*, and made him King; and he reigned four years, and he then dying, they ſent alſo to *Babylon* for his Brother *Iromus*, who reigned twenty years; in whoſe Reign *Cyrus* obtained the *Perſian* Empire; ſo that this whole Time is fifty four years and three Months; for *Nabuchodonoſor* began to beſiege *Tyre* in the ſeventh year of his Reign, and in the fourteenth year of King *Iromus* his Reign *Cyrus* was made Emperor of *Perſia*.

A Wherefore both the *Chaldean* and *Tyrian* Hiſtoriographers agree with us concerning our Temple. So that the Antiquity of our Nation above-mentioned is now made manifeſt, and without all controverſie. And that which is already alledged to this end, may be ſufficient for them, who are not purpoſely contentious: To ſatisfie, therefore, ſuch as believe the Writings of other Nations of little or no Authority, and will give credit to nothing but what is tranſmitted from the *Greeks*, I ſhall produce Teſtimony from ſuch of them as have been acquainted, and writ of our Laws.

The *Chaldees* and *Tyrians* agree with the *Jews* Hiſtory.

Pythagoras, a *Samian* born (a perſon of great Antiquity and Reputation above the reſt of the Philoſophers for Wiſdom and Holineſs of Life) was not only converſant in our Laws, but obſerved them in many things, as is teſtified particularly by *Hermippus* B an eminent and exact Hiſtorian, who in his firſt Book of *Pythagoras* gives us an account, That a *Crotonian* called *Calliphon* (a great friend of *Pythagoras*) being dead, his Soul accompanied *Pythagoras* night and day, inculcating and Purſuing him with Inſtructions, and among the reſt, That he would be careful how he paſſed by a place where his Aſs had ſtumbled; That he would drink none but pure Water, and that he would be cautious of ſpeaking ill of any Body, following therein the Cuſtoms of the *Greeks* and *Thracians*: And what that Author ſaid is moſt true, for it is certain, a great part of his Philoſophy was deduc'd from the Laws of the *Jews*.

Hermippus's writings and teſtimony of *Pythagoras*.

Our Nation in times paſt was well known to divers Cities, ſo that many of them do now obſerve our Cuſtoms, and others eſteem them worth the imitation, as *Theophraſtus* C doth witneſs in his Book, intituled *De Legibus*: for he ſaith that the *Tyrian* Laws forbid to ſwear by any ſtrange God, and amongſt theſe prohibited Oaths, he reckoneth the Oath called *Corban*, which is uſed only amongſt the *Jews*, and in our Language ſignifieth the *Gift of God*.

Theophraſtus.

Corban the Gift of God.

Herodotus of *Halicarnaſſus* knew our Nation alſo, and in a manner maketh mention of it: for ſpeaking of the *Colchians*, he ſaith thus in his Second Book: *The* Colchians, Egyptians *and* Æthiopians *only amongſt all other Nations did uſe Circumciſion of old: for the* Phœnicians *and* Syrians *living in* Palæſtina *do confeſs themſelves to have learned this Cuſtom from the* Egyptians; *and the* Syrians *living near unto* Thermodoontes *and the River* Parthenius, *and their Neighbours the* Macronians, *are reported but lately to have* D *learnt it of the* Colchians: *and theſe are they only that uſe Circumciſion, and they do like unto the* Egyptians; *but I am not able to ſay whether the* Egyptians *or* Æthiopians *learnt it of the other*. *Herodotus* therefore affirmeth the *Syrians* in *Palæſtina* did uſe Circumciſion, and it is manifeſt, that of all the Inhabitants of *Palæſtina* the *Jews* only uſe it, which he knowing writeth ſo of them.

Herodotus the *Halicarnaſſian* touching the *Jews* Circumciſion.

Cherilus alſo an ancient Poet maketh mention of our Nation, and affirmeth that our Countrey-men warred under *Xerxes* againſt the *Greeks*, and enumerating the Nations which followed him, at laſt he ſpeaks thus of ours:

Cherilus an ancient Poet his Teſtimony of the *Jews*.

A People ſtrange followed this Royal throng,
E *Their Language was th' unknown* Phœnician *Tongue:*
In th' hills of Solymus *their dwelling was,*
Near to a Lake for greatneſs which did paſs:
Their heads were ſhav'd, and for their heads attire,
They wore an Horſe-skin dried at the fire.

It is evident (as I think) that he ſpeaketh of the *Jews*: for the Mountains of *Solymus* are in our Country, and that Lake alſo called *Aſphaltites*, which is the greateſt and vaſteſt of all Lakes that are in *Syria*; And that the *Jews* were not known only of the *Greeks*, F but alſo admired of them, is eaſie to prove not out of the obſcureſt Writers, but by the Teſtimony of their wiſeſt Philoſophers: For *Clearchus*, Diſciple unto *Ariſtotle*, and the beſt amongſt all the Peripateticks, in his Firſt Book *De Somno*, brings in a certain Dialogue his Maſter *Ariſtotle* diſcourſing of a *Jew* that he knew, in this manner.

Aſphaltites the Lake.

The teſtimony of *Clearchus* Diſciple of *Ariſtotle* touching the *Jews*.

It would be too long to entertain you about the whole Nation, I ſhall content my ſelf to give you a hint only of this mans admirable wiſdom. Hyperochides *told him, He could not do them a greater favour. I will begin then* (ſaid *Ariſtotle*) *according to the Rules of Rhetorick with what relates to his Nation. He was born a* Jew *in the lower* Syria, *whoſe preſent Inhabitants are deſcended from the Philoſophers of the* Indians, *who among them are called* Calani, *but among the* Syrians, Jews, *as living in* Jewry, *whoſe principal City is called* G Jeruſalem, *and very hard to be pronounced. This man entertained many ſtrangers, who came from the higher Country down unto the Sea-Coaſt, was very eloquent and courageous*:

As I was travelling one time with ſome of my Diſciples in Aſia, *this perſon made us a viſit, and in his conference with us we found that much was to be learned by his Converſation.*

Thus far *Ariſtotle* in *Clearchus*, recounting moreover at large his admirable abſtinence and chaſtity: Of whom they that are deſirous to know more, are recommended to *Clearchus*; for I am loth to write any thing ſuperfluous. So now it is evident how *Clearchus*, by the way of digreſſion ſpeaking of another matter, maketh mention of us.

Hecatæus Abderita brought up with King *Alexander*.

But *Hecatæus Abderita* a Philoſopher, and one brought up with King *Alexander*, and dwelling with *Ptolomæus Lagus*, did not only briefly make mention of us, but alſo writ a whole Book of our Nation the *Jews*, out of which I will briefly note ſome few points that occur; but firſt I will ſhew of what Antiquity he is: For he recordeth the time when *Ptolomæus* near unto *Gaza* fought with *Demetrius*, which happened the eleventh year after *Alexander*'s death, in the hundred and ſeventeenth Olympiad, as *Caſtor* writeth: who ſpeaking of this Olympiad ſaith, *That in this time* Ptolomæus Lagus *overcame* Demetrius *the ſon of* Antigonus *at* Gaza *in fight; which* Demetrius *was called* Poliorcetes: *and all men confeſs, that* Alexander *died in the hundred and fourteenth* Olympiad: *So that it is evident that at the time wherein* Alexander *lived, our Nation flouriſhed.*

And *Hecatæus* ſaith, *That after that battel fought at* Gaza, Ptolomæus *was made Lord of the places bordering about* Syria, *and that many men hearing of the* Clemency *of* Ptolomæus, *followed him into* Egypt, *and converſed with him: amongſt the which one was called* Ezechias, *the Jews High-Prieſt, a man about threeſcore and ſix years old, and of chief notice and dignity of all his Nation, and moſt prudent and eloquent, one alſo who in all affairs had more experience than any man elſe.* He likewiſe reporteth, *That the number of the Jews Prieſts, who received their tenths, and rule all in general, is a thouſand and five hundred or thereabout.*

A thouſand and five hundred Prieſts receive the *Jews* tenths.

And again making mention of the ſame *Ezechias*, he ſaith, *This man being in reputation and honour, and converſing with us, by the help of ſome about him, declared all things wherein we and this Nation differ, and ſhewed unto us the place of his dwelling, and the manner of his converſation, which he had in writing.*

After this, *Hecatæus* ſheweth what manner of People we are, and how religious in our Laws, and how that we will rather endure all torments and death it ſelf, than violate them in any thing, and that we account it a worthy thing ſo to do: adding moreover, That being much hated of our neighbours, and having ſuffered all Contumelies both at the hands of the *Perſian* Kings, and their Officers; yet we could not be forced to change our Opinions, but that we are continually exerciſed to give a reaſon thereof. He alſo recordeth an example of the conſtancy of our minds: For *Alexander* (quoth he) *being at* Babylon, *and purpoſing to re-edifie the Temple of* Bell, *commanded all his Souldiers to carry Timber to the building thereof; and the* Jews *only diſobeying his command, endured many ſtripes, and torments, till ſuch time as the King freed them from it: And they* (ſaith he) *returning to their own Country, deſtroyed all the Temples and Altars that they found there, and ſome of them were by the officers therefore puniſhed, others eſcaped freed:* Adding, *That we may juſtly be admired for theſe things, and that our Nation is exceeding populous. He ſhews likewiſe that many of us were carried Captives into* Babylon, *and there ſerved the* Perſians. *And that many more were diſpers'd into* Egypt *after* Alexander*'s death for a tumult begun in* Syria.

The *Jews* conſtancy againſt *Alexander*.

The largeneſs of *Jewry*. Fifty ſtounds are almoſt ſix German miles.

He alſo recordeth the greatneſs of our Country, and the fertility thereof. *They inhabit* (ſaith he) *a Countrey that hath almoſt* 3000000 *Acres of moſt fertile ground*; for *Jewry* is of this largeneſs) and *that in times paſt we inhabited a large and very great City, which was very populous*; he ſpeaketh alſo of the building of our Temple in this manner: *The* Jews *have many other Towns and Villages in every Province: but they have one moſt ſtrong City, the compaſs of whoſe Walls is fifty furlongs, and in it inhabit* 150000 *men; and this City they called* Jeruſalem; *in the midſt thereof is a building of ſtone with four Porches a hundred cubits about; it hath alſo double Gates; wherein is a fourſquared Altar made of unhewn ſtones joined together; and it is twenty cubits ſquare every way; and ten cubits high; and about it is a moſt huge building, wherein is an Altar and a Candleſtick both of gold, weighing two Talents; and there is kept a continual light, night and day, which never goeth forth: But in it there is no Image, nor Grove about it, as about other Temples. It is inhabited by the Prieſts, who ſpend their time there in great continence both night and day, abſtaining from all manner of Wine.*

The Prieſts do dwell in the Temple, and drink no wine.

The ſame Author gives an account of an action performed by one of our Nation, who was a Souldier under ſome of *Alexander*'s ſucceſſors; and the Author's words are theſe,

As

A *As I went* (ſaith he) *to the Red Sea, a certain* Jew, *one of the Horſemen that conducted us, named* Moſollamus, *a Couragious man, and one who excelled all Archers elſe, both* Greeks *and other Nations*; *This* Jew (*every one haſting on forward of his Journey, and being will'd by a Soothſayer to ſtand*) *aſked, for what cauſe the multitude ſtayed and went not forward: Preſently the Soothſayer ſhewed him a Bird, which he diligently viewed, and told the* Jew *that if that Bird did ſtand ſtill in the place, then it was expedient for them to ſtand, and if the Bird did mount up and fly, that then they ought to march on forward; but if it flew towards the place from whence they came, that then it was wiſdom to retire. The* Jew *hereat was ſilent, yet drawing his Bow he ſhot an Arrow and killed the Bird; whereat the Soothſayer and certain others were offended, and curſed him. But he taking* B *the unhappy Bird in his hand ſaid unto them; Are ye ſo mad as to think that this Bird, not having the foreſight to preſerve her ſelf from this Death, is able to direct us in the ſucceſs of our journey? Had this Bird foreknown future Events, ſhe would have eſchewed this place for dread that* Moſollamus *a* Jew *ſhould have ſtrucken her with an Arrow.*

But we will now leave the teſtimouy of *Hecatæus*, for every one that liſts may read his Book, and there underſtand it more at large.

Agatarchides his Teſtimony of the *Jews*.

I will not omit the Teſtimony of *Agatarchides*, a man of no evil in his own opinion, yet indeed one who hath uſed detraction to our Nation. This man ſpeaking of *Stratonice*, how leaving her husband *Demetrius*, ſhe came into *Syria*, and how *Seleucus* would not marry her as ſhe hoped (who having an Army at *Babylon*, warred againſt C *Antioch*, and had taken the City) and that ſhe fled into *Seleucia*, whereas ſhe might have made a ſpeedier eſcape by water (but was forewarned to the contrary in a ſleep) and that ſhe was there taken and died, &c. *Agatarchides*, having uſed this Preface, and inveighed againſt *Stratonice*'s Superſtition, uſeth an Example of our Nation on this manner: *The People that are called* Jews, *inhabit a moſt ſtrong City, which they call* Jeruſalem; *theſe People are wont to reſt upon the ſeventh day, and do neither bear Arms, nor till their Grounds, nor any other buſineſs on that day, but their cuſtom is to remain in their Temple, and there with ſtretched out arms continue in prayer till night. And ſo upon a time, they perſevering in that foolery, whilſt they ſhould have defended their City,* Ptolomæus Lagus *entred it with a great Army and greatly tyrannized over them, in-* D *ſtructing them by experience that the ſolemnity appointed by their Law, was prejudicial unto them. Such like Churches as this did teach them and all Nations elſe to fly unto dreams, which their Law teacheth, neither conſidering that human policy cannot prevail againſt that which muſt neceſſarily happen.* Agatarchides thought this which he reports of us to be ridiculous; but they that weigh it with indifferency, ſhall perceive that it is greater commendation to our Nation, who rather ſuffer their Country and Safety to be loſt and endamaged, than to violate the Laws of God.

The *Jews* Sabbath.

Why certain Writers omit to ſpeak of the *Jews*.

I think I am thus able to ſhew, that many Writers omitted to make mention of our Nation, not for that they knew us not, but for envy. For *Jerom* writ a Book of the Succeſſors in the ſame time that *Hecatæus* lived, and being a friend to King *Antigonus*, E and Preſident of *Syria*, never mentioneth us in all his Hiſtory; notwithſtanding he was brought up almoſt in our Country; whereas *Hecatæus* writ an intire Book of us: ſo different are the minds of Men: for one of them thought our Nation worthy to be diligently recorded, the other through malice was hindred from ſpeaking the truth: yet the Hiſtories of the *Chaldæans*, *Egyptians* and *Phœnicians*, may ſuffice to prove our Antiquity, together with the *Greek* Writers: for beſides thoſe before-mentioned, *Theophraſtus* alſo, *Theodotus*, *Manaſeas*, *Ariphanes*, *Hermogenes*, *Euemeus*, *Conon*, *Zepyrion*, and many others, no doubt (for I have not peruſed all men's Books) have manifeſtly teſtified of us. For many of the aforeſaid men were blinded with Errors, as not having read our holy Scriptures; yet they all jointly teſtifie our Antiquity, for which I now F alledge them. Truly *Demetrius Phalcrius*, *Philon* the elder, and *Eupolemus* did not much err from the truth, and therefore reaſon it is they ſhould be born withal: for they were not ſo skilful as to teach our Writings with ſo much curioſity.

The laſt part, againſt certain detractions and ſlanders.

Being come thus far, it reſteth that I now preſent one point more, whereof I made mention in the beginning of this Book, to wit, that I declare the detractions and ſlanderous reports of divers concerning our Nation to be falſe and void of truth; and I will uſe the Teſtimony of thoſe Writers who record, that the lying Hiſtoriographers, at ſuch time as they committed to writing the foreſaid detractions, did alſo even againſt themſelves regiſter ſuch like ſlanders, as they did againſt us. And I doubt not but that all thoſe, who are converſant in Hiſtories, can teſtifie, that the like hath been done by moſt G Writers upon private hatred, or ſuch like reſpects: For ſome of the Gentiles have attempted to deface the honour and reputation of the moſt renowned Cities, and to defame the manners of their Inhabitants. Thus did *Theopompus* to *Athens*, and *Polycrates* to *Lacedæmon*; and the Author that writ *Tripoliticum* (for it was not *Theopompus* as ſome ſuppoſe) uſed the City *Thebes* very hardly. And *Timœus* in his Hiſtories of the foreſaid H places, doth many times detract both them and others. And this they do, calumniating the moſt excellent that are, in ſomething or other; ſome for envy and malice, others, that their fond babling may make them famous, and ſo indeed it doth among fools, that are known to have no ſound judgment, but wiſe men will condemn their malice.

The cauſe of malice between the *Egyptians* and *Jews*.

To be ſhort, this is the cauſe of ſo many ſlanderous reports forged againſt our Nation: ſome to gratifie the *Egyptians* have attempted to deprave the truth, and ſo have neither reported the Circumſtances concerning our Anceſtors coming into *Egypt*, nor touching their departure from thence, and they have had many cauſes of malice and envy urging them hereto: And chiefly for that our Progenitors in their Country waxed mighty, I and ſo departing to their own Country were made happy and fortunate.

The *Egyptians* Idolatry.

Secondly, the diverſity of our two Religions made great diſcord and variance amongſt us, our Religion ſo far excelling theirs in piety, as the divine Eſſence GOD excelleth unreaſonable Creatures: (for they commonly worſhip ſuch brute beaſts for gods, and every one worſhippeth divers kinds:) vain and fooliſh men, who from the beginning have been accuſtomed to ſuch ſottiſh opinions, as would not permit them to imitate us in our divine Religion, and conformable to Reaſon: and yet ſeeing many favour and follow our Religion, they were hereby incited to ſuch hatred, that to derogate from us, they feared not to falſifie their own ancient Records, not conſidering that in ſo doing they were led through a blind paſſion, to write againſt themſelves. Moreover, I will prove K all I have ſpoken to be true, by one man's words, whom a little before (being a famous Hiſtoriographer) we have produced as a witneſs of our Antiquity.

Manethon an *Egyptian* Hiſtoriographer.

Manethon's fabulous reports of the *Egyptian* Lepers.

Manethon therefore (who confeſſeth himſelf to have gathered the *Egyptian* Hiſtory out of their holy Writings) having by way of Preface recounted how our Predeceſſors came into *Egypt* with many thouſands, and there conquered the Inhabitants, afterward confeſſeth, that loſing all their Poſſeſſions in *Egypt*, they got the Country which is now called *Jewry*, and in it builded a City named *Jeruſalem*, and a Temple; and thus far he followeth ancient Writers. And then uſurping to himſelf authority to lie, proteſting that he will inſert into his Hiſtory certain reports divulged amongſt the common people, he reports things of the *Jews* altogether incredible, intending to mix with our L Nation the Lepers of the *Egyptians*, and other ſick people of other Countries, who (as he ſaith) being abominable to the *Egyptians*, fled to us; affirming alſo that they had a King named *Amenophis*, which being a feigned name, he durſt not preſume to ſpeak determinately of the time of his Reign; though he ſpeaketh exactly of the Reign of all other Kings. Hereupon alſo he adds certain Fables, forgetting himſelf that he reported the Shepherds departure out of *Egypt* to *Jeruſalem*, to have been almoſt five hundred and eighteen years before his time: For it was in the fourth year of the Reign of *Thermoſis*, when they departed out of *Egypt*, and his Succeſſors continued in the Government three hundred and ninety three years, till the time of the two Brethren *Sethon* and *Hermeus*, the firſt of which was called *Egyptian*, the other *Danaus*, who ſupplanted M *Sethon*, and reiged alone fifty nine years, after whom his eldeſt Son *Ramſes* reign'd threeſcore and ſix years. Having therefore confeſſed our Anceſtors to have departed out of *Egypt* ſo many years before; at length he addeth *Amenophis* to the number of their Kings. He tells us that the ſaid Prince (as *Orus* one of his Predeceſſours had done before) had an ardent deſire to have a ſight of the Gods, and that a Prieſt of their Law named *Amenophis* (as he was) and Son of *Papius*, whoſe wiſdom in prediction was ſo admirable, that he ſeem'd to be inſpir'd, told him his deſire ſhould be accompliſhed, if he would drive out of his Kingdom all ſuch as were leprous, and any other way infected. The King according to his directions aſſembled of them to the number of eighty thouſand, and ſent them with other *Egyptians* to work in the Quarries N on the Eaſt-ſide of the *Nile*, among whom there were certain Prieſts who were likewiſe infected.

Manethon adds, That the Prieſt *Amenophis*, apprehending leſt the Gods ſhould puniſh him for having given the King that Counſel, and the King for having followed it ſo ſtrictly, and finding by divination that to recompence the ſufferings of thoſe poor people, they would conquer and govern in *Egypt* for the ſpace of thirteen years, he was afraid to tell it to the King himſelf, but having committed his Revelation to writing, he kill'd himſelf to the great terrour of the King.

This done, he ſpeaks as followeth: So the King being requeſted for their quietneſs and defence to aſſign them a City to inhabit, appointed unto them a deſolate place O called *Avaris*, which had been the Shepherds City (this City the ancient Divines call *Triphon*)

A *Triphon*) but they, having got the poſſeſſion of this place fit for Rebellion, made choice of one of the Prieſts of *Heliopolis* to be their Captain, whoſe name was *Oſarſiphus*, and bound themſelves with an Oath to obey him in all things: and he preſently made a Law, That they ſhould neither worſhip the Gods of the *Egyptians*, nor abſtain from thoſe beaſts which the *Egyptians* count holy, and that they ſhould marry with none but ſuch as they judged to be their Friends, and of their own perſuaſion.

Oſarſiphus Captain of *Avaris*.

Having ordained this and many things elſe cantrary to the Religion of the *Egyptians*, he commanded them to build a Wall about the City, to fortifie it well, and prepare to make War upon King *Amenophis*. Having taken ſome others of the Prieſthood into his Cabal, they ſent Ambaſſadors to *Jeruſalem* to the Shepherds, which were B driven out of *Egypt* by King *Themuſis*, to inform them of what had paſſed, and requeſt them to a Confederacy, and that uniting their forces, they might jointly make War upon *Egypt*. He promiſed to receive them into *Avaris* (which had been of old the poſſeſſion of their Anceſtors) and ſupply them with whatever was neceſſary, and aſſured them their opportunity was ſuch, that without great difficulty they might conquer that Kingdom. That the Inhabitants of *Jeruſalem* embracing the motion, rais'd an Army, and advanced to *Avaris* with 200000 men.

The War of the baniſhed againſt the *Egyptians*.

That *Amenophis*, King of *Egypt*, hearing of their Invaſion, and remembring what *Amenophis* the Son of the Prieſt *Papius* had left in writing, was in great fear, and preſently aſſembling together the People of *Egypt*, and conſulting with the Princes of his C Country, he ſent away all the holy Beaſts, and all that the Prieſts eſteemed, giving them eſpecial charge to hide their Idols: He put his Son *Sethon* (who alſo by his Father *Rampſes* was called *Rhameſſes*) and but five years old, into the cuſtody of a Friend of his; and then with three hundred thouſand fighting men, he marched againſt his Enemies, but would not fight with them, leſt he ſhould fight againſt the pleaſure of the Gods; and ſo he retired himſelf to *Memphis*; and taking *Apis* and the reſt of the *Egyptian* Gods along with him, he, and his Troops of *Egyptians* took Ship, and fled into *Æthiopia*. That the King of *Æthiopia* having a great honour for him, received him very nobly, aſſigning his People Towns and Villages for their reſidence and ſubſiſtence during their thirteen years exile, keeping conſtant Guards upon his Frontiers, for the D ſecurity of *Amenophis*. That in the mean time the Auxiliaries from *Jeruſalem* did much more miſchief, than thoſe who had invited them. That there was nothing of cruelty or impiety that they ſcrupled or omitted. That not contenting themſelves with the demoliſhment and burning of Towns, they added Sacrilege to their ſins, brake their Idols in pieces, ſlew their conſecrated Cattle, forced the Prieſts and Prophets to kill their own Beaſts, and drave them naked out of their Country when they had done. To which he adds, That they had for their Law-giver a Prieſt of *Heliopolis* call'd *Oſarſiph*, from *Oſiris*, which was the God that was worſhipped in that City, and that that Prieſt having chang'd his Religion, chang'd likewiſe his Name, and called himſelf *Moſes*.

The *Egyptian* King fled into *Æthiopia*, and was by the *Æthiopian* King courteouſly entertained.

Oſarſiphus was afterwards call'd *Moſes*.

E Thus the *Egyptians* report of the *Jews*, and many things elſe, which for brevity ſake I omit. *Manethon* further writeth, that afterward *Amenophis* the King came with a great power out of *Æthiopia*, and his Son *Ramſes* with him accompanied with a great Army; and that joining Battel with the Shepherds and polluted perſons, he gave them an overthrow, and purſued them unto the Borders of *Syria*. And this is *Manethon*'s report; but foraſmuch as he writeth old wives tales, dotages, and lies, I will by manifeſt reaſon convince him, firſt diſtinguiſhing that whereof I am to ſpeak hereafter. He of his own accord granteth and confeſſeth, that our Anceſtors at firſt were not *Egyptians*, but Strangers that came thither from another place, and conquered the Country, and again departed from thence. I will now out of his own F writings endeavour to ſhew, that the weak people of *Egypt* were not mixed with us, and that *Moſes*, who indeed was our Conductor out of *Egypt*, and lived many ages before, was no Leper.

Manethon's lies are confuted.

He therefore firſt of all ſetteth down a ridiculous cauſe of this fore-mentioned fiction, which was, that King *Amenophis* was deſirous to ſee the Gods: What Gods do you think? He could already ſee the Ox, the Goat, the Crocodile, and the Monkey, but the God of Heaven how could he ſee? And why had *Amenophis* this deſire? Forſooth becauſe a certain King one of his Predeceſſors had ſeen them; he therefore knowing by him what things they were, and how he came to the ſight of them, needed no new device to accompliſh his deſire: But perhaps the foreſaid Prophet was a man of great G wiſdom, by whom the King had confidence to attain his deſire; if ſo be he had been, how chanceth it that he was ſo unwiſe not to perceive, that it was an impoſſible thing to ſatisfie

tisfie the King's deſire? for that which he promiſed was not brought to paſs. Or what H
reaſon moved him to think that the Gods were inviſible, becauſe of the Leproſie and
Infirmity of the people? The Gods are offended with Mens Impieties, not with the defects
of their bodies. And how was it poſſible that at one inſtant ſo many thouſand
Lepers and infirm perſons ſhould be gathered together? Or wherein did not the King
obey the Prophet? He commanded that the Lepers and infirm perſons ſhould be exiled
the Country, and the King did not baniſh them the Country, but ſent them to hew
Stones, as though he had needed workmen, and not purpoſed to cleanſe the Country
from Lepers. Laſtly, he ſaith, that the Prophet fore-ſeeing that *Egypt* was to ſuffer, and
fearing the wrath of the Gods, killed himſelf, and left his mind in a Book written unto
the King. How chanced it then that the Prophet did not at firſt foreſee his own death, I
and ſo oppoſe himſelf to the King's deſire to ſee the Gods? Or wherefore did he fear
ſuch Calamities as were not to fall in his life? Or what great miſery hanged over his
head, which might worthily cauſe him to kill himſelf to prevent it? But let us hear that
which followeth, more ſottiſh than all the reſt.

Manethon's words repeated.

The King (ſaith he) hearing this, and ſtricken with fear, did not however expel
thoſe Lepers he ought to have exiled, but at their requeſt gave them (as he ſaith)
a City, wherein before-time the Shepherds did inhabit, called *Avaris*; whereinto
being come, they made a Prieſt of *Heliopolis* their Prince, who deviſed Laws for
them: commanding them neither to adore the Gods, nor to abſtain from offering violence
to ſuch beaſts as amongſt the *Egyptians* are ſacred, but that they ſhould kill and K
ſpoil all things, that they ſhould marry with none but ſuch as were their Confederates,
that he bound the People with an Oath to keep thoſe Laws, and that they fortified *Avaris*
to fight againſt the King. Adding moreover, that he ſent to *Jeruſalem* for help,
promiſing to yield *Avaris* unto them, being a place ſometime poſſeſſed by their Anceſtors,
and that they from that place leading their Forces, might eaſily ſubdue all *Egypt*:
he then ſaith, that the *Egyptian* King *Amenophis* came againſt them with 300000;
and yet, for that he would not ſtrive againſt the Decree of the Gods, he fled into *Æthiopia*,
and carried with him *Apis* and other Holy Beaſts, and that the Inhabitants of *Jeruſalem*
coming down invaded the Land, fired the Towns and Cities, ſlew their Nobles, uſed all
ſorts of Cruelty poſſible, and that the Prieſt's name, who made Laws and Statutes for L
them to live under, was one of *Heliopolis*, *Oſarſiphus* by name, deriving the ſame from
Oſiris, the God of *Heliopolis*: and that this man, changing his name, was afterward
called *Moſes*.

Moreover, that *Amenophis*, having lived in baniſhment thirty years, came with a
ſtrong power out of *Æthiopia*, and fighting with the Shepherds and polluted, he ſlew
many of them, and put the reſt to flight, purſuing them unto the Borders of *Syria*.
Manethon remembreth not, that here again he telleth a very unlikely tale: for although
the Lepers and impotent perſons were offended with the King for appointing them to
hew Stones; yet it is to be thought that receiving their own deſire at the King's hands
afterwards, to wit, a City to dwell in, that then they again became the Kings well-willers. M
Suppoſing alſo their hatred ſtill continued towards him, they rather ſhould have
attempted revenge by treaſon againſt him, than towards all the Nation, wherein they
had many dear friends and alliance. And although they had purpoſed to War againſt
theſe Men, yet would they not have been ſo impious as to have rebelled againſt the Gods,
and to have violated the Laws wherein they were brought up.

A confutation of *Manethon's* words alledged.

We have therefore cauſe to thank *Manethon*, in that he cleareth us, and affirmeth
his own Country-men (yea a Prieſt) to be Authors of this Impiety, and that by Oath
they bound themſelves ſo to do. What can be more extravagant than to ſay that neither
any of their Country-men nor Kinſ-men rebelled with them, but that the poor
diſtreſſed people were glad to ſend to *Jeruſalem* for ſuccour? But what ſociety or friendſhip N
had they with the people of *Jeruſalem*, of whom they came to demand help?
Why, they were more their Enemies than the reſt of their Country-men, and were
all of quite different manners from us. They of *Jeruſalem* (as he ſaith) preſently
did as they were willed to do, in hope that, according as they were promiſed, they might
ſubdue *Egypt*. Were they ignorant of that Country out of which they had been driven
by force? Had they lived in poverty or miſery, perhaps they might have been
induced to have done it: but ſeeing they inhabited a fortunate and rich City, and poſſeſſed
a goodly fertile ſoil far better than *Egypt*, what might move them thereto?
What reaſon had they, at the requeſt of their ancient Enemies (and they alſo ſo diſeaſed,
as they of *Jeruſalem* could not abide their own friends among them that had the O
like Diſeaſes) to thruſt themſelves into danger? they could not foreknow the King's
intent

A intent to fly; as for *Manethon* himſelf he ſaith,he met them at *Peluſia* with 300000 men. And this they that went to War well knew. But what reaſon had they to conjecture that the King's mind would change, and he fly? As to what he charges upon the Auxiliaries from *Jeruſalem*, that they ſeized upon the ſtores, and ſecur'd all the Corn that was in *Egypt*, which brought great diſtreſs and exigence upon the people, hath he forgot, that conſidering they entred as Enemies, they are not thereby to be reproached, Rapacity being unavoidable among Soldiers, eſpecially if Strangers and Conquerors? Hath he forgot he ſaid before that the Lepers had done the ſame formerly, and had to that purpoſe obliged themſelves by Oath? And that he aſſured us, that ſome years after *Amenophis* repell'd the *Jeruſalem*-Confederates, and Lepers, ſlew
B many of them, drove them out of thoſe parts, and purſued them to the very borders of *Syria*; as if *Egypt* was a Country ſo eaſily conquer'd, or that thoſe who were then in poſſeſſion meerly by Conqueſt, would not (upon the firſt alarm of *Amenophis*'s march) have block'd up the paſſages, and ſecured the Avenues on that ſide towards *Æthiope*, which they might eaſily have done, and drawn together what forces they had pleaſed to defend them? And is it not as improbable when he ſays, that that Prince made not only a great ſlaughter among them, but purſued them with his whole Army (croſs the Deſart) to the very frontiers of *Syria*? Whereas it is notoriouſly known that Deſart is ſo dry, that there being no Water to be found in the whole tract, it is almoſt impoſſible for an intire Army to march through it, though there was no Enemy to give them
C impediment. To conclude therefore, our Nation neither came of the *Egyptians*, as *Manethon* confeſſeth, neither was mingled with the diſeaſed of that Country: for it is probable,that many of thoſe ſick people periſhed in the Stone-works,many in the great fight and battel, and the reſt of them in the flight. It now remaineth that I refute that which he ſpeaks of *Moſes*.

The Epilogue that the *Jews* came not of the *Egyptians*.

The *Egyptians* do all agree that this man was a divine perſon, and one to be admired, and they commit great Impiety in labouring to challenge him for their Countryman, ſaying, that he was a Prieſt of *Heliopolis*, baniſhed with the reſt for leproſie. For he is recorded to have lived five hundred and eighteen years before this time, and to have guided our *Anceſtors* out of *Egypt*, into that Country wherein we now inhabit:
D and his own words teſtifie his body to have been clean from that Diſeaſe of Leproſie: for he commandeth all Lepers to be expelled out of the Towns and Villages, and to live apart by themſelves; To be cloathed in different Garments, and declared that whoſoever touched them, or came under the ſame roof with them, ſhould be accounted unclean. And if a Leper happened to be cured of that Diſeaſe, he appointed certain purifications, cleanſings, and baths of fortunate waters, and all his hair ſhould be ſhaved off; and that then after many and ſundry Sacrifices, he ſhould be admitted into the holy City. Certainly, had he been viſited with that infection and calamity himſelf, he would ſurely have been more gentle, and merciful to ſuch as ſhould have been afflicted with that Diſeaſe.

An anſwer to *Manethon*'s ſlanders touching *Moſes*.

Moſes was not a Leper.

E He did not only make theſe ſevere Laws againſt Lepers, but he alſo interdicted all that wanted any joint or parcel of the body from being Prieſts, or exerciſing any Office at the Altar: yea, he alſo appointed, that if any Prieſt ſhould have any of theſe defects betide him after he was a Prieſt, that then he ſhould be deprived of the Dignity. How can it then be probable, that to his own prejudice and diſcredit he would have enacted ſuch Laws? And as to what he ſays about changing his name *Oſarſiph* into *Moſes*,it is as incredible as the reſt,there being no Analogy between them, the name of *Moſes* importing preſervation from the Water; for *Moy* among the *Egyptians* ſignifies Water: and now I ſuppoſe I have made it apparent, that *Manethon*, whilſt he kept himſelf to the writings of the Ancients, did not err much: but when he left them, he for-
F ſook the truth, and fell upon ridiculous ſtories, which he either invented himſelf, or believed out of prejudice to our Nation. I now think it not amiſs to examine a little the words of *Chæremon*, who profeſſing himſelf to write the *Egyptian* Hiſtory, maketh mention of the ſame King *Amenophis* his Son *Rhamſes*, as *Manethon* doth, and reporteth that the Goddeſs *Iſis* appeared to *Amenophis* in his ſleep, checking him for that her Temple was deſtroyed, and that *Phiritiphantes*, a holy Scribe, told the King, that if he would expel all polluted and unclean perſons out of *Egypt*, that then he ſhould not be any more terrified with theſe night-viſions. Moreover, that hereupon making ſearch for all ſick and diſeaſed perſons, he baniſhed them out of his Land, to the number of 250000. And that their Captains were called *Moſes* and *Joſeph*, holy Scribes,
G alſo that theſe *Egyptians* names were ſo, that *Moſes* was named *Tiſithes*; and *Joſeph*, *Peteſephus*: and that they came to *Peluſium*, where they found 380000 left there by

Moſes took his name of *Moy*, which in the *Egyptian* tongue ſignifieth Water.

Againſt *Chæremon* the Hiſtoriographer.

Amenophis, whom he would not permit to come into *Egypt*: alſo they all entring into H a league together, ſuddenly invaded *Egypt*, and *Amenophis* not abiding the brunt fled into *Æthiopia*, leaving his wife great with child, who hiding her ſelf in Caves and Dens, did bring forth a child whom they called *Meſſenes*, who afterward drove the *Jews* into *Syria*, being in number 200000, and this done, he recalled his Father *Amenophis* out of *Æthiopia*. And thus *Chæremon* ſaith.

Meſſenes Son of *Amenophis*.

Manethon's and *Chæremon's* Hiſtory compared together.

But I imagine, that which I have already ſaid, to be ſufficient to declare the vanity of both theſe Writers. For if that which they report were true, it were impoſſible that they ſhould ſo much differ: but they labour to deviſe lies, and write nothing agreeable to other men's writings. For *Manethon* feigneth, that the cauſe of the baniſhment of the Lepers, was the King's deſire to ſee the Gods; and *Chæremon* ſaith, that it was for I that *Iſis* after appeared unto him in his ſleep. *Manethon* alſo ſaith, that *Amenophis* gave the King that counſel ſo to cleanſe the Country; and *Chæremon* ſaith, that he that counſelled the King was called *Phiritiphantes*. Nor do they agree better in their numbers: *Manethon* reports them 80000, the other 250000. *Manethon* ſays theſe Lepers were ſent directly to the Quarries to work there in the ſquaring of Stone, and that afterwards *Avaris* was given them for a Quarter, where having begun their War, they ſent Ambaſſadors to *Jeruſalem* to get that City into Confederacy. *Chæremon* tells us on the other ſide that when they were forced out of *Egypt*, they found at *Peluſium* 380000 men whom *Amenophis* had repulſed, that joyning with them they returned again into *Egypt*, and compelled *Amenophis* to fly into *Æthiopia*. But that which is moſt obſer- K vable, is, that an Author, that was ſo exact in the ſtory of the apparition of *Iſis*, ſhould forget to let us know from whence this great Army of 380000 did come, whether they were *Egyptians*, or Strangers, and for what reaſon *Amenophis* refuſed to admit them. Moreover, *Chæremon* feigneth a dream of the Lepers and *Iſis*, and reporteth that *Joſeph* together with *Moſes* was expelled, whereas *Joſeph* lived four Ages before *Moſes*, every Age containing at leaſt a hundred and ſeventy years. *Rameſſes* alſo, *Amenophis*'s Son, according to *Manethon*'s Hiſtory, being a young man fled into *Æthiopia*, and was baniſhed with his Father, and afterwards aſſiſted him in the Wars; Whereas *Chæremon* reporteth that he was born in a Cave after his Father's departure, and that he getting the victory, did drive the *Jews* into *Syria*, who were in number two hundred thouſand. L O felicity in lying! for he neither told what Nation thoſe three hundred and fourſcore thouſand were; nor yet how a hundred and fourſcore thouſand of them periſhed, neither were they ſlain in the fight, or fled unto *Rameſſes*: and which is moſt to be admired, one cannot gather out of his words whom he calleth *Jews*, or whether he attribute this his name unto the two hundred and fifty thouſand Lepers, or unto the three hundred and fourſcore thouſand which were at *Peluſium*.

The difference between *Manethon*'s and *Chæremon*'s Hiſtory.

Lyſimachus is reproved for lying.

According to *Lyſimachus* the ſcabbed and leprous *Jews* were to be conveighed into the Wilderneſs and caſt into the Sea.

But it is folly to oppoſe my ſelf againſt them, who have ſufficiently contradicted themſelves: for had other men controlled their Writings, they had been the more to be born withal. *Lyſimachus* was another of the ſame ſtamp, and one that not only ſeconds but ſurpaſſes them in their Lies, inſomuch that we need no more than the M extravagance of his Story to prove his hatred to our Nation. He tells us that in the Reign of *Bocchor* King of *Egypt*, the *Jews* that were leprous or otherwiſe infected, reſorted in ſuch numbers to the Temples to beg the Charity of the people, that they communicated their diſtempers to the *Egyptians*. *Bocchor* conſulted the Oracle of *Ammon*, and received this anſwer, that he ſhould purifie the Temples, and ſend into the Deſart all thoſe ſick and infectious People, upon whom the Sun could ſhine no longer without regret, and that by ſo doing the Earth ſhould recover its primitive fertility. That hereupon the ſaid Prince by advice of his Prieſts aſſembled all thoſe diſeaſed perſons, delivered them into the hands of certain Souldiers, who lapp'd ſome of them in lead, and threw them into the Sea, conducting the reſt into the Wilderneſs, and leaving N them there to be deſtroyed by Famine. That in that diſtreſs the poor people conſulted together, made great fires, kept ſtrong Guards all night, and faſted very ſolemnly thereby to make their Gods more propitious; and that a certain perſon called *Moſes* adviſed them to remove the next day, and march on till they found better Quarters; to truſt no man; to give no man good Counſel that asked them; to ruine the Temples and Altars where-ever they came; and that this Counſel having been approved, they paſſed the Wilderneſs, and after much trouble and frequent diſtreſſes, arrived in a Country that was inhabited, where they gave the firſt inſtances of their cruelty by abuſing the Natives, and robbing their Temples; in which courſe they continued, till O they came at length to *Judea*, where they built a City, and called it *Jeroſula* (which is as much as to ſay, the ſpoil of holy things:) but that growing afterwards more potent,

they

A they changed that name (as too infamous) and called it *Jeruſalem*, and themſelves Inhabitants of *Jeruſalem*.

This fellow found not that King, which the two former ſpeak of, but he joined a more new name, and leaving the Dream and the Prophet, goeth to *Ammon* for an anſwer, touching the ſcabbed and Lepers; he ſaith, that a multitude was gathered together at the Temples; but he leaveth it uncertain, whether the *Jews* only were infected with this Diſeaſe; for he ſaith the people of the *Jews*; or whether they were ſtrangers and ſuch as were born in that Country. If they were *Jews*, why doſt thou call them *Egyptians*? If they were ſtrangers, why doſt thou not tell of whence they were? Or how came it to paſs, the King having drowned ſo many of them in the Sea, and left
B the reſt in the Wilderneſs, that ſtill ſo many ſhould be left? How did they paſs the Wilderneſs, and get the Country we now inhabit, and build a City and a Temple famous through all parts of the World? Thou ſhould'ſt not only have told the name of our Law-maker, but alſo what Country-man he was, and of what Parents, and what moved him in his journey to make ſuch Laws againſt the Gods, and againſt men. For if they were *Egyptians*, they would not ſo eaſily have forgotten the Religion, wherein they were brought up: or of what place elſe ſoever they were, they had ſome Laws or other, which they had been accuſtomed to keep. If they had vowed to have born no good will unto them by whom they were driven out of their Country, they had ſome juſt occaſion ſo to do: But to undertake War againſt all the World, and deprive them-
C ſelves of all friendſhip and help of mortal men, doth not ſhew their ſottiſhneſs ſo much, as the fooliſhneſs of him who belies them, who moſt impudently affirmeth, that their City took the name of Church-ſpoiling, and afterward changed it. For what cauſe forſooth did they change the name thereof? Marry for that the former name was ignominious to their poſterity. But the Gentleman underſtood not, that *Jeruſalem* ſignifieth otherwiſe in *Hebrew*, than in *Greek*. And therefore what ſhould I ſtand to inveigh againſt a lie ſo impudently told? But this Book having been long enough, I will begin another, in which I ſhall endeavour to acquaint my ſelf of what I have undertaken.

Lyſinius his opinion confuted.

Nothing is to be ſaid againſt an impudent lie.

D

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F

THE

The SECOND BOOK
OF THE
ANTIQUITY of the JEWS,
Written by
FLAVIUS JOSEPHUS,
Againſt APPION of ALEXANDRIA,
And Dedicated to EPAPHRODITUS.

Thrice honoured and beloved *Epaphroditus*, I have in my former Books, ſo far forth as I was warranted by truth, proved the Antiquity of our Nation out of the Writings of the *Phœnicians*, *Chaldees*, and *Egyptians*: And for the further Confirmation thereof, I have produced the Teſtimony of divers *Greek* Authors. Furthermore, I have oppoſed my ſelf againſt *Manethon*, and *Chæremon*, and divers others. It remains now that I convince thoſe who defied me more particularly, and give an anſwer to *Appion*, though indeed I am ſcarce ſatisfied that he deſerves it. For as touching part of what he hath written, it ſeemeth to be one and the ſame with that which the reſt have written; And as touching the reſt, it is very cold and barren. The greateſt part thereof is ſtuffed with follies and detraction, and betrayeth his ignorance, ſhewing him to be a Man both looſe in condition, and turbulent in his life. And foraſmuch as divers men are ſo weak in their judgments, that they rather ſuffer themſelves to be won by theſe follies, than to be wrought upon by that which is written with better conſideration, vainly doting on detractions; and growing diſcontent to give ear to other men's well deſerved praiſes: I have thought it neceſſary to examine his Labours, the rather, for that he hath written againſt us, as if he intended to accuſe us before a Tribunal, and convict us by publick Trial. For I ſee that it is an ordinary courſe for the moſt part of men, to hug and take pleaſure, though perhaps he that beginneth to blame another Man, is himſelf convicted and found guilty of thoſe defaults, which he imputeth and objecteth againſt his Adverſary.

Appion wrote ſomething very coldly.

The Diſcourſe of this *Appion* is ſo difficult and perplexed, that 'tis no eaſie matter to underſtand what he means: For troubled and confus'd with the incoherencies of his ſtories, ſometimes he relates the departure of our Anceſtors out of *Egypt* according to the deſcription of thoſe, whom I have confuted before. Sometimes he calumniates the *Jews* of *Alexandria*, and ſometimes condemns the Ceremonies of our Temple, and our whole Doctrine and Religion.

Now that our Predeceſſors have not taken their Original out of *Egypt*, neither have been driven from thence for any infirmity, or deformity of their Bodies, or for any Wound, Ulcer, or Pollution, I ſuppoſe that I have not only ſufficiently proved, but alſo produced far more Arguments than was requiſite. I will therefore briefly report and repeat that which *Appion* alledgeth: For in the Third Book of his *Egyptian* Hiſtory, he writes thus: *Moſes*, as I have heard it from moſt ancient *Egyptians*, was born at *Heliopolis*, and being inſtructed in the faſhions of his Country, ſuch Prayers as were wont to be ſaid in open places and abroad, he cauſed to be ſaid in private within the City, and ordained that in praying they ſhould turn themſelves towards the riſing Sun, (for ſuch is the ſituation of the City *Heliopolis*) and inſtead of Obeliſques or Pyramides, he erected certain Pillars, under which there were certain ingraven Baſons, on which the

Appion concerning *Moſes* and the *Jews*.

A the ſhadow hapning to fall (the place wherein they ſtood being uncovered and in open air) they obſerved the ſame courſe, that the Sun doth in the Firmament. See here what eloquence this learned man uſed.

Now this lie of his needeth no words to refute it, ſeeing it is clearly refelled by the effects. For when *Moſes* firſt built that Tabernacle in honour of God, he had no ſuch intent, nor faſhioned any ſuch form, neither ordained his Succeſſors to do the like: And after this, when as *Solomon* builded the Temple in *Jeruſalem*, he never thought of any ſuch curioſity at *Appion* forgeth. He ſaith that he hath been informed by thoſe of Antiquity, that *Moſes* was a Heliopolitan: for you muſt underſtand that *Appion* himſelf was young, and believed the relation of the aged ſort of his acquaintance, which B converſed familiarly with him; yet cannot this learned Grammarian juſtifie, where *Homer* was born, neither from what Country *Pythagoras* came, although in reſpect, they lived but yeſterday: And as touching *Moſes*, who lived ſo many ages, and ſo great a number of years before them, he decideth the matter ſo eaſily, and giveth credit to the reports of Antiquity ſo ſlightly, that it appeareth moſt manifeſt, that he is but a liar. As touching the time wherein he ſaith that *Moſes* led away the Blind, Leprous, and Lame, this diligent Author accordeth very willingly with that which he himſelf hath ſaid. For *Manethon* ſaith, that the *Jews* departed out of *Egypt* about the Reign of *Themoſis*, 396 years before *Danaus* fled out of *Greece*. *Lyſimacus* ſaith, that this thing happened during King *Bocchorus*'s time, that is to ſay, 1700 years before that time. C *Molon* alſo and ſome others have alledged their Opinions. But *Appion*, who pretendeth to be a Man of more credit than the reſt, hath preciſely and exactly ſet down the time, averring that our departure was about the ſeventieth Olympiad: Nay more, in the firſt year thereof, wherein, as he ſaith, *Carthage* was builded by the *Phœnicians*. Now hath he purpoſely made mention of *Carthage* in this place, as an infallible argument of the truth of his Allegation, not conſidering that he draweth an argument againſt himſelf, by which himſelf may be convinced. For, if we may give credit to the *Phœnician* Chronicles as touching this Colony, it appeareth by them, that King *Hiram* lived more than 150 years before the foundation of *Carthage*. The truth whereof I have heretofore proved out of the words of the *Phœnicians*, who report D that *Hiram* was in amity with *Solomon*, who builded the Temple of *Jeruſalem*; and that he furniſhed him with much Timber and other matter toward the finiſhing of that building. Now *Solomon* builded the Temple 612 years after the departure of the *Iſraelites* out of *Egypt*. And after he had inconſiderately reckoned the number of thoſe which were driven out of *Egypt*, in like manner as *Lyſimacus* had done, namely, of 110000 men, he yielded a moſt admirable reaſon, and ſuch as may be eaſily believed: From whence he pretendeth that the name of Sabbath was derived. For (ſaith he) after they had travelled for the ſpace of ſix days, there grew certain inflammations in their Groins, by reaſon whereof they reſted on the ſeventh day, being ſafely arrived in the Country which at this day is called *Judea*, becauſe the *Egyptians* call *Sabbatoſis* E an Ulcer that groweth about the Groin.

Appion's fiction concerning the Temple and *Moſes*, is refuted.

The computation of the time is different among the Hiſtoriographers.

The friendſhip between *Hiram* and *Solomon*, whereof we made mention in the firſt Book againſt *Appion* in the beginning.

The *Egyptians* do call a diſeaſe about the privy parts *Sabbatoſis*.

Can any man read theſe Stories without laughter, or indeed indignation, to ſee a grave Author averr ſuch Trifles with that Impudence and Authority? How improbable is it that 110000 men ſhould at one time be infected with the ſame Diſeaſe? And if they were made up of blind, and lame, and other Infirmities (as he affirms in another place) how could they have been able to have marched one day in a Deſart? Or how could they have been able to have fought, much leſs ſubdued the Nations that oppoſed them? Can it be naturally believ'd of ſo great a multitude? Or can it without great abſurdity be imputed to accident? Yet *Appion* affirms, that theſe 110000 men arrived all of them in *Judea*; and that *Moſes* being yet upon the Mount F *Sinai* (which in thoſe Parts parts *Egypt* and *Arabia*) he continued there privately forty days; and when he came down, he delivered thoſe Laws to the *Jews* which are ſtill obſerv'd: Upon which I would be reſolved in two things; How it was poſſible for ſo great a number of men to croſs ſo vaſt a Deſart in ſix days? And how he could ſubſiſt forty days in a place ſo wild and barren, that there was not ſo much as water to be found for his refreſhment?

Appion's fiction of the ſix days journey is confuted.

His Etymology of the word Sabbath is ſo idle and impertinent, it can proceed from nothing but ignorance and folly; for theſe words *Sabbo* and *Sabbatum* do greatly differ: *Sabbatum* in the *Jews* Language, ſignifieth reſt from work: but *Sabbo* in the *Egyptian* Tongue, betokeneth a Diſeaſe about the privy parts, as *Appion* ſaith. See here what G cavilling fictions this *Egyptian Appion* uſeth concerning *Moſes*, and our departure out of *Egypt*: wherein he counterfeiteth and coineth abſurdites unthought of by any others.

Shall

Appion denies his Country and Origin.

Shall we then wonder if he belie our forefathers, who maketh no bones to belie himſelf? H For being born at *Oaſis*, a Town in *Egypt*, he forſweareth his Country and Nation, and counterfeiting himſelf to be an *Alexandrian*, ratifieth his Nations wickedneſs. No marvel then, though he term them *Egyptians*, whom he hated and railed againſt; for if he had not been perſuaded that the *Egyptians* were wicked baſe people, he would never have denied himſelf to be their Country-man: For ſuch as proudly boaſt of their famous Country, eſteem it a credit to bear the denomination thereof, and reprehend ſuch, as without juſt cauſe make themſelves of their Nation. Wherefore the *Egytians* are one of theſe two ways affected towards us *Jews*, either they claim us to be their Country-men, as glorying in us and their Country; or elſe they and their Country being infamous, they deſire that we ſhould be partakers of their ignominy. But indeed I this worthy *Appion* ſeemeth ſo to inveigh againſt us, as thereby rewarding the *Alexandrians* for beſtowing their Cities upon him: and knowing them to be at variance with the *Jews* at *Alexandria*, he as it were caſteth a bone between them, raileth not only on the *Jews* of that City, but on all whereſoever: and belieth both of them moſt impudently.

Appion raileth againſt the *Jews*, as thereby rewarding the *Alexandrians*.

The Sea-coaſt of *Alexandria*.

But let us examine thoſe heinous and enormous matters (and as he ſaith) ſuch as are not to be ſuffered, of which he accuſeth the *Alexandrian Jews*. *Coming* (quoth he) *out of* Syria, *they ſeated themſelves near the Sea-coaſt, in a place where, though the Sea came up, there was no Harbour.*

Now if this place which they inhabited were ignominious, yet it followeth not that the *Jews* own Country was ſo alſo: yea herein *Appion* raileth againſt *Alexandria*, which K he maketh his own Country: For the Sea-coaſt is part of *Alexandria*, and, as all men judge, the beſt place to dwell in. Now if the *Jews* by force of Arms ſo vanquiſhed this place, that they could never ſince be driven out of it; it is no diſcredit to them, but rather an argument of their valour. But *Alexander* gave them that place to inhabit, and the *Macedonians* did allot them as great Priviledges as the *Alexandrians* had. I know not what *Appion* would have ſaid, if the *Jews* had dwelt about *Necropolis*, their Tribes being even at this time called *Macedonians*. If therefore *Appion* have read the Epiſtles of King *Alexander*, and *Ptolomæus Lagus*, or others their Succeſſors Kings of *Egypt*, or ſeen the Pillars that are erected in *Alexandria*, containing the privileges that *Ceſar* the Great granted unto the *Jews*: If (I ſay) he knew of theſe, and yet did preſume L to write the contrary, then he was partial and not to be believed, and if he was ignorant thereof, he was then unlearned and as incredible on the other ſide.

The Liberties and privileges granted unto the *Jews*.

The like ignorance alſo diſcovereth he, where he wondereth that the *Jews* in *Alexandria* were called *Alexandrians*. For an entire Colony, though of different Nations, do all bear the name of their founder; and, that I may ſhun prolixity, the *Jews* of *Antioch* are called *Antiochians*; *Seleucus* the Founder having made them alſo Citizens: the like may be ſaid of the *Jews* of *Epheſus*, and of the other of *Ionia*, who by the Kings Gifts enjoy the ſame privileges with the reſt of the Citizens.

The *Romans* alſo of their Clemency have granted the name of their Nation, which is no ſmall gift, not only to private perſons, but to great Nations in general. M

To be ſhort, the ancient *Spaniards*, the *Tyrrhenes* and *Sabines* are called *Romans*; or if *Appion* will take away this denomination of the City wherein men inhabit, let him ceaſe to call himſelf an *Alexandrian*; for he being born in the heart of *Egypt*, can in no wiſe be an *Alexandrian*, if the priviledge of the City be taken away from him, as he would have it from us.

And the Lords of the whole World, the *Romans*, have amongſt all other Nations only prohibited the *Egyptians* from having the privileges of any City: and ſo this Gentleman being himſelf incapable of Dignity, endeavoureth likewiſe to hinder them from it who have true right unto it.

Alexander.

For *Alexander* labouring with all diligence to build that City, did not make choice N of us for want of People to furniſh the ſame withal; but for that he beſtowed the liberty thereof upon us as a reward and teſtimony of our vertue and fidelity, endeavouring indeed to honour and credit our Nation thereby: For *Hecatæus* reporteth that *Alexander*, for the *Jews* good ſervice and fidelity, beſtowed upon them the Country of *Samaria*, and freed them from paying tribute for it.

1 *Ptolomæus Lagus*.

The ſame good affection towards the *Jews* of *Alexandria*, *Ptolomæus Lagus* continued after him, for he deliver'd into their hands the ſtrong holds of *Egypt*, (judging that their valour and fidelity would keep them) and intending to make himſelf Lord of *Cyrene* and other places in *Lybia*, he ſent certain *Jews* to inhabit the ſame.

2 *Ptolomæus Philadelphus*.

After him *Ptolomæus Philadelphus* did not only releaſe and ſet free all Captives of our O Nation in his Country, but alſo did many times remit their payments of money, and

(which

A (which was the principal point of all) he deſired to be inſtructed in our Laws and holy Scriptures, and for this cauſe ſent unto us, requeſting that we would ſend him ſome learned men to interpret them unto him; and that this might be performed with more diligence, he committed the care hereof to *Demetrius Phalereus*, *Andreas* and *Ariſteus*, *Demetrius* being the only mirrour of learning in his Age, and the other two Eſquires of his own Body: neither would he ever have deſired to have been inſtructed in our Laws and Cuſtoms, if he had deſpiſed us, and not rather admired us. But *Appion* knew that almoſt all the *Macedonian* Kings, his Succeſſors in order, did peculiarly affect our Nation.

The ſeventy Interpreters.

For *Ptolomeus* the third, who was alſo called *Euergetes*, conquering *Syria* by force, B did no ſacrifice unto the gods of *Egypt* for his Victory, but came to *Jeruſalem*, and there after our manner ſacrificed unto our God, and to him dedicated gifts worthy of ſuch a Victory.

3 *Ptolomeus Euergetes.*

Ptolomeus alſo, ſirnamed *Philometor*, and his Wife *Cleopatra*, committed the Rule of his whole Kingdom unto the *Jews*, aud *Onias* and *Doſitheas*, both Jews, were Generals of his Army, from whoſe credit *Appion* detracts; whereas he rather ought to have admired them, and have thanked them for delivering *Alexandria*, whereof he maketh himſelf a Citizen.

4 *Ptolomæus Philometor.*

For when there was Rebellion in *Cleopatra*'s Kingdom, and all was in peril to be deſtroyed, theſe two men delivered *Alexandria* from Civil War: But *Appion* ſaith, that C after this *Onias* came and brought a little Army into the City, at ſuch time as *Termus* the *Roman* Ambaſſadour was there preſent. True it is, and that Fact of his was moſt juſt.

For *Ptolomeus Phyſcon* after the death of his Father *Ptolomeus Philometor*, coming out of *Cyrene*, endeavoured to expel Queen *Cleopatra* and the Kings Sons, to the end that he (contrary to all juſtice) might poſſeſs the Kingdom: and this was the cauſe why *Onias* took Arms againſt him in *Cleopatra*'s behalf, not forſaking his fidelity unto Kings in the time of neceſſity: yet God himſelf did manifeſtly witneſs his juſtice in this action: For when *Ptolomeus Phyſcon* preſumed to fight againſt *Onias* his Army, and took all the Jews, their Wives and Children that were in the City, and bound them, D and ſtripping them naked caſt them before Elephants to be deſtroyed (and to the intent that the Elephants might the rather tread upon them, made the ſaid Beaſts drunken) all which fell out contrary to his expectation: For the Elephants forſaking the Jews which were caſt before them, fell upon *Ptolomeus* his friends that ſtood by, and ſlew many of them: which done, there appeared unto *Ptolomeus* a moſt horrible Viſion forbidding him to harm the Jews; and his chiefeſt and beſt beloved Concubine alſo (whom ſome call *Ithaca*, others *Herene*) came unto him, and beſought him to abſtain from ſuch Impiety, whereupon he being ſorry, did penance for that he had already committed, and that which he thought to commit: So that the Jews of *Alexandria* celebrate this day in remembrance, that upon it God did manifeſtly deliver them; E yet *Appion* (who ſpeaketh well of no man) accuſeth the Jews of impiety for bearing Arms againſt *Phyſcon*, whereas indeed he ought rather to have commended them for it.

5 *Ptolomeus Phyſcon* ceaſed to perſecute the Jews.

But *Appion* extolleth *Cleopatra* the laſt Queen of *Alexandria*, only for that ſhe was unjuſt and ingrateful unto us; when he rather ought to have reproved her, in whom all Impiety and wickedneſs reigned, both concerning her own kindred and her husband's who loved her, and alſo generally againſt all the Romans, and the Emperours his Benefactors. She kill'd her own ſiſter *Arſenoe* in the Temple, who had not any ways offended her, ſhe alſo treacherouſly ſlew her own brother, and deſtroyed her Anceſtors gods and ſepulchres; and receiving the Kingdom from the firſt *Ceſar*'s gift, ſhe F ingratefully rebelled againſt his Son and Succeſſor: and infecting *Antony* with her poyſoned drinks and amorous inchantments, ſhe made him rebel againſt his Country, and to be unconſtant unto his own friends, depriving ſome of Kingly dignity, and compelling others to be inſtruments of her impiety.

Of *Cleopatra* the laſt Queen of *Alexandria.*

What elſe ſhall we ſay of her, who in the Battel by Sea forced *Antonius* her own husband (who alſo had many children by her) to yield himſelf, the Empire and Army unto her, and become one of her followers? Laſtly, when *Alexandria* was taken by *Ceſar*, ſhe was ſo cruelly minded, that not remembring her own eſtate, ſhe accounted it her ſafety with her own hand to kill the Jews, that ſhe might be cruel and perfidious to every body.

Antony the husband of *Cleopatra.*

G Is it not a glory, think you, to us, that (as *Appion* reporteth) in time of dearth and famine, Wheat was ſo plentiful in *Jury*, that it was not ſold by meaſure? But *Cleopa-*

tra was puniſhed as ſhe deſerved. And we call great *Ceſar* himſelf to witneſs of our H fidelity,and the ſervice we did him againſt the *Egyptians*, the Senate alſo, and their Decrees, and the Writings of *Auguſtus Ceſar*, wherein our Deſerts are teſtifyed. Theſe Letters *Appion* ought to have read, and to have examined all Teſtimonies of us, which were left firſt by *Alexander*,and then by all the *Ptolomies*, and what the Senate of *Rome* decreed, and the mighty Emperours. And if ſo be *Germanicus* could not get Corn to ſuffice all the Inhabitants of *Alexandria*,that was a token of ſcarcity and dearth, and not the *Jews* fault. For what all Emperours thought of the *Alexandrian Jews*, it is manifeſt enough; for the *Jews* want of Corn was not only left unſupplied, but alſo the want of other *Alexandrians*. But they have always kept that wherewith the ancient Princes did put them in truſt, to wit, the keeping of the River and whole Country, as I not being thought unfit for their purpoſes.

The *Jews* have been always truſty to their Princes.

The *Egyptians* do worſhip Beaſts not agreeable to man's nature.

The diſcord of the *Jews* and the *Alexandrians* in Religion.

But *Appion* thus urgeth us, *If* (ſaith he) *the* Jews *be Citizens, how hap they worſhip not the ſame God, nor have the ſame Religion with the reſt of the* Alexandrians? To whom I thus anſwer; How hapneth that you *Egyptians* do ſo contend and war one againſt another only for diverſity of Religion? Shall we hereupon conclude, that you are all *Egyptians*,or not all men,becauſe you worſhip,and with great diligence nouriſh Beaſts againſt nature? Yet our Nation ſeemeth one and the ſame. If therefore amongſt you *Egyptians*,ſuch difference of Opinions be, why doſt thou ſo marvel at this, that we in a ſtrange place, to wit, at *Alexandria*,do conſtantly perſevere in our Religion? But he ſaith,that we are the cauſe of all Sedition; which ſuppoſe he ſpake true of the *Jews* of *Alexandria* K, yet are not all *Jews* in all places the cauſe of Sedition; for we are known to be peaceable amongſt our ſelves. But indeed as every one may perceive, the People, like *Appion* himſelf, are Authors of Sedition in *Alexandria*. For whilſt the *Greeks* and *Macedonians* held *Alexandria*, they and we lived peaceably together, and they permitted us quietly to uſe our own Solemnities, but when the number of *Egyptians* encreaſed, by confuſion of time, Sedition alſo by their means encreaſed; but our Nation remained unmixed. They therefore were Authors of thoſe troubles,not having the Government of the *Macedonians*, nor the wiſdom of the *Greeks*: but uſing their *Egyptian* manners, and renewing their old hatred againſt us,and that wherewithal they hit us in the teeth, befalleth them; for moſt of them not having the privileges of the City themſelves, call L us ſtrangers that have them. For none of the ancient Kings beſtowed the liberty of the City upon the *Egyptians*; neither have any of the Emperors of *Rome* beſtowed the privilege. But *Alexander* himſelf brought us into the City; the Kings after him increaſed our privileges; and it hath pleaſed the *Roman* Emperors to ratifie and confirm them.

The cauſe of their diſcord.

Appion's fiction touching the *Jews* being Authors of Sedition at *Alexandria*, is confuted.

The *Roman* Magnanimity towards the *Jews*.

But *Appion* upbraids us for not erecting Statues to the Emperors; as though the Emperors knew not hereof,or that that they needed *Appion* to ſpeak for them: whereas he ſhould rather admire the *Roman* Magnanimity and Modeſty, who compel not their Subjects to violate their ancient Laws and Religion, but content themſelves with ſuch Honours as the Giver may with Piety and Equity give them; for they account not of M forced Honours, which come of compulſion.

The *Greeks*, and divers others think it not amiſs to erect Statues; for they delight to have the Pictures of their Anceſtors, Wives, and Children, and ſome of their beloved Servants alſo: What marvel then if they accord to yield the like honour to Princes and Emperors.

The *Jews* may have no Images.

How Emperors and Magiſtrates ought to be honoured.

But our excellent Law-maker forbad all kind of Images, as well of inanimate as animate Creatures(not having at that time the leaſt thought or proſpect of the *Roman* Empire) becauſe our God being incorporeal and ſpiritual, could not be reduced to humane repreſentation, without great inconvenience; nevertheleſs he did not forbid us from paying honour and reſpect to ſuch great perſons, as being next in their places, may deſerve N the next honour to what is due to the Gods; and ſuch is the reverence that we pay to the Emperors and People of *Rome*; and as a teſtimony of it, a day doth not paſs, in which we do not offer up Sacrifice(at our own expence)for their ſafety and proſperity; which is more than we do for any other Prince or Nation in the World.

The Lye of *Poſidonius* and *Apollonius*, concerning the *Jews*, confuted.

And let this ſuffice to anſwer that which *Appion* alledgeth againſt the *Jews* of *Alexandria*; yet can I not but admire at them who gave him this occaſion; namely, *Poſidonius*, and *Apollonius Molon*, who accuſe us for not worſhipping the ſame Gods that others do, though they lye all alike,ſlandering our Temple moſt abſurdly; and yet for all this,they do not believe that they herein commit any impiety; whereas it is a moſt ignominious thing for any Free-man to lye upon any occaſion; much more of a Temple famous over O all

A all the world for Sanctity. For *Appion* affirmeth, That the *Jews* in that ſacred Temple placed the Head of an Aſs, and worſhipped it moſt religiouſly. *And this* (quoth he) *was manifeſtly known at ſuch time as* Antiochus Epiphanes *ſpoiled that Temple*; *who found that Aſſes Head, being of Maſſie Gold, and of great value.*

To this firſt Slander, I anſwer, That were that true which he reporteth, yet an *Egyptian* ought not to have ſpoken againſt us for it, ſeeing that an Aſs is of no leſs worth than a Goat, and other brute Beaſts that they honour for Gods.

An Anſwer to the Objection of the Aſſe's Head.

Is it poſſible he ſhould be ſo blind, as not to perceive, that never any Fable was more evidently abſurd? Every body could tell him that we have conſtantly uſed the ſame Laws without the leaſt change or alteration. Nevertheleſs though *Jeruſalem* has had her B Misfortunes as well as other Cities, and has been taken by *Antiochus*, *Pompey*, *Craſſus*, and at length by *Titus*, and our Temple been in the poſſeſſion of all them; yet what is it they ever found there but great Piety and Devotion? Upon which Subject I do not think it neceſſary to enlarge in this place.

And as touching *Antiochus*, many Writers of good credit report that he never had any juſt cauſe to ſpoil our Temple, but that he was drawn unto this Fact for want of Money; not that he was our Enemy, but for that, as from his Friends and Fellows he ſought Supply, and found nothing in that place that was worthy of deriſion; and thus do *Polybius Megapolitanus*, *Strabo* the *Cappadocian*, *Nicholas Damaſcene*, *Timagenes Caſtor* the Chronicler, and *Apollodorus* avow, who all do witneſs, that *Antiochus* wanting C Money, brake the League he had with the *Jews*, and robb'd and ſpoil'd their Temple, being full of Gold and Silver.

Appion ought to have conſidered this, had he not had an Aſſe's heart, and a Dog's impudency, which he and his Country-men worſhip for Gods. As for us, we do neither honour nor reverence Aſſes, though the *Egyptians* do their Crocodiles and Aſps, eſteeming them that are bitten by Aſps, and devoured by Crocodiles, to be happy, and fit for God; For Aſſes are employed among us (as they are in all places, where a rational uſe is made of them) only in carrying burthens, and doing ſuch things as are neceſſary about Agriculture; and when they are lazy, or treſpaſs upon their Neighbour's Corn, we do not ſcruple to give them Correction.

Who are accounted Aſſes among the *Jews*, and other wiſe men.

D But *Appion* was either the greateſt Aſs that ever was, in telling a Lye; or elſe having begun to do it, he could not compaſs his Enterprizes, in that he found not any juſt cauſe of detraction againſt us.

He addeth another Fable of the *Greeks* to our detraction; to the which I will make only this Reply, That it is more commendable and agreeing to Piety, and leſs uncleanneſs, to paſs through the Temple, than for Prieſts to come and feign impious Words and Speeches; which they not reſpecting, laboured rather to excuſe the ſacrilegious Kings, than to write the truth of us and our Temple, endeavouring to curry favour with *Antiochus*, and to cover and hide his Sacrilege, uſed againſt our Nation, for that he wanted Money.

Certain Hiſtoriographers indeavour to cover and hide *Antiochus* his Perjury and Sacrilege.

E *Appion*, with reflection upon the reſt, ſaith, That *Antiochus* found a Bed in our Temple, and in it a Man lying, and a Table ſet before him, furniſhed with all Fowls belonging either to the Sea or Land; that the Man was aſtoniſhed to ſee him: And that ſo ſoon as *Antiochus* came into the Temple, the Man adored him, as though he hoped for great help from the King, falling down at his feet, and with a ſtreched out Arm craving Licence to ſpeak; which the King granting, will'd him to declare what he was, why he dwelt in the Temple, and the cauſe of his meats before him; the man with ſighs and tears unto *Antiochus*, bewailed his Calamity, ſaying, *He was a* Grecian; *and that travelling in the Country to get his Living, he was ſuddenly ſeized upon by certain Outlandiſh Men, and brought unto the Temple, and ſhut up therein, and that no man might ſee him, and that he* F *was there fed or fatted with all dainties that could be provided; and that at firſt this dainty fare made him joyful; but afterward he began to ſuſpect it; and laſtly, he was hereat amazed, and then demanding of a* Jew, *that adminiſtred unto him, for what cauſe he was there kept? he underſtood the* Jews *purpoſe, and Law not to be revealed, for the fulfilling whereof, he was there nouriſhed; and that the* Jews *were wont to do the like every year upon a day appointed: and to take a* Grecian *Stranger, and feed him a year, and then carry him to a Wood, and there to kill him, and ſacrifice him according to their Rites and Ceremonies, and to taſte and eat of his entrails; and in the ſacrificing of the* Grecian, *to ſwear to be Enemies to the* Greeks; *and the remainder of the murthered man they caſt into a certain Pit.* And that then this *Greek* reported unto *Antiochus*, *That the Time allotted unto him by the* Jews *to* G *live, was now almoſt expired: and therefore requeſted, for the reverence he bare to the* Grecian *Gods, to ſave his Blood from being ſpilt by the* Jews, *and to free him out of that imminent calamity.*

That the Jews ought once a year to ſacrifice a Grecian.

This Fable is not only full of all tragical cruelty, but alſo mingled with cruel impudency H ; yet for all this, the firſt deviſers hereof do not free *Antiochus* from Sacriledge, as they hoped hereby to do, who write it purpoſely to flatter him. For that which they report of the *Greek* found in a Bed, did not move him to come and ſack our Temple, he not knowing of it before he came and found it ſo (as they ſay.) *Antiochus* therefore was moſt impious, and not aſſiſted by God's favour in that enterprize, (whatſoever thoſe Lyers mutter) as it is eaſie to learn by the Fact he committed. For we do not only differ from the *Greeks* in Religion, but a great deal more from the *Egyptians*, and other Nations; and what Nation in the World is there, that ſometime doth not travel through our Country? Is it then probable that we only renew that Conſpiracy againſt the *Greeks*? Or how is it poſſible that ſo many thouſand people as are of our own Nation I, ſhould all eat of the Entrails of one Man, as *Appion* reporteth? Or why did he not name this Man, whoſoever he was? Or why did not the King carry him with Trumpets before him into his Country? ſeeing that in ſo doing, he might have been eſteemed full of Piety, and a great favourer of the *Greeks*, and greatly ſtrengthen himſelf againſt the hatred of the *Jews*, by their aid? But I omit to ſpeak more of this; for inſenſible people void of all reaſon, muſt not be reprehended in Words, but by Deeds; for all men that have ſeen the building of the Temple, can teſtifie what it was, and the undefiled purity thereof. For it conſiſted of four Portico's, or Apartments, each of which, by our Laws belonged to ſeveral Perſons: Into the firſt, Strangers, and all people were admitted, Women only excepted that have their Monthly Courſes. Into the ſecond, it K was lawful for the *Jews* only; all which might go into it, with their Wives alſo, if free from pollution of their Flowers. Into the third Porch, they only of our Nation that were purified and ſanctified, might come. Into the fourth, might only the Prieſts enter, in their Sacerdotal Habits; and into the ſecret part of the Temple might only the High-Prieſt come, attired with a Stole proper to him only; yea, we are in all things ſo careful of Piety, that our Prieſts are appointed their certain hours when to enter into the Temple.

The deſcription of the Temple & Porches.

For in the Morning, when the Temple was opened, the Prieſts that were to ſacrifice, entred into the Temple; and at Noon again when it was ſhut; yea, it was not lawful to carry any Veſſel into the Temple, but there was only there an Altar, a Table, a Cenſer, and a Candleſtick, as is in our Law mentioned, and there is no other Secret or hid- L den Myſtery done, neither is there in that place any eating; and all the People can teſtifie this which I have here ſet down, and our Writings do the like. For notwithſtanding that there are four Ranks of Prieſts, and every Prieſt's Tribe containeth above five thouſand Men; yet every one waiteth on certain appointed days in their turn, and their time of waiting being expired, others ſucceed them in Sacrificing; and the day before they are to finiſh their waiting, they deliver up unto their Succeſſors the Keys of the Temple, and all Veſſels belonging thereto, in the full number that they received them; and nothing is brought into the Temple, pertaining either to Meat or Drink, which are forbidden to be offered at our Altar; thoſe things only excepted whereof we make our Sacrifice. What then ſhall we ſay of *Appion*, who examining nothing of all theſe M hath raiſed ſuch incredible Reports of us? How ignominious a thing is it for a Grammarian, not to be able to deliver the Truth of a Hiſtory? Well, he knew the Piety uſed in our Temple, but he purpoſely omitted it; yet could he remember a feigned Tale of the Sacrificing of the *Greek*, his dainty Fare, and hidden Food, that all men that would paſſed through our Temple; whereas the moſt Noble among our whole Nation are not permitted to come there, except they be Prieſts.

What was in the Temple.

Four Tribes of Prieſts, and of every Tribe more than five thouſand Men.

This therefore is great impiety, and a voluntary forged Lye, to ſeduce them that will not ſearch into the Truth. For they have attempted to ſlander us by thoſe impieties before mentioned. And again, like one full of all piety, he derideth the vanity of theſe Fables, and reporteth, that at ſuch time as the *Jews* for a long time together N warred againſt the *Idumeans*, *Zabidus* departing out of a City of *Idumea*, where *Apollo* was worſhipped, came unto the *Jews*, promiſing to deliver unto them *Apollo*, the *Doreans* God, and bring him unto their Temple, if ſo be that all of them would there aſſemble themſelves together; and that afterwards *Zabidus* making a wooden Engine, and putting himſelf into it, he cauſed three rows of Candles to be ſtuck about it, which made it at a diſtance appear like a Comet, to the great amazement of the *Jews*, who being terrified and aſtoniſhed at the Viſion, gave *Zabidus* opportunity to paſs into the Temple, to poſſeſs himſelf of the Aſſes golden Head, and convey it to *Dora*. Wherefore we may ſay that *Appion* leadeth an Aſs, to wit, himſelf with Fooleries and Lyes; for he nameth Places that are not, and ſetteth down Cities to himſelf unknown; for *Idumea* is O a Province near unto us, and bordering upon *Gara*; and there is no City in it called *Dora*,

Another Tale deviſed by *Appion*, of *Zabidus*.

A *Dora*; but in *Phœnicia*, near unto the Hill *Carmelus*, there is a City of that Name; yet nothing conſonant to *Appion*'s Slanders; for it is four days Journey from *Judea*.

Dora is a City of *Phœnicia*, and not of *Idumæa*.

Why therefore doth he ſo raſhly accuſe us for not worſhipping the Gods of other Nations, ſeeing (as he ſaith) our Predeceſſors did ſo eaſily believe that *Apollo* would come unto them, and that he walked upon the Earth with Stars about his back? Perhaps indeed they had never before ſeen a Candle or Lamp, themſelves having ſo many: or is it likely, that he walking thus quite through our Country, where ſo many thouſand men are, no one of them all met him? Did he in the time of War find the Towns and Villages by which he paſt, without any Watch-men? Well, to paſs the reſt; The B Gates of our Temple were threeſcore cubits high, twenty cubits broad, all covered with Gold; yea, almoſt all of clean Gold, and theſe Gates every day were ſhut by two hundred Men; and it was too impious a thing to leave them open. Is it then credible that this Candle-bearer could eaſily open them, who alone was judged to have the Aſſe's head? So that now it remaineth doubtful whether *Zabidus* did bring back again the Aſſe's Head, or elſe *Appion* took it of him, and brought it again to our Temple, that there *Antiochus* might find it, and ſo *Appion* might have another occaſion of Lying. He alſo belyeth us concerning the Oath which he ſaith we *Jews* do take, ſwearing by the God of Heaven, and Earth, and Sea, never to favour any Stranger, and eſpecially the *Greeks*. This Lyar might better have ſaid, not to favour any C Stranger, and eſpecially the *Egyptians*; and ſo his former Lyes and theſe ſhould have better correſponded, if our Anceſtors had been expelled (by their Predeceſſors) out of *Egypt*, not for their wickedneſs, but for their calamity. But we are ſo far from the *Greeks*, that we ſcarcely ever think of them: ſo that no man can ſay, that there is any Enmity between us and the *Greeks*. But contrariwiſe, many of them have embraced our Religion, and ſome of them therein perſevered, others again have forſaken it; yet none of them will ſay, that he heard this Oath ſpoken of among us: but it ſhould ſeem that only *Appion* heard of it, in that he himſelf forged it. Truly his Wiſdom and great Providence is worthy to be admired (as ſhall hereafter appear:) for he, to prove theſe his Lyes to be true, ſaith, That it is a certain teſtimony, that the Laws we obſerve D are moſt unjuſt, and that we worſhip not God as we ought to do, in that we are ſubject to divers Nations, and our City endured many Calamities: Whereas, touching themſelves, they are of a City that flouriſheth in abſolute Authority, accuſtomed to govern from the foundation thereof, and not to ſerve the *Romans*. In effect, who can reſiſt their Valour? Truly no man but *Appion* would ever have flouted us herewith, ſeeing that few Cities ſo flouriſh and reign over other, that they again at no one time have been brought into ſubjection; for many Nations are ſubject to others: only the *Egyptians* are freed from the Captivity of ſuch as rule *Europe* and *Aſia*, for that (as they ſay) the Gods fleeing into their Country, were ſaved, by entring into the Bodies of Beaſts. Yet have they not indeed had one days liberty ſince the beginning of E the World, neither under the Government of their own Princes, nor under Strangers.

The Gates of the Temple.

Appion's Lye concerning the Oath, is confuted.

Appion upbraideth the *Jews* with Captivity.

I will not ſtand to reckon how often the *Perſians* have waſted their City, deſtroyed their Temples, and ſlain their ſuppoſed Gods. For it is not decent that I ſhould imitate herein *Appion*'s fooliſhneſs; neither am I calling to memory what befell the *Athenians* and *Lacedemonians*; the laſt of which are recorded to have been moſt valiant, and the firſt to have been moſt devout and religious: Neither will I reckon up thoſe moſt godly Kings, amongſt whom *Crœſus* was one, who, notwithſtanding fell into great Calamities. Moreover, I will not recount how the Caſtle of *Athens* was ſet on fire, and the Temples of *Epheſus* and *Delphos* likewiſe, and many others. There is now F one *Appion*, a new accuſer of the *Jews*, who upbraideth them with their Calamities, forgetting the Miſery that hath befallen his Country-men the *Egyptians*; but he was blinded with the Fable of *Seſoſtris* (whom he ſaith to have ben King of *Egypt*.) We could report and boaſt of our Kings, *David* and *Solomon*, who ſubdued many Nations unto them; but it is not fit here to ſpeak of them. But *Appion* was ignorant of that which all the World knoweth, to wit, that the *Egyptians* have ſerved firſt the *Perſians*, and afterwards the *Macedonians*, and that as Bond-ſlaves; whereas we remaining in free Liberty, reigned over all the Cities about us 120 years, even unto the time of *Pompey* the Great; and when all the other Kings were ſubdued by the *Romans*, only our Kings, for their fidelity and friendſhip towards them, were dear unto them. O, but G this ſticketh upon *Appion*'s Stomach, That we have not had any famous Men of our Nation, who have invented Arts and Sciences, and been excellent in wiſdom, ſuch as *So-*

David's and *Solomon*'s Power.

Appion praiſeth himſelf.

Why the Jews do Sacrifice common Beaſts, and do not eat Swines Fleſh.

crates, *Zeno*, *Cleanthes*, and others whom he ſetteth down; and which is moſt to be H
admired, *Appion* puts himſelf into the number of theſe famous Men; and ſaith, That
Alexandria is bleſſed and happy, that hath deſerved to have ſuch a Citizen as he is; and
great reaſon that he ſhould teſtifie that of himſelf, which all Men elſe perceive in him,
to wit, that he is an impudent deceitful Fellow, both of corrupt Life and Manners. So
that the *Alexandrians* had juſt cauſe to be ſorry that they ever had any better opinion
of him. But that our Nation had Men equal at leaſt unto thoſe whom he mentioneth,
all Men know that pleaſe to read the Book of our Antiquity. The reſt that his Accuſation
containeth, it is not amiſs to let paſs without anſwer; for that it rather impeacheth
the *Egyptians*, his own Country-men, than us; for he doth complain of us for
Sacrificing ordinary Beaſts, and abſtaining from Swines-Fleſh: and laughed at our I
Circumciſion. Touching the Sacrificing of Beaſts, we do as all Nations elſe do;
and *Appion*, inveighing againſt our Sacrificing, ſheweth himſelf to be an *Egyptian*;
for were he either a *Grecian* or a *Macedonian*, he would not be herewith offended; for
both *Greeks* and *Macedonians* do vow to Sacrifice Hecatombs to their Gods, and uſe
Prieſts in their Banquets; and yet for all this, the World is not deſolate of living creatures,
as *Appion* feareth.

The *Egyptian* Prieſts circumciſed, and eat no Swines Fleſh.

Appion's Death.

The defence of *Moſes* againſt *Apollonius* and *Lyſimachus*.

But were all Men ſo mad as the *Egyptians*, it would indeed be deſolate of Men, and
filled with cruel Beaſts, which they (ſuppoſing them to be Gods) do diligently nouriſh.
If any Man ſhould ask of *Appion*, whom of all the *Egyptians* he judged to be a wiſe
Man, and moſt religious towards their Gods? no doubt he would anſwer, the Prieſts. K
For, they ſay, that their firſt Kings in the beginning gave them theſe two Commandments
in charge; firſt to ſeek Wiſdom; and next, to worſhip the Gods; they alſo are
all of them circumciſed, and abſtain from Swines Fleſh, and no other *Egyptian* Sacrificeth
with them unto their Gods. *Appion* therefore was ſurely blind, when, inſtead of
detracting us, he ſpeaketh ill of them, to gratifie whom he took all this pains. For the
Egyptians do not only uſe thoſe Cuſtoms which *Appion* in us diſalloweth; but alſo do
teach others to circumciſe themſelves as *Herodotus* reporteth. So that I verily think,
that *Appion* was juſtly puniſhed for blaſpheming his Country-Laws and Religion. For
being forced to circumciſe himſelf, to avoid a great Diſeaſe, he was hereby nothing
helped; but for all this, his privy Member rotting, he in extreme Grief and Miſery, L
gave up the Ghoſt. For wiſe Men ought to perſevere in their Country-Laws in all
Piety, and not to deride and detract others; But *Appion* forſook his own Religion,
and ſlandered and belyed ours. And this was *Appion*'s end: And here alſo ſhould
end this Book, but that *Apollonius*, *Molon*, and *Lyſimachus*, and certain others, partly for
Ignorance, partly for Madneſs, have moſt injuriouſly bely'd our Law-maker *Moſes*,
and the Laws he made, detracting him as a deceitful Magician, and Author of all the
Malice and Impiety amongſt us; and for ſuch as teacheth no Vertue nor Goodneſs
at all.

I will therefore, as far as in me lieth, declare both our Converſation in general, and
in particular: For if my Judgment be any thing, our Laws are moſt forcible, both M
to Piety, and to all Humanity in general; as alſo to Juſtice, Pains-taking, and Contempt
of Death. I only requeſt this Favour of the Reader, that he will not with a
prejudicate or malicious Opinion, peruſe theſe Writings: for I do not write this as
a Praiſe and vain Oſtentation of our Nation, but as a juſt Apology, refuting the ſlanderous
Reports that ſome have uſed againſt us.

Wherein *Apollonius* accuſes the Jews.

Apollonius doth not continually inveigh againſt us as *Appion* doth, but only here and
there; ſometimes affirming us to be hated both of God and Man; ſometimes to be
Cowards, ſometimes contrariwiſe complaining of our Nation's Boldneſs. Saying
moreover, that we are more ſottiſh than any Barbarous Nation; and that therefore we
only have had none of our Nation Founders of Arts or Sciences, which are profitable N
for Man's Life; all which Objections are eaſily refuted, if we ſhew the contrary
to all theſe by him reported; both that we have obeyed our Laws, and lived in all
Integrity.

The lovers of Order and common Laws are excellent in Meekneſs and Vertue.

If therefore I be forced to ſhew that other Nations have made contrary Laws,
not I, but they are to be blamed, who, comparing ours with them of other Nations,
affirm ours to be the worſe; neither of which can charge us, either that theſe
Laws, which I will briefly ſet down are not ours, or elſe that we have not perſiſted
in them as we ought. Making therefore this Beginning, I affirm, That they who
have framed themſelves to live together under certain Rules and Ordinances, and
kept them inviolate, and were the firſt Founders of them, were more to be com- O
mended for Humanity and Vertue, than they who live under no Rule nor Ordinance

A nance at all: and every Law-maker endeavoureth ſo to attribute Antiquity to their own Ordinances, as that they may not be thought to imitate others, but to be themſelves the firſt Authors thereof, and Guides to direct other Mens Lives. Which being ſo, it is the Duty of a good Law-maker to make choice of that which is beſt, and moſt convenient for them, who are to obey their Laws, and to ſatisfie them as much as may be, in proving their Laws to be good and right, and both in Wealth and Wo, Calamity and Felicity, to remain in them, never changing nor altering them. I therefore averr, That our Law-maker is more ancient than any Law-maker mentioned. For *Lycurgus*, and *Solon*, and *Seleucus* of *Locris*, and thoſe the *Greeks* admire, are modern, and of late times, in reſpect of him, as is well known. For the *Greeks* themſelves
B confeſs, that in times paſt they wanted the Name of *Law*. This *Homer* can witneſs, who, in his whole Works never mentioneth this Word *Law*; for the People of thoſe times were not governed by Laws, but by indefinite Sentences, and the Prince's Pleaſure, uſing Cuſtoms, but not written, and altering and changing them alſo as occaſion ſerved.

Moſes more ancient than all other Law-makers.

Νόμος. This Word, *Law*, is not in *Homer*.

But our Law-maker being very ancient (for this is every way manifeſt, even by our Adverſaries own Confeſſions) ſhewed himſelf both a good Prince, and Counſellor unto his People; for making Laws to direct and govern Mens Lives, he perſwaded them voluntarily to embrace them, and firmly to perſiſt in them with all Wiſdom.

The Life of *Moſes*.

C And firſt of all, let us conſider the Works of his Greatneſs: For he undertaking the Conduct of many Thouſand of our Fore-fathers out of *Egypt* into our own Country, delivered them from many Calamities, almoſt impoſſible to be avoided: For they being to paſs through a Place wherein was no water, and a very ſandy Ground, being alſo to war, and preſerve their Wives and Children, and Goods from the variable Event of Wars, he in all theſe ſhewed himſelf a moſt Wiſe and Prudent Counſellor, and a true Patron and Guide unto them all. For he made the Multitude ſo to depend upon him, that he might perſwade them to what he pleaſed; and yet in none of all theſe, did he uſurp any Authority over them; and in that Time and Place wherein all Men of Authority aſſume
D Power unto themſelves, and exerciſe Tyranny, at ſuch time as the People do oftentimes offend, and live in all manner of Impiety; at the ſame, he being in Authority, did contrariwiſe uſe all Lenity and Mildneſs, to the intent that he might be a Pattern of Vertue and Juſtice to all the reſt, giving all thoſe that willingly followed him, moſt aſſured Safety, uſing in all Accidents moſt ſtrange Works. For which cauſe he rightly deemed God to be his Captain and Counſellor: And firſt examining himſelf, and finding all the Laws he had ſet down, were agreeable to the Will and Pleaſure of God, the chiefeſt Care he had, was, how to perſwade his People to the ſame; which he himſelf now knew: For they who direct their Lives according to the will of God, avoid all Sins, as our Law-maker did; being neither Magician nor Deceiver,
E as his Enemies injuriouſly report; but ſuch a one as the *Greeks* do boaſt *Minos*, and others after him, to have been; for ſome of them affirmed their Laws to be made by *Jupiter*, others by *Apollo*, and *Delphos*-Oracle; either ſo believing themſelves, or elſe thinking that the People would be eaſily ſo perſwaded. Now, who of all the Law-makers made the beſt Law, and who did moſt rightly think of God, he that compareth all their Laws together, may eaſily know; for now occaſion is offer'd to ſpeak of them: There are therefore an infinite Company of Nations, and Laws amongſt Men, and ſome Nations are ruled by Monarchs, others, by the common Conſent of the People. But our Law-maker doing neither of theſe, did, as one ſhould ſay, therein declare his Common-wealth to be Divine, chiefly
F aſſigning all Power and Principality over us to God, cauſing all Men to fix their Minds and Cogitations on him, as the only Giver and Author of all Goodneſs, giving them to underſtand, That whatſoever in their Neceſſity they intreat him for, he heareth their Prayers, and underſtandeth what every Man doth in private; yea, his very Cogitations; and that he is One, Unbegotten, and in all Times Immutable and Eternal; differing in a moſt excellent Shape from all Mortal Creatures: And this we knew; but we are altogeher ignorant what God is, as touching his Subſtance and Eſſence.

Moſes maketh God his Guide and Counſellor.

The Origine of Laws amongſt the *Greeks*.

And thus the wiſeſt *Greeks* that ever were, judged of God, who how learned they were (he giving the Ground of all their Knowledge) I now omit to rehearſe: And
G that theſe Things afore rehearſed, are beſt and moſt agreeable to the Nature and Magnificence of God, many do witneſs; as *Pythagoras*, *Anaxagoras*, and *Plato*,

The Opinion of the wiſeſt *Greeks* concerning God.

Moſes compared with other Law-makers.

to, and after them the *Stoicks*, and almoſt all other Philoſophers have ſo thought H
of the Divine Nature. But they delivering this their Philoſophy in ſhort Speech,
durſt not publiſh the truth of their Doctrine among the People already ſeized upon
by ſuperſtitious Opinions. But our Law-maker's Works and Words ſo agreed, that
he ſatisfied at large all his People, and they that were to be born of them, and their
Succeſſors, inſpiring, as it were, a certain Conſtancy into them to perſevere in the
ſame, ſtill referring the Cauſe of his Laws to their own Profit and Commodity. For
he did not affirm the Worſhip of God only to be part of Vertue; but he aſſigned other
part thereof to Wit, Fortitude, Juſtice, and mutual Concord of all his Citizens.
For all our Actions, Speeches, and what elſe ſoever, are all referred to Divine Piety.
Which he left not touched, without any more diſcourſe of it. For theſe two I
are the Methods of all Diſcipline and Morality, whereof one frameth and directeth the
Speech, the other, the Manners and Actions; which being ſo, other Lawmakers
were indeed wiſe in Advice and Counſel, and yet they made choice of
one of theſe Methods, and left the other; for the *Lacedemonians* were inſtructed
in Manners, and not in Words; as alſo they of *Crete* were; but the *Athenians*, and
almoſt all the *Greeks*, were directed and trained up by the Laws in every thing they
were to do; yet never could they put their written Laws in practice. But our
Law-maker very induſtriouſly did conjoyn both theſe together; for he neither omitted
the training them up in Manners and good Exerciſes, neither did he ſurceaſe to
leave them written Laws. K

The Methods of Morality & Diſcipline.

Moſes commandeth all the *Jews* to come and hear the Law.

And firſt of all, making his entrance from the very Meats, and preſcribing to every
one a convenient Diet, he left no man liberty amongſt us to direct himſelf in the leaſt
matter concerning his Meat; but he by Laws defined, both from what Meats we
were to abſtain, and what to eat, and what ought to be our ordinary Diet; as alſo,
when we ought to labour, and when to ceaſe from Work; ſo that we, as it were,
under the Government of a Father or Maſter, might neither ſin willingly, nor for ignorance,
for he did not appoint Puniſhment for them that were ignorant of it, but by
Law enacted a moſt neceſſary and mild Chaſtiſement for the voluntary Offenders;
and for this Cauſe he did not only will, that we ſhould once, or twice, or oftner hear L
the Laws, but that once every Week, we all, omitting other Buſineſs, ſhould come
to hear the Laws, and ſo learn them perfectly; which things all other Law-makers,
as it is well known, omitted: All which laudable Cuſtoms all other Law-makers have
neglected; and the moſt part of Men are ſo far from living according to their own
Laws, that they are altogether ignorant of them; and having offended their Laws
through ignorance, they then learn by other mens means, that they have made breach
of their Laws: yea, the chiefeſt and moſt eminent men amongſt them, do profeſs
herein, that they are ignorant, cauſing thoſe that are learned and ſkilful in their Laws,
to ſit as it were in Commiſſion with them, to direct them.

Whereas every one of our Nation being demanded of our Laws, can anſwer as rea- M
dily, as he can tell his own Name; for every one of us learning them, as it were, ſo
ſoon as we come to the uſe of Reaſon, we have them, as it were, written and printed
in our Minds, and by this means both we offend more ſeldom; and when we offend,
we are ſure to be puniſhed.

And this eſpecially is that, which hath cauſed ſuch an Unity and Concord amongſt
us. For to worſhip one God after the ſame manner, without any difference in Manners
and Converſation, is the only way to eſtabliſh Amity and Concord in a Commonwealth.

The Concord of the *Jews* in Religion.

Amongſt us no Man ſhall hear any different Speeches and Opinions concerning N
God; whereas, amongſt all other Nations it is moſt frequent and ordinary: for amongſt
them, not only every one of the common People doth ſpeak his pleaſure in
this Point; but divers Philoſophers alſo preſume to do it; ſome of them with their
blaſphemous Speeches altogether deſtroying the Nature of God, and others, with the
like impudency denying him to have any care of Men; neither is there any difference
amongſt us of Affairs pertaining to Man's Life; but all Men with us follow one
common expreſs Labour, and we all jointly affirm the Son of God, and that he hath
care of humane Affairs, and all our Actions and Exerciſes: yea, any one may learn
of our Women and Children, that all Things whatſoever are to be reduced to
Piety. O

A Hence it groweth that ſome detract our Nation, for that amongſt us were no men Inventers of new Matters and Arts. To whom we will thus anſwer; That other Nations account it a Glory not to perſiſt in any thing that their Forefathers uſed, and hold them of moſt account who can beſt tranſgreſs their Fore-father's wiſdom. But we contrariwiſe do account it the chiefeſt point of Wiſdom and Vertue, neither to do nor think any thing contrary to that which our Anceſtors have decreed; which is a token that our Law was eſtabliſhed by as good adviſe as was poſſible. For thoſe Laws that in all points are not as they ought to be, are often by experience found faulty. But amongſt us who believe that our Law was firſt eſtabliſhed by the will and pleaſure of Almighty God, nothing is pious and vertuous which may any ways impugn the ſame. For who B can take away any tittle thereof, or add better in their ſtead? Or, who is he that can transferr and carry us from the obſervance of them, and ordain for us better Laws to govern our Common-wealth? or what Law can be more juſt and better, than that which the Wiſdom of God (who is Lord of all things) hath eſtabliſhed? He firſt of all permitted the diſpoſing of all principal affairs to the Prieſts in general, and moſt wiſely conſtituted a High-Prieſt as their Head; neither were they choſen to this Dignity by our Law-maker, who either excelled in Nobility of Birth, or Riches, but he appointed ſuch to ſacrifice unto God, who were known to excel others in Wiſdom and Sanctity; theſe do both keep our Laws, and obſerve all other things belonging to their Office, with all integrity; for our Prieſts are appointed Overſeers of all things, and to judge all Strifes C and Controverſies, and to puniſh Offenders.

What ſort of people are to be made Prieſts.

What Monarchy then or Kingdom can be more holy than this? Or how can God be better honoured than amongſt us, where all People are prepared to Piety, and the Prieſts commanded ſo to rule and govern the Common-wealth, as if they were celebrating ſome Feſtivity?

And whereas other Nations are weary of celebrating their Myſteries (which they term Sacrifices) in a few days; we with joy, pleaſure, and immutable wills, do celebrate our Sacrifices continually without intermiſſion. It reſteth now that I ſet down our Precepts and Laws, as Arguments of that which I have ſaid.

The firſt is of God; of whom our Law ſaith, God comprehendeth all things; he is D moſt perfect, moſt bleſſed, he is ſufficient both for himſelf and all things elſe; he is the beginning, midſt, and ending, famous amongſt all things for his Works and Benefits, more manifeſt than any thing elſe, but his ſhape and greatneſs is to us unſpeakable, all Matters (how precious ſoever) being compared with his excellent Beauty, are nothing worth; and all Art, compared with his Invention, is un-artificial; we can neither ſee, conceive, nor imagine any thing like him.

Of God, and of the divine providence.

He is holy; for we ſee his Works: the Light, the Heaven, and the Earth, the Sun, the Moon, Rivers, and Sea, ſo many different ſhapes of living Creatures, and encreaſe of Fruits; all theſe God himſelf made, not with hands or labour, nor as one needing any to help him; but he ſeeing them to be good, they were preſently made. He is to be E followed of all Men, who ought to worſhip him by the exerciſing of Vertue; for this is the moſt holy way to pleaſe him.

The Works of God.

We have one Temple, as alſo one God, which Temple is common to all Men, as he is the common God of all Men. Our Conformity is pleaſing to him, and with that our Prieſts do conſtantly adore him, and he amongſt them hath the firſt place, who by birth is the chiefeſt: He it is who firſt ſacrificeth to God, ſeeth the Laws obſerved, judgeth Controverſies, and puniſheth thoſe who are convicted by the Law, whoſoever diſobeyeth him, ſhall be puniſhed as one that rebels againſt God himſelf: He offereth Sacrifices, not of Gluttony or Drunkenneſs; for God is not pleaſed with ſuch Sacrifices, but rather injured, and ſuperfluous expences are thereby made.

The Sacrifices of the old Teſtament.

F But God loveth them that are temperate, and orderly, and of good behaviour, and eſpecially requireth in us that Sacrifice and inviolable Chaſtity. In our Sacrifices offer'd for our common Good, we firſt of all pray in common, and then every one for himſelf, becauſe we are all fellows, and he that delighteth herein more than in his own life, is moſt acceptable to God.

We pray and vow unto God, not requeſting Riches of him; for he of his own accord beſtoweth them upon every one, and left them amongſt us; but we pray that we may have part of them, and having gotten them may keep them.

Our Law hath alſo appointed purifications, and abſtinence from carnal copulation, and many other things, which are too long to rehearſe: And this is our Speech and Opinion of God, who himſelf is our Law.

Purifications uſed in Sacrifice.

G And as concerning Marriage; our Law only alloweth Natural Copulation between Man

Of Marriage.

The puniſhment for one that doth raviſh a Virgin.

The purification for the Body.

Man and Wife, done to the intent to get Children. But that men ſhould abuſe one another H againſt nature, it altogether diſalloweth, and puniſheth ſuch Offenders with death. It commandeth us to marry, not reſpecting the Dowry, neither muſt we take Women violently and by force, nor allure them by deceitful perſwaſions; but that we rather obtain the good will of the Parent, and uſe ordinary means to perſwade. It alſo appointeth, that the Woman ſhall be in all things inferiour to the Man, neither is ſhe to obey in committing wickedneſs, but as one under Government: For it is God that gave Man this Authority. With her the Husband only may lawfully accompany, and it is abomination for her to make trial of another Man; and whoſo attempteth this, can no ways avoid Death; the like penalty attendeth him, if he offer violence to a Virgin eſpouſed unto another Man; or if by perſwaſions he overcome a married Woman, or I other that hath Children; and all this our Law commandeth: It hath alſo interdicted all women from concealing their Children being born, or otherwiſe to deſtroy them; for ſo ſhe ſhould be a Child-killer, deſtroy Souls, and Mankind: Whoſo therefore uſeth carnal Copulation and Corruption, is unclean by our Laws, and Women after lawful Copulation muſt waſh themſelves, judging that a part of their Soul was by this Act defiled, and ſhe being puffed up, was wounded in her Body, and therefore our Law ordained water of Purification for them. Neither is it lawful for them to feaſt and banquet at their Child-birth, whereby an occaſion of Drunkenneſs may grow; but that their beginning ſhould be temperate: They are likewiſe commanded to train up their Children in Learning, that they may learn the Law, and Actions of their Fore-fathers, and imitate K them; that ſo being trained up in the Law, they may not ſin nor tranſgreſs them by Ignorance.

Of the Funerals of the Dead.

Our Law hath alſo provided for the Burial of the Dead, that our Funerals ſhould neither be pompous, nor our Sepulchres gorgeous, commanding every Houſhold to perform all Neceſſaries touching the Burial of their dead, permitting all men at any ones death to aſſemble themſelves together, and bewail the dead: It alſo commandeth every one (yea, even the dead Man's own Family) to purifie themſelves after the Burial, and to go afar off, as ſeeming to be unclean.

It alſo appointeth puniſhment for them that have committed Murther, either wilfully, or againſt their will. L

The honour due to Parents.

It bindeth every Man to obey his Parents next after God, and commandeth that thoſe Children that do not ſhew themſelves grateful unto them, or in any thing do grieve them, that they ſhould be ſtoned to death: It alſo commandeth all young Men to reverence old Men, becauſe God is Elder to us all.

It permitteth not Friends to conceal any Impiety; for God is not their Friend who doth not diſcloſe them: And if Friends fall out that do know one anothers Secrets; yet they are commanded not to betray them.

Againſt Theſt and Uſury.

If any Judge take a Bribe, he is to be puniſhed with death for omitting Juſtice, and aſſiſting the guilty. No man muſt take any thing away that he himſelf placed not; and no man muſt take that which is not his own. No man for lending muſt take uſury; M and many ſuch like things our Law commandeth, concerning cauſe of Communion between us and others.

It is alſo not amiſs to recount how our Law-maker provided for the entertaining of Strangers amongſt us: For he ſeemeth ſo to have provided, that to our knowledge we neither corrupt our own Laws, nor deny to impart them to others; but he entertaineth all liberally that will come and live under our Laws, judging the community of man's Life not ſo much to conſiſt in the Nation whereof we come, as in the unity of our minds and converſation. He forbiddeth others that are ſtrangers, and come not with that intent to be admitted to our Solemnities; yet he commanded us to exhibit unto them all other things neceſſary; and that we ſhould give unto all Men fire, water, meat, N and bury them being dead. He hath alſo moſt mildly determined how we ought to deal with our Enemies, that we neither deſtroy their Country with Fire, nor cut down their Fruit-trees.

How we ought to uſe our Enemies.

We are alſo forbidden to rob and ſpoil thoſe that are ſlain in fight, and deal injuriouſly with our Captives, and eſpecially if they be Women: yea, he ſo endeavoured to teach us Humanity and Mildneſs, that he provided, that we uſe even unreaſonable Beaſts courteouſly, and only employ them to ſerve our lawful need, and no further; for he forbiddeth us to kill any tame thing bred in houſes, and that we ſhould not kill the old Birds and their young together, and becauſe many wild Beaſts, enemies to Mankind, do aſſiſt us in our Labours, he commanded to ſpare them alſo. And in every point he O eſtabliſhed humanity and mildneſs amongſt us, uſing (as is before-ſaid) Laws to direct

us

A us therein, enacting alſo other, how they who infringe the foreſaid Laws, may be with all ſeverity puniſhed; for the puniſhment allotted to the violaters hereof, is for the moſt part death. As if any Man commit Adultery, raviſh a Virgin, uſe the Sin againſt Nature with another, or ſuffer himſelf to be ſo abuſed.

A repetition of the precepts of the Law.

We alſo have Laws concerning our Servants, and our Meaſures, and Weights, and unlawful Bargains and Sales, or Deceit, if either one take any thing that is another Man's, or which is not his own; all theſe are to be puniſhed, not as other Nations puniſh them, but much more grievouſly. But whoſoever either injureth his Parents, or committeth Impiety againſt God, he ſhall preſently be deſtroyed. But they that obſerve this Law, are rewarded, not with Gold or Silver, nor with a Crown beſet with precious B Stones; but every one having his Conſcience to witneſs, doth greatly profit, and gain Eternity; as both our Law-maker propheſieth, and God himſelf doth moſt aſſuredly promiſe to them that obſerve them. And if it chance that we be forced to ſuffer death for them, yet do we joyfully go to execution, nothing doubting but that we ſhall ſo exchange this Life for a better.

The reward of ſuch as keep the Law.

I ſhould be loth to report this, if our deeds did not make it manifeſt; for many of our Fore-fathers, only for that they refuſed to ſpeak againſt our Laws, or otherwiſe than our Laws permitted, have moſt manfully and conſtantly endured all torments and death it ſelf.

If our Nation were unknown to all the world, and that this our voluntary obſervation C of our Laws, were not manifeſt to all the people, if any man ſhould report unto the *Greeks*, that either he had read this which I have declared, or elſe that he had found People in a ſtrange Land, ſuch as we be, having ſo pious and honeſt opinions concerning God, and who had for many ages perſevered therein; I doubt not but they would all admire and wonder hereat, conſidering the great mutability amongſt themſelves.

The continuance of the Laws amongſt the *Jews*. *Plato* admir'd amongſt the *Greeks*.

To be ſhort, there are ſome, who ſtick not to deride them, who have lately written of the Government of Common-wealths and Laws, as though they had written things fabulous, and altogether impoſſible. And (to ſpeak nothing of other Philoſophers, who have written of this Argument) that divine *Plato* amongſt the *Greeks*, a Man, who in honeſt Life, vertuous Speech, and ſound Philoſophy, excelled all others, this Man is D almoſt continually ſcoffed at by them, who in their own conceit are skilful in civil affairs, and brought in to their Comedies. Whereas, whoſoever conſidereth his Writings with diligence, ſhall often and eaſily find matter agreeable with moſt Mens Manners; yea, this *Plato* himſelf confeſſeth, that he dare not, by reaſon of the common people's ignorance, ſet down the true opinion of God.

Lycurgus the Law-maker amongſt the *Lacedemonians*.

But many think *Plato*'s words full of vanity and licentiouſneſs, and admire *Lycurgus*, and the City of *Sparta*, for that it ſo long time perſevered in his Laws. It is therefore an evident demonſtration of Vertue to remain in their Laws. But if thoſe who ſo admire the *Lacedemonians* do compare them with us, and the time during the which their Laws were in force, with the time of our Common-wealth, they ſhall find that ours hath E continued more than two thouſand years. They ſhall alſo find that the *Lacedemonians* did only perfectly obſerve their Laws, during ſuch time as they were in proſperity and liberty, and that when their Fortune changed, they then became unmindful of their Laws.

The *Jews* compared with the *Lacedemonians*.

But we, who have felt many thouſand Miſhaps, by reaſon of the often change of Princes in *Aſia*, have not in theſe our laſt miſeries and evils forſaken our Law. Neither can any Man ſay, that liberty and licentiouſneſs of Life is the cauſe why we ſo diligently obſerve them, ſeeing that whoſo pleaſe may ſee ſufficient proof, that they tie us to more ſtrict Life and laborious than thoſe of the *Lacedemonians* did them: For they neither tilled the Earth, nor uſed any handy-craft; but ceaſing from all labours and pains-taking, F lived in their City, fat, and in fair liking, having both their meat, and all other neceſſaries provided and prepared for them by others, and eſteemed that only their felicity to do and endure any thing, ſo that they might prevail againſt thoſe againſt whom they enterprized Wars: And that they failed alſo herein, I omit to rehearſe. For not only one or two of them at once, but oftentimes whole Companies of them, forgetting their own Laws, yielded themſelves to their Enemies. And can any one tell of (I ſay not many) but of one or two of us that ever was treacherous to his own Laws, or that feared to die for them? I mean not a common death, ſuch as Soldiers are ſubject unto; but ſuch a death as is effected by all torments and tortures that can be deviſed. Which I think thoſe that prevail againſt us, impoſed upon us, not for hatred, but that they deſired to ſee ſo admirable a matter; and to ſee we being but Men, and ſuch who eſteem-G ed it the greateſt impiety poſſible to do it, could be compelled by them to ſpeak or do

The ſtrict Laws of the Jews.

any thing contrary to our Laws. Yet it is no wonder that we for our Law do die with H ſuch conſtancy, rather than any other Nation: For other Nations cannot abide to endure that which we account a trifle, to wit, labour and ſimple fare, abſtinence from our Wives, and obſervation of our days of reſt, and we are always careful that when we fight againſt our Enemies, we obſerve our Laws concerning our Meats. And thus we take pleaſure to obſerve and keep our Laws, and to exerciſe fortitude in obeying them.

Moſes forbiddeth to deride and blaſpheme falſe gods, only for the name of God imputed unto them.

The number of Gods amongſt the Gentiles infinite.

The Fable of *Jupiter* and *Pallas*.

Jupiter.

Let now *Lyſimachus* or *Molonus* paſs, and all ſuch as they be, wicked lying Writers, and Sophiſters, deceivers of young men, and detracters of our Nation, as though we were the wickedeſt people living. As for me, I will not examine the Laws of other Nations: for it is our Cuſtom to keep and obſerve our own, not to detract others; yea and our Law-maker openly prohibited us from blaſpheming ſuch, as other Nations I hold for gods, only for the name of God attributed unto them: yet may we not leave the Objections of our accuſers unanſwered, ſeeing that which we are to ſpeak againſt them is not our own device, but many before us have ſpoken it. Who then of all the wiſe Greeks will not condemn the moſt famous Poets, and eſpecially the Law-makers, who at firſt brought and ſettled ſuch vain opinions of the gods among the common people? affirming the number of them to be as many as they thought good, and that they were born at divers times, allotting to every one his proper place, as unto other living Creatures: ſome to be under the Earth, others in the Sea, and the ancienteſt amongſt them in Hell, fettered and bound: and thoſe whom they place in Heaven, in words they do term him a father, but in deeds they ſhew him to be a Tyrant; and for this cauſe they K report that his Wife, his brother, and his daughter, whom they affirm to have been born of his Brain, conſpired againſt him to bind him and hang him, as they report him alſo to have dealt by his father. Againſt theſe vanities all excellent and wiſe men do worthily inveigh, who beſide this already rehearſed in deriſion add, how ſome of the gods are young, ſome are old, ſome infants, others are gods of Arts and Sciences, and one is a Smith, another a Weaver, another a Pilgrim, and at variance with mortal men, others delight in Muſick, others in Shooting: Moreover that they are at variance one with another amongſt themſelves, and that they fall out one with another in mens behalf, and that not only one of them layeth violent hands upon the other, but that alſo they are wounded by mortal men, and ſorrow, and grieve for the wounds; and that which L is moſt abominable of all, do uſe carnal Copulation with mankind, and that moſt undecently, that their unbridled luſt is extended both to men and women. Then that their chief god, whom they call father, contemned and drowned certain women, whom he himſelf had deceived and gotten with child, and that he could not deliver the Children born of theſe Women from calamity, for that deſtiny had obliged him, nor ſee their deaths without tears.

This is all good ſtuff, as alſo is that which followeth, to wit, Adulteries committed in Heaven ſo openly and impudently among the gods, that ſome profeſs themſelves to envy their fellow gods and goddeſſes tied together in ſuch filthineſs. And what ſhould the reſt of them do, when as their King, the moſt ancient amongſt them, could not refrain M his luſtful licentiouſneſs and debauchery? Moreover, Some of them became ſervants unto men, ſome built Houſes for money, and others became Shepherds, others like malefactors were chained in Hell. What man then, that ever was accounted wiſe, would not bluſh at theſe follies, and reprove the inventors hereof, and the fooliſh believers alſo? Others made them ſubject to terrour and fear, and madneſs, and ſuch ſimplicity, as that they might be deceived, and all other naughty paſſions to be found in the nature of their gods, and have perſwaded whole Cities to offer ſacrifice to the moſt noble amongſt them. And they are in great perplexity, thinking that ſome of the gods are the givers of all good things, others again to be their enemies, and ſo ſeek to pleaſe them with gifts as they would do wicked men; and they are verily perſwaded, that they N ſhall ſuſtain great damage by their means, except they do daily pacifie their wrath by frequent gifts.

What is the cauſe of ſuch errour concerning God.

What is the cauſe of this ſhameful ignorance, and erroneous iniquity concerning God? Truly I am perſwaded, For that their firſt Law-makers were themſelves herein to ſeek, and ignorant of the nature of God, or elſe that they did not faithfully deliver unto their Common-wealth, ſo much as themſelves knew concerning this point; but as though it had been a thing of leaſt moment, did willfully let it paſs, giving licence to Poets, and permitting them to deifie and make gods whom they pleaſed, and that the Orators ſhould write of the Common-wealths affairs, and tell what they liked of ſtrange O gods.

Moreover, the Painters and Image-makers amongſt the Greeks had a great hand in

A making of Gods,it being lawful for them every one to frame what ſhape he liſt,and how he liſt, ſome of Earth, others of Colours: and the chiefeſt God-makers amongſt them uſed Ivory and Gold to make their God of; a true argument of their mutable Novelty.

Poets and Painters cauſe the multitude of Gods.

And then the ancient Gods, whom at firſt they honoured and reverenced, as much as they could poſſibly deviſe, being now withered with Age, are out of Credit, and other Youngſters poſſeſs their Places and Honours; their Temples alſo, ſome are deſolate, others newly erected, as Men pleaſe. Whereas contrariwiſe, they ought moſt conſtantly to keep their opinion of God, and his Religion.

Apollonius Molon was one of theſe proud Fools; but thoſe *Grecians* that followed the B true Philoſophy, were not ignorant of what I have ſaid of the Nature and Eſſence of God; but agreed with us in our Opinions, and laughed at theſe ridiculous Fictions. Which *Plato* well ſeeing, affirmeth, that Poets are not to be permitted in a Commonwealth, and ſendeth *Homer* away very honourably, crowned and anointed, leſt that he with his Fables ſhould deſtroy or deprave the true opinion of God: For *Plato*, of all others eſpecially imitated our Law-maker, as he did herein alſo,commanding his Citizens, that all of them ſhould perfectly learn his Laws, and that for no caſualty any ſtrange foreign Cuſtom ſhould be admitted into their City; but that their Common-wealth ſhould be pure, and they perſiſt in the obſervation of their Laws. But *Apollonius Molon*, not reſpecting this, inveigheth againſt us, for not receiving into our Society Men C of ſtrange Opinions in Religion, whereas not only we do ſo, but commonly all *Greeks*, yea, and the moſt prudent amongſt them.

Plato decreed that no Poet ſhould be permitted in a Common-wealth.

The *Lacedemonians* expelled all Strangers, and did not permit their Citizens to travel into other Countries, fearing that both ways their Laws might be corrupted. They therefore are to be ſpoken againſt rather than we,ſeeing they neither admit Strangers to converſe with them, nor to inhabit amongſt them, nor impart their Religion unto them; but we, though not deſirous to learn the Religion of other Nations, yet do we not deny to impart ours to ſtrangers, who deſire to embrace it: which, if I be not deceived, is a token of magnanimity and clemency in us: But this ſhall ſuffice concerning the *Lacedemonians*.

The *Lacedemonians* did expel all ſtrangers.

D *Apollonius* was ignorant how matters ſtood with the *Athenians*, who boaſt that their City was free to all Nations; but they did moſt ſeverely,and without all mercy puniſh thoſe that did but ſpeak any word againſt their God. For what was the cauſe of *Socrates* his Death? He neither betrayed the City to Enemies, nor deſtroyed their Temples, but only ſwore by a ſtrange Oath, which, as he ſaid, (whether in jeſt or in earneſt) a Devil taught him,and for this offence, he was put to death by drinking Hemlock; his Accuſers alledging, that he corrupted young men,and contemned the Laws and Religion of his Country. And this *Socrates* ſuſtained being a Citizen of *Athens*.

The *Athenians* Manners.

Socrates a Citizen of *Athens*.

Anaxagoras was of *Clazomenia*, and for that he affirmed the Sun,which the *Athenians* worſhipped for God,to be a fiery Stone,he was by the Sentence of ſome few condemned E to die. They alſo proclaimed, That whoſoever would kill *Diagoras* of *Melus*, ſhould be rewarded with a Talent for his labour, only for that this *Diagoras* was ſaid to deride their Myſteries: *Protagoras* alſo had been by them taken, and put to death, had he not eſcaped, only for that they ſuppoſed him to have written certain doubts of the *Athenian* Gods. And what wonder is it that they uſed their Men at this rate, when they practiſed the ſame cruelty upon their Women, one of their She-Prieſts being put to death for worſhipping a ſtrange God; their Laws appointing,that whoever brought a ſtrange God into their City,ſhould be puniſhed with death? It is therefore evident,that they who enacted ſuch ſtrait Laws, believed not the Gods of other Nations; for had they believed in them, they would not have deprived themſelves of the Benefit of many F Gods.

Anaxagoras.

A Talent is 600 Crowns.

The very *Scythians* (who delighted in Manſlaughter ſo much, that they very little differed from brute Beaſts) yet did they think themſelves bound to maintain their own Laws, as beſt, ſo that they ſlew *Anacharſis*, a famous *Greek*, that came unto them, only for that he ſeemed to attribute too much unto the *Grecian* Gods; yea, thou maiſt find many among the *Perſians*, who for this cauſe have been tortured. And it is evident that *Apollonius* approved the *Perſian* Laws; for when the *Greeks* admired their Fortitude and Concord of Opinions concerning God, I mean, the fortitude they ſhewed at the burning of their Temples,this *Apollonius* in all things imitated the *Perſians*,violating other mens wives,and putting out their Children's Eyes; whereas our Laws adjudge him G to death that uſeth beaſts ſo unreaſonably: And neither the fear and terrour of Potentates, nor the favour of them whom all men reverence, could ever cauſe us to forſake

The *Scythians.*

The *Perſians* Manners.

The *Jews* conſtancy in their Laws.

or abandon theſe Laws: neither do we exerciſe fortitude, to deprive other men of their H goods and fortunes by War; but to keep our own Laws; and we who patiently put up all other injury; yet if any man do in our Religion provoke us, we preſently ſeek revenge, not reſpecting our own ability; yea, though thereby we work our own utter ruine and calamity.

Againſt the Law-makers of the Gentiles.

What therefore ſhould move us to imitate the Laws of other Nations, when they that made thoſe Laws (yea, even the Law-makers themſelves) did tranſgreſs them? Or how can the *Lacedemonians* avoid reproach for their inhoſpitality, and neglecting Marriage? or the *Elians* and *Thebans*, for accompanying with men contrary to the Law of Nature, which Fact, moſt ſhameful, they deemed good and neceſſary? Yea, not content to do ſo themſelves, they alſo aſcribed the like unto their Gods, to be done by them (which the *Greeks* alſo now of late have done) and for this cauſe they I refuſed to marry with their own Women; judging their ſatisfaction to be contrary to the preſcript of Nature: But I will ſpeak no more of puniſhment; neither how great Malefactors thoſe firſt Law-makers freed from puniſhment, being bribed with Money, and how unjuſt they were in the Laws appertaining to Wedlock.

The injuſtice of Law-makers.

It is long to examine what great occaſions of Impiety they gave: For many have already long ago forſaken their Laws; which cannot be ſaid of us, who, for our Laws have ſuffered loſs of our Cities, Fortunes, and Lives, we keeping and perſiſting in our Laws even unto death; and if any *Jew* be in a ſtrange Country, where there is a Tyrant King, yet doth not he ſo fear him, that he would for his Command in any jot tranſgreſs our Laws.

The *Jews* ſtrict obſervation of the Law.

If therefore we do valorouſly endure thus much for our Laws, all men muſt needs grant our Laws K to be very good: But if they ſay we ſuffer all theſe Calamities to maintain wicked or naughty Laws, what puniſhment are they not worthy of, who, having (as they ſay) better Laws than we, do ſo eaſily forſake them; whereas we do maintain ours even with our Lives?

The *Jews* Laws are of great Antiquity.

But ſeeing the Antiquity of Laws is the greateſt Argument to prove their goodneſs, I will ſet down of what Antiquity our Laws are, together with our Law-maker's Opinion of the Deity; if therefore any one compare our Laws with the Laws of all Nations, he ſhall find that ours are of more Antiquity than theirs by many Ages.

The Laws of the Gentiles.

For our Laws eſtabliſhed amongſt us, have been imitated of all other Nations; For though the firſt *Greeks* did pretendedly obſerve their own Laws, yet all their Philoſophers did imitate ours, and our Opinions of God, and taught others L the ſame Manners and Converſation; yea, the common people did long ſince imitate our Piety. Neither is there any Nation, either *Greek* or *Barbarian*, who have not after ſome manner obſerved a Sabbath as we do, and Faſting-days, and Lamps, all which they learned of us; yea, many do alſo obſerve our Cuſtoms concerning their Meats, and our unity and concord, wherein we excel all other Nations, our community alſo, and induſtry in Arts and Labours, and ſufferance for our Laws.

The Epilogue of this Book.

And which is moſt to be admired, our Law, not having any to force us to obſerve it, hath ſo obliged our hearts, that as God is of all the world honoured without compulſion, ſo are our Laws amongſt us, without any violence or force: And whoſoever doth diligently conſider his own Nation and Family, ſhall find that which I have reported to be true. I will now generally M reprehend the voluntary malice of all men; for either they mean, that we having theſe good Laws, do yet little eſteem them, and follow worſe; or if they do not ſo mean, let them hold their malicious Tongue from any further calumniation.

The cauſe why *Joſeph* writ theſe Books againſt *Appion*.

For I do not take upon me the defence of this Cauſe, for that I bear any hatred to any man; but for that I and all the *Jews* do honour and reverence our Law-maker, and believe that whatſoever he propheſied, proceeded from God; yea, although our ſelves did not know the goodneſs of our Laws, yet the multitude of them that imitate them, were a ſufficient Motive to induce us thereunto. But I have at large, and with all ſincerity diſcourſed of our Laws and Common-wealth, in my Books of our Antiquity.

A brief rehearſal of all that is above-ſaid.

And now again I have made mention of them, neither in contumely of other Nations, nor in praiſe of our own; N but only to reprove ſuch as have moſt maliciouſly and impudently belyed us, contrary to the known truth: And I think I have already fully performed that which I have promiſed: For I have ſhewed our Nation (contrary to their affirmations) to be moſt ancient, which I have proved by the teſtimony of many ancient Writers; who, in their Works have mentioned us.

The intention of the *Jews* Laws.

Our Adverſaries affirm us to have come of *Egyptians*: I have ſhewed that our Forefathers came into *Egypt* out of ſome other place. They alledge that we were expell'd *Egypt*, for that we were infected with Diſeaſes: I have proved that our Predeceſſors came from thence to their own Country by means of their own Proweſs and Force, of their own accord. Others labour to defame our Law-maker, as a wicked perſon, whoſe O vertue many of ancient times, and ſo long time as hath been ſince him, do witneſs.

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A It is not needful to ſpeak more largely of our Laws; for they by themſelves appear pious and good, and ſuch as do not invite or incite us to the hatred of other Nations, but rather to Communion and Friendſhip, being both enemies to Iniquity, and Commanders of Juſtice, Baniſhers of Luxuriousneſs, and Teachers of Frugality and Labour, forbidding all Wars enterprized for Avarice, and preparing the People to ſhew Fortitude in them, and for them, inflicting inevitable puniſhment upon their Tranſgreſſors, not eaſily to be deceived by gloſing Speeches, and executing in Action all that they in Word command; yet amongſt us the execution of them, and obſervation is more ready than the Words of them.

The Origin of the *Jews* Laws.

I therefore confidently affirm, That we do teach more pious and vertuous Manners B than other Nations do. For what can be better than inviolate Piety? What more juſt than to obey the Law? What more profitable and commodious, than to be at Unity and Peace amongſt our ſelves? and neither to forſake one another in calamity, nor injure one another in Proſperity; to contemn and deſpiſe Death in time of War, and in Peace to labour, and till our Grounds, and to uſe other Arts and Works, and always to think and believe, that God beholdeth all our Actions, and ruleth and diſpoſeth all Things? If theſe be either written or obſerved by any one before this time, we are then to thank them, as being their Scholars; but if they were never extant before, then we are known to be the firſt Authors and Inventers of them. Let therefore *Appion* and *Molon* periſh, and all others that with them are convicted of lying, and ſlandering C us. This Book is written to thee, *Epaphroditus*, who loveſt the Truth; and to others, who by thee will, or are deſirous to know the ſame.

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DESIDERIUS ERASMUS *ROTERODAMUS*,

To the moſt Vertuous and Learned Father, *HELIAS MARCEUS*, The *Maccabetian* Ruler of the Renowned College of the *MACCABEES*.

I *Have not grudged, Vertuous Father, to dedicate unto thee a days Labour, wherein I have peruſed, and what in me lieth, amended the Book which* Joſeph *writ of the ſeven* Maccabees *Brethren; and would it had lain in my power more abundantly to have anſwered your expectation: I have now (for that I counted the* Greek *Copy) by the* Latin *conjectured the* Greek, *and altered ſome things; yet but very few.* Joſeph *doth not falſly boaſt himſelf to have attained to the excellency of the* Greek *Tongue; and this Book will ſufficiently witneſs the ſame, wherein he ſhewed great Variety and* Emphaſis, *inſomuch as he ſeemeth to have handled that famous Work with eloquent Style, and the Ornament of Diſcourſe. St.* Jerom, *for this cauſe, entituleth this Book* Great Eloquence; Suidas, 'Ενάρετον Πᾶν; *out of them both we amend the corrupted Stile, and call it* περὶ αὐτοκράτορος Λογισμοῦ, *that is,* The Rule of Reaſon: *For the Scope of this Book tendeth all to prove, that Reaſon is of no force in Man, except it bear Sovereignty over all inordinate Appetites. This is moſt evidently proved by the Books of the* Maccabees *in the Scripture; which Books the* Jews *did not receive as Canonical; yet do they account it among their Sacred Writ. I cannot but congratulate this worthy College (which, though famous for many other things, yet is more happy) for that it is ſo bleſſed as to enjoy ſo worthy and unſpeakable a Treaſure: Or rather all* Colonia Agrippina, *that happy and fortunate City: yet in nothing more happy, than for that it alone doth in her Boſom ſhrine ſo many, ſo ſacred, and excellent Pledges of Piety: yet ſhould it be more happy, if it could expreſs their Vertues, whoſe ſacred Relicks it ſo religiouſly keepeth, and imitate their Manners whoſe Bodies it poſſeſſeth; to wit, if in ſincerity of Religion, it imitated the Piety of three Kings, and the ſacred Purity of the eleven Virgins; if it reſembled the moſt valiant young Men, the* Maccabees, *and the invincible Courage of that Woman, whoſe valorous Conſtancy no Miſery could conquer. And this beſt portion and part of her Felicity this worthy City might beſtow upon her ſelf, yea, and double the ſame. Do thou go forward in that which thou haſt in hand, to wit, in ſpreading the Praiſe of thoſe Martyrs, making that vertuous Example more commendable, and your City more famous.*

Farewell.

BRITISH MUSEUM 15 APR 64

A FLAVIUS JOSEPHUS
OF THE
RULE of REASON:

B A moſt Eloquent Book; Corrected by

DESIDERIUS ERASMUS

Moſt lively ſetting down the

C MARTYRDOM of the *MACCABEES*.

I Am at the inſtant requeſt of *Polybius* of *Megalopolis*, to put in writing the conſtant Sufferings of the *Maccabees*, worthy all admiration, not in a Rhetorical and pleaſing Stile, but rather after our own Country-faſhion, thereby to exhort our Nation to patience in their Calamities. But firſt of all, it is neceſſary to ſpeak ſomething of Reaſon, and aſſign unto it the Power and Virtue to deliberate. For he who hath once fully determined to ſuffer all Miſery for D God's ſake, is in my opinion, already a Martyr: It is therefore great Merit to have ſo determined, and therefore (as aboveſaid) Reaſon governeth our inferiour Paſſions; and though deſtiny deny us opportunity to ſuffer, yet have we ſuffered all in purpoſing to ſuffer all.

Reaſon hath dominion over our Paſſions.

Whoſo therefore will renounce the World, and aſpire only to Celeſtial things, muſt exerciſe Sobriety, baniſh Gluttony, Laſciviouſneſs, and all other ſuch Vices as may poſſeſs and captivate the Mind: He muſt likewiſe mount up to the top of Vertue's Tower, that from thence he may reſiſt and impugn the Vices of his Body, Grief and Fear.

There are many Examples of the valiant Soldiers of God, which I could produce; E but the brave Perſons deſcended from one ſingle Woman (not at one, but ſeveral births) may ſuffice.

And firſt I will ſpeak of *Eleazar* and ſeven Brethren, and relate what Tortures and Torments their Mother endured: yet cannot Man, but only God determine who amongſt them was firſt, and who laſt in this noble Agony. They therefore, being all of one opinion, reſembling one another more in Mind than in Body, duly conſidered the frailty of this Life, and neither delighted in the Flatteries of the world, nor the alluring Enchantments thereof. They valued not Torments, Fetters, nor any other ſort of Tortures impoſed upon them: To return, they reſolved upon patience, and to endure whatſoever the Judge's cruelty could deviſe. I will therefore praiſe the fortitude of F theſe Brethren, or rather with all truth rehearſe the noble Conflicts of theſe holy Men; and ſetting all Adulation apart, proſecute with a bare Hiſtorical Narration, the manner of their Martyrdom.

The death of the ſeven Brethren and their Mother.

But before I begin to declare the Death of theſe brave Men, I will a little treat of Reaſon, which, as I have affirmed, is no ſmall Motive to Martyrdom. Reaſon it is that maketh us obſerve Faſts and Abſtinence; Reaſon makes us deſpiſe Money; by it we are taught not to account of Dignities and Honours, which all men generally aim at; yea, Reaſon's gift it is, that we do reſiſt the heat of luſtful Deſires. Hence cometh it, that having once overcome ſuch things as the Fleſh delights in, we find our ſelves a little able to reſiſt, we alſo learn to deſpiſe Pains and Torments, and by degrees reſolve G to ſuffer all things that ſhall be impoſed upon us.

The deſcription of Reaſon and Wiſdom.

Which that it may more plainly appear, let us ſearch out the cauſe of this order, and we ſhall find Wiſdom to be the Cauſe hereof. For no man can determine and diſtinguiſh Good from Evil, that is not endued with Wiſdom; this Wiſdom is always accompanied with Juſtice, and Juſtice is ſtill joyned with Vertue; and Vertue and Temperance cannot be ſeparated; ſo that this Wiſdom conſiſteth upon four parts. H

Grief and pain cauſe or hinder Paſſion.

Beſides theſe, there are two Things that either do cauſe or hinder Paſſion, to wit, Pain and Pleaſure; one of which we do always refuſe, and the other we do always deſire; yet where Pleaſure ariſeth, and is preſently by Reaſon's Rule put away, the Mind is there ſtrengthened, and Pain compared with Glory, is through hope of a greater Reward contemned before it come; and being come, our Mind is aſhamed not to ſuffer that which before it was reſolved to do.

Reaſon reſembleth a skilful Gardiner.

Reaſon therefore is the guide of all our Actions, and by it we deſpiſe Torments, and I deteſt Vice; like a skilful husbandman, it pruneth and cutteth away ſuperfluous branches, and killeth the heat of all corrupt and hurtful humours, only leaving that which may ſome way be profitable to us.

Thus Reaſon corrects our Paſſion, encourages us to ſuffer, and ſupports us in our Sufferings. Who is not deſirous to eat the Fleſh of wild Beaſts and Fiſhes? And who luſteth not to eat of feathered Fowls? Nay, do not the dainty Diſhes either from Sea or Land invite us to eat them? What then cauſeth us to abſtain from them? What makes us all deſire them, and yet none of us eat them? Even Reaſon, by which the Mind is taught to overcome it ſelf in delightful Objects and Pleaſure, that when occaſion of Martyrdom is offered, ſetting aſide all Vanities, we will not for a little Pleaſure forget K our accuſtomed Vertue.

An inſtance of *Joſeph*'s Chaſtity.

By reaſon it was that *Joſeph* (to his great praiſe) maſter'd his Concupiſcence, and ſuffered not himſelf to be overcome by his Luſt, which was but too incident to his age: Reaſon ſo worketh with ſound advice, and mature counſel, that it again recovereth loſt friendſhip, gaineth new, and ſuffereth cruelty to be committed. Of this we have alſo the example of *Moſes*, who had he not had juſt occaſion to be angry againſt *Dathan* and *Abiram*; Reaſon (no doubt) would have cauſed him to have ſmothered his Paſſion. Did not our Father *Jacob* with great vehemency reprove his Sons *Simeon* and *Levi*, who without reaſon had uſed ſuch cruelty; ſaying *Curſed be your anger*? Which anger had it been bridled with Reaſon, neither had they been curſed, nor the other L had periſhed. For this cauſe, God, the Maker of Mankind, when he faſhioned us and our Manners, having finiſhed the Lineaments of our Body, he placed the Mind in it, to rule it with certain concomitant Precepts, to wit, Temperance, purſuance of that which is good, cleaving to Juſtice; by which Rules we might be able to bridle our Paſſions, and obſerve the Precepts of God.

But ſome will ask me, why we commit wickedneſs, ſeeing that Reaſon ruleth our Paſſion? But it is ridiculous to think that Reaſon hath ſo perfect a dominion; for Reaſon's Rule cannot hinder the appetite from deſire; but only correct it ſo far, that it ſuffer with patience the loſs or abſtinence from ſuch things as it deſired. For example ſake, Reaſon cannot hinder thee from being angry; but it can ſo work, that thou commit no M Impiety when thou art angry; in like manner, it cannot hinder thee from deſiring filthy Pleaſure, yet can it cauſe thee not to yield unto it.

An inſtance of *David*'s thirſt.

1 *Sam.* 2. 18.

Reaſon therefore cannot eradicate Vice, but only bridle it. Witneſs in this the example of holy *David*, who fighting againſt Strangers with great ſucceſs, and being at Evening weary and faint, retiring into his Tent, that was guarded by Soldiers, he found them all at meat; yet himſelf being thirſty, would not drink, notwithſtanding Water was hard by, becauſe his Religion diſſuaded him; for he had vowed not to drink, but from a Fountain in the Camp of the Enemy.

David in his thirſt refuſed to drink the Water he ſo deſired.

Whilſt thus his Thirſt encreaſed, three luſty young men armed themſelves, and taking with them a Veſſel, they went unto their Enemies Camp, and aſſaulted the N Watchmen, who, for fear of death, fled, and ſo they paſt through the Camp, till ſuch time as they came where the Water was, and filling their Pot, they brought it to the King. But holy *David* ſo bridled his Appetite, that his Reaſon quenched his Deſire, and ſhewed an excellent Token of Patience; teaching how the fear of God was to be preferred before all things: For taking the Water he had ſo much wiſhed for, and which had been gotten with ſuch danger, he preſently poured it on the ground, as a ſacrifice to God, chuſing rather to die for thirſt, than to offend the divine Majeſty; yet Reaſon is not ſo forcible, that it is able without due conſideration, to repreſs the inordinate Motions of the Mind, and mitigate the Grief of the body. But it is now time to come to our Hiſtory; yet is not this former Diſcourſe to be thought impertinent, for O that it is ſomewhat previous to the Matter enſuing. Such was the Wiſdom and Fidelity of

A of our Fore-fathers, that *Seleucus* King of *Aſia*, enriched our Prieſts, and being a man of another Religion, attributed all his Actions and worthy Deeds to the Religion and Faith of our Anceſtors. But wicked Mens Madneſs could not herewith be ſatisfied. For one *Simon*, hating the High-Prieſt *Onias*, and finding no ways or means to be revenged of him in his own Country, went unto *Apollonius*, Governor of *Syria*, *Phœnicia*, and *Cilicia*, and before him, in a publick Aſſembly declared, that he could help the King to an infinite Treaſure; for (ſaith he) there is hidden in *Jeruſalem* an infinite deal of Gold and Silver, which by right belongeth unto King *Seleucus*.

Seleucus and *Nicanor*.

Simon a Traitor to his Country.

Apollonius hearing this, praiſed and commended *Simon*, and confiſcated the Gold and Silver to the Treaſure-houſe of *Seleucus*; and having Authority from the King, B to get it, he levied an Army, and ſo accompanied with *Simon*, came unto our Country, purpoſing, if any violence were offered, to uſe the defence of his Soldiers.

Apollonius Captain of *Syria*, came with an Army to *Jeruſalem*.

When the Treaſure-houſe of our Temple was now a ſacking, *Onias* wept bitterly, and ſaid, that it was a heavy ſight to them, to whom this Treaſure was committed, to ſee it, or any part of it taken away. But *Apollonius*, neither reſpecting the Tears and Intreaties of the old Men, Women, nor Children, preſſed into the Temple, they all praying God to puniſh him, and to defend their Temple. Being now with a great Guard of armed Men entred into the holy Temple, there appeared certain Angels on Horſe-back, with weapons in their hands, and ſhining with a fiery flame about them, C and they daunted the courage of this Infidel *Apollonius*, who preſently fell down flat upon his face, and lying ſo a great while, at laſt he came a little to himſelf; and riſing up, he leaned upon his ſhoulder who kept the Temple, not being able to ſtand alone, he was ſo terrified with the Viſion he had ſeen. When by degrees he recollected, and found ſome little hope of recovery; he ſtretched both his hands towards Heaven, and deſparing to obtain pardon by his own Prayers for his offence committed, he beſought the *Hebrews* (whoſe Temple he came to ſpoil) to make interceſſion for him; himſelf with Tears craving pardon for his offence, and not only acknowledging his fault, but confeſſing himſelf to have deſerved Death, and all puniſhment poſſible. Holy *Onias* ſeeing this, and fearing alſo, that if *Apollonius* ſhould then die, the *Hebrews* would be D ſuſpected to have made him away, made Prayers to God for him, and obtained his Enemies Life. *Apollonius* preſently haſted to *Seleucus*, to let him underſtand what had hapned; but when he came, he found *Seleucus* dead, and *Antiochus* reigning in his ſtead, a man of tyrannous Nature, who bare an ancient grudge to *Onias* the High-Prieſt; and therefore made *Jaſon* his Brother High-Prieſt in his ſtead, *Jaſon* promiſing *Antiochus*, in recompence, to pay him 3660 Talents of Silver every year.

Angels upon Horſes ſhining with fiery brightneſs.

Onias by prayer obtaineth *Apollonius*'s Life.

Antiochus his rage againſt the *Jews*.

Jaſon being made High-Prieſt, and Chief amongſt all the Nation of the *Jews*, preſently forced all the People to impiety, and to forſake their Religion; ſo that to build Baths, he hindred the defence and compleating of the Temple, and many of our Naon conſpired with him in this Iniquity. But hereat God was preſently wroth, and being E diſpleaſed, is was not needful to ſeek foreign Enemies; for *Antiochus* himſelf was incited againſt them; who warring againſt *Ptolomeus* King of *Egypt*, had heard it reported, that the *Jews* eſteem'd him to be dead, yet was he very nobly entertained by the Inhabitants of *Jeruſalem*; and preſently after the fight, he made an Edict, that whoſo among the *Jews* refuſed to offer Sacrifice to the Gods, ſhould preſently die upon the Wheel. But the godly-minded of our Nation did little eſteem this Edict; yea, the Women circumciſing their Infants (as our Law requireth) did afterwards caſt themſelves down headlong, to the end that they might ſo obtain a preſent Death without longer delay.

Antiochus perceiving that the ſeverity of his Edict could not compel the *Hebrews* F to forſake their Religion, but that men voluntarily did chuſe Death; he ſitting in an eminent place from whence all the *Jews* might behold him, calling all of them together, cauſed Swines Fleſh to be ſacrificed upon the Altar, and to be offered to every *Hebrew* to eat.

Amongſt this whole Multitude aſſembled from all places, was one *Eleazar*, a Prieſt, well inſtructed in Learning, and the Fear of God, a man aged in reſpect of his years, of a very reverend countenance, one that was known to all men, and famous for his Vertue. To this Man *Antiochus* ſaid thus:

Eleazar is brought unto *Antiochus*. 2 Macc. 6.

Be adviſed by me, holy old man, eſchew thoſe torments prepar'd for ſuch as are obſtinate, preſerve thy reverend age, and caſt not away your life, take the Sacrifice, and eat of the ſwines G *fleſh: for it is contrary to all wiſdom and diſcretion to follow the* Jews *opinion, and refuſe that meat which Nature hath as well ordained for Mankind as any other: We are unthankful*

Antiochus's exhortation to *Eleazar*.

full for God's benefits, when we contemn his Graces, and make difference where Nature hath H
made none; or what reaſon is there to ſhew that this Beaſt is more abominable than others? Either all Beaſts are to be eaten, or elſe all to be eſchewed; it is Superſtition and Folly to bar our ſelves from any thing by a Law, when we have no other for it, but our Will. Set apart thoſe vain and ſottiſh Opinions, and at leaſt in this venerable Age change thy Opinion. And though your Laws are ſtrictly to be obſerved, yet will they excuſe thee, ſeeing thou doſt not ſin voluntarily, but by compulſion.

Eleazar's anſwer to *Antiochus.*

Eleazar was permitted to ſpeak, and replied to *Antiochus*, who exhorted and preſſed him to the breach of his Laws. *We,* Antiochus, *do not follow vain report, but obſerve the verity of Religion which our Fathers kept, and fear of Torments cannot make us embrace another Religion, and forſake our own; yea, ſuppoſe our Religion delivered to us by our* I
Fathers, had no firm grounds, yet would I not be compelled by Torments to forſake it. Do not eſteem it a ſmall matter to eat impure meat, and taſte of that which is ſacrificed to Idols, for it is profane to touch things that are profane. Our Law condemneth your Philoſophy, wherein he is moſt ignorant that thinketh himſelf moſt wiſe.

We are taught to embrace Sobriety, to ſubdue our inordinate appetites, to keep our bodies chaſte, to ſuffer with patience whatſoever for God's ſake is inflicted upon us, and not to deny the Truth, Juſtice, Piety, or God, who alone is true; and therefore I refuſe this profane Meat, well knowing what I ought to eat, as warranted therein by the Precept of the Almighty God, whoſe Laws I have learned to obey, and eſchew all Meats ſacrificed to Idols, and embrace with all vigour that which is expedient for the Soul: and it is no leſs than Tyranny to compel K
a man to that which his Religion forbids, and to command that which is contrary to Juſtice.

Do what thou wilt, deſpiſe us as you pleaſe, it ſhall be returned upon your own head, and you ſhall be as deſpicable your ſelf, as others are to you. I will perſiſt in the holy ſteps of my Forefathers; though with tyrannous hands you pluck out mine Eyes, and rip up my Bowels with a Knife, thou ſhalt never conquer me. I will die ſecure, and patient in the Love of God; neither flatter thy ſelf for that I am aged, and that my Body is now feeble: If need be, that I muſt be ſacrificed for God's ſake, thou ſhalt find me in the vigour and reſolution of a young Man. Prepare then your Fire, and get ready your Racks; thou ſhalt find me more conſtant in my torments, than before I come to them.

Eleazar's conſtancy.

O ſacred Religion! I will never violate thee, the foundation of my ſalvation, the defence L
of the Believer, the grounds of Faith; never will I lift up my hands contrary to thy Precepts; never will I believe any thing to be juſt, which is repugnant to that which thou haſt taught me: I will not loſe the merit of ſo many years, nor relinquiſh the Faith I have hitherto embraced. The chaſte, pure, and devout Company of Fathers ſhall receive me into their number, where I ſhall not fear (O impious King) thy threats. But thou haſt changed the name of King to Tyrant; yet thou ſhalt never alledge againſt me, my deed, my conſent, my word.

Eleazar cruelly whipped.

Whilſt *Eleazar*, full of conſtancy and liberty, ſpake thus, the Soldiers that ſtood thereabout haled him to be tortured, and ſtripping him naked, they hang'd him up, and whipped him; and whilſt on either ſide he was beaten, a Crier with an impious voice ſtill M
cried unto him, *Obey the King's Pleaſure and Command.* But worthy *Eleazar* was not overcome by Torment, but ſuffered all with great patience, and lifting up his venerable Eyes to Heaven; he knew in whom he believed, and to whom he ſacrificed his Soul; after which, obſerving his Fleſh to be wounded, and cut on each ſide of his Body, and the Blood guſhing out in great abundance, he admired his own patience, and thanked God, who was the Author thereof. At laſt, his Body being unable to hang longer upon the Rack, he fell down flat upon his face, ſtill glorifying God, as he did before his Fall. Then one of the Soldiers, to gratifie the King, like a mad-man ſpurned and trod upon him to increaſe his Torments. But *Eleazar*, ſtrong in Body and Mind, like a right Champion of the true GOD, never ſhrunk at thoſe pains; but the good old N
Man by patience overcame the Cruelty of his Torturers, and put his very Torturers into admiration of his Conſtancy. Then the King's Officers coming unto him, ſaid; *How long,* Eleazar, *wilt thou neglect the King's commands, and refuſe to free thy ſelf from torments? Eat Swine's fleſh, and thou redeemeſt thy ſelf from all thou endureſt.* Eleazar, although in the height of his tortures, he had been ſilent, could not, without anſwering, endure to hear ſo profane counſel, but as tormented with this ſpeech, he cried out, *We Sons of the* Hebrews *are not ſo effeminate, as to forſake the way of our Salvation, wherein we've walk'd even until our old age, neither are we taught for the avoiding of torment, which will not long continue, to give others example and occaſion to ſin. It is but a while that this life can laſt; ſo that we loſe but a ſmall moment for that which is eternal. Far then be it from me to pro-* O
long the ſmall remainder of [illegible] *nimous an action, or expoſe my ſelf by my cowar-*

dice

A *dice to the contempt of the World, you your ſelf would deſpiſe me, and upbraid my inconſtancy: Let us die therefore courageouſly and our Souls take their flight into* Abraham's *Boſom.*

The Soldiers ſeeing his Conſtancy, by the King's Command caſt him into the Fire, and poured ſtinking and loathſom Liquors into his Noſtrils; which the reverend old man moſt patiently ſuffered, till at length he was conſumed with the flame; when he found himſelf departing, and giving up the Ghoſt, he ſpake after this manner, lifting up his dazled Eyes to Heaven:

Thou art He (O *God*) *from whom Life and Salvation proceedeth; behold I die for obſerving thy Laws, be merciful to this thy Nation, and do not forſake them whom thou haſt* B *hitherto protected as in thy Boſom, and under the ſhadow of thy Wings; let my death put an end to all our Miſery, and pacifie thy Wrath againſt our whole Nation for their offences; receive me for them all, and beſtow them all upon me.* And amidſt theſe Speeches he joyfully expired.

Eleazer's laſt Words in the Fire.

It is moſt true therefore, which we at firſt affirmed, that Reaſon regulates our Paſſions, and diſpoſeth us to ſuffer chearfully, which once we having determined and reſolved the anguiſh of our Suffering is abated, and our Reſolution and Conſtancy confirmed.

If therefore Reaſon and the Inferiour Powers be at variance, we muſt ſubject them to Reaſon, if we will make a perfect Victory. With this Guide our Father *Eleazer* was moſt ſafely directed, neither to yield, or ſink under his Pains, nor give place to unlawful C enticements and allurements; he ſaved the Ship of his Body from the ſhipwrack that might ariſe by the tempeſtuous ſtorms of Vanity, and ſuffered not himſelf by contrary Winds to be driven from the right courſe; yea, though it was toſſed upon the Waves of Tyranny, yet did it remain ſound and unbroken, and keeping a direct courſe arrived in the Haven of Salvation. Never any man did ſeek ſo valiantly to defend his City from an Enemy, as this holy old man did his Soul, who, amongſt Stripes, Croſſes, and Flames, was ſtill the ſame Man. For as the top of a high Rock ſtandeth ſafe, and reſiſteth the Wave without any damage unto it ſelf; even ſo did the Rock of Reaſon in this Man beat back the Rage of thoſe tempeſtuous Waves that daſhed againſt his Body, not permitting them to break in, and pierce the Celeſtial and Divine Power D of the Soul.

Reaſon's Victory.

A Similitude taken from the Rock.

O happy old Man, more bleſſed than all of thy Age! O Prieſt, more ſacred than all other Prieſts! who didſt not pollute thy ſacred Lips with profane Meats; Impiety found no entrance that way, from whence ſo many Prayers to God had proceeded. The Tyrant's Cruelty could not prevail againſt thee: Thou therefore art made an example for all Prieſts of God to imitate. Such a one behoved it a Prieſt to be, more ſtrong than torments, more able to ſuffer than the torturers to inflict puniſhment, more forcible than Princes Commands; yea, and more potent than the Fire, wherein thou didſt periſh; and finally, thou waſt ordain'd to be crowned with the Laurel of Martyrdom for thy ſufferance. Thou haſt ſurpaſſed all Antiquity, thou ſhalt be an Example to all Poſterity.

Eleazer's Praiſe.

E If then feeble old Age, wherein all ſtrength and heat of Body was entinguiſhed, grown unfit for Torments (as being already broken with Age) could by the ſtrength of Reaſon endure ſo many Miſeries, who dare deny Reaſon to be the chief Cauſe of our ſufferance? We have ſeen the higheſt Cruelty hath been overcome by a firm determination to perſiſt in the Service and fear of God; yet many affirm, that every Man, who hath the uſe of Reaſon, is not able to undergo ſuch Agonies; but their Aſſertion is vain, and of no force: For moſt evident it is, that he only is overcome by pain, whom Wiſdom hath not armed with Patience. And no marvel if he who raſhly enterprizeth ſo weighty a Matter, and without due conſideration, do at laſt forſake and repent himſelf of that which he ſo unadviſedly undertook. But if we with due advice and F deliberation arm our ſelves, it is not an eaſie matter to remove us by any Misfortune from our determination, when we foreſee and pre-conſider the Diſtreſſes that may befall us, when they do happen, we are not ſo much ſurprized or diſmayed, becauſe we expected them before.

He therefore that is wiſe, is reſolute, and able to conquer his Paſſions; for that he doth well deliberate, and when he cometh to trial, can put his Determination in execution. Neither is the Wiſdom of this old man ſo much to be admired, ſeeing Children, and as it were, Infants, have deſerved the ſame Commendations, and wrought aſtoniſhment in their Tormenters; for the indignation and cruelty of *Antiochus* (though overcome by the wiſdom of this old Man) was but the more increaſed, and therefore G by wicked counſel, he cauſed ſeven young Gentlemen of the *Hebrews* to be brought unto *Antioch*, out of their Caſtle *Soſandrum*, who being tender in years, and as he thought

Antiochus cauſeth ſeven noble young Men of the *Hebrews*, and their Mother to be brought to *Antioch*, 2 *Mac.* 7.

thought weak and unable to ſuffer torments, his hope was, that either by Perſuaſions, H or Terrors, or Tortures, he might force them to renounce their Religion. He therefore commanded theſe Seven, together with their Mother *Salomana*, who now grew ancient, to be brought before him: So they, according to his Command, were brought, being very graceful in their Perſons, and every way worthy of ſo vertuous a Mother; yea, they reſembled Angels, their Faces ſhining like the clear light of the Sun; their Eyes ſparkled in moſt comely and decent manner, as teſtifying, that they ſurpaſſed in Vertue all other of humane Race and Condition. The Mother was deſcended of moſt Vertuous and Noble Parentage, and ſo ſhe her ſelf had continued and lived; but that excellent Feature of Body, and Nobility of Blood, was much dignified by her Vertue and Fortitude, in which ſhe paſſed all that could be ſaid in her commendation. I The Tyrant beholding them and their Mother together, with a counterfeit Smile, he accoſted the Children in this manner.

The King's exhortation to the ſeven Brethren.

I wiſh your good (O admirable young men; for ſo both your Beauty of Body, and Noble Parentage, perſuade me;) do not therefore, like mad Men, reſiſt my Command; avoid not only Torments, but Death alſo: For I deſire not only to exalt you unto honour; but alſo to encreaſe your Riches and Poſſeſſions; contemn the ſuperſtitious and ſuperfluous Belief of your own Countrymen, and embrace our Religion; which if you refuſe to do (as I hope you will not) I will deviſe ſuch Torments, as that I may by a lingring and painful Death be able to conſume you.

And to terrifie them the more, he commanded the Inſtruments of their Torments K to be preſented unto their view. And accordingly Wheels, Rods, Hooks, Rakes, Racks, Cauldrons, Cages, Grid-irons, were brought forth; and Engines to torment the Fingers and Hands; Gauntlets, Awls, Bellows, Brazen Pots, and Frying-Pans; for theſe are the Names which we find. That which I term Bellows, was a thin Plate of Iron to kindle or blow the Fire with, like a Fan; and far more horrible Devices of Torments were ſhewed unto them, too long to rehearſe; whereof they having had a ſight, *Antiochus* ſaid;

The young mens Conſtancy.

Conſent unto me, O prudent young Men; for if that I command you to commit a Sin, yet do not you offend in doing it, ſeing you commit it only upon compulſion. But the young Youths inflamed with a divine Spirit, and Senſe, contemned ſo many kinds of Tor- L ments, and deſpiſed the Tyrant's Threats and Flatteries; and their Conſtancy (for they gave him no juſt occaſion) put the Tyrant into a great Rage.

By this it is evident, how much Reaſon is Maſter over Paſſion; for if any ſlothful man not before trained up to it, ſhould of a ſudden come to ſuch a puſh, at the very ſight of ſuch Torments, his Mind would be troubled, and his Countenance appalled, his Legs under him would have trembled, and he with fear have been confounded; ſo that he would preſently have retracted, and profeſſed himſelf unable to bear up againſt ſo many, and ſo grievous Torments; ſaying:

My ſelf being unwiſe, what ſhould I have made choice of? Whether to endure theſe Torments, or accept of their promiſed Benefits? Whether I ſhould have been moved to pity mine M *own Age, or to compaſſionate my Mother; God would not have denied pardon for this deed, I being forced thereunto: and by doing it, though againſt my will, I ſhall get the King's Favour.*

The ſeven Brethren's reply to *Antiochus*.

But where Reaſon and Advice taketh place, and hath well trained the mind to perfection, the other conſequently followeth: As by the example of theſe Brethren I will declare, who as it were, all with one voice denied to eat the ſacrificed Swines Fleſh, as they were commanded. Wherefore (ſaid they) O Tyrant, doſt thou perſecute us that are innocent? We both deſire and wiſh to die, and will, until ſuch time as Death expelleth Life, firmly keep that which God commanded, and Moſes *taught us. And thou, Tyrant, do not ſeek to ſeduce us by pretending Love towards us; thou lover of injuſtice, maſter of cruelty, deviſer of Iniquity, the pardon which thou doſt offer, is to us more painful than puniſhment;* N *we contemn death, and eſteem not thy words, as being by our late Maſter* Eleazer *taught to deſpiſe them. Why then doſt thou ſuppoſe ſuch puſillanimity to be in us young Men, ſeeing of late thou foundeſt ſuch courage in an old man? We follow him: thou canſt not try and know our Minds, except by tearing our Bodies, thou ſearch them out: We will ſafely and ſecurely ſuffer for our God any thing, and leaving this Earth, we ſhall be entertained into Heaven; and thou, for ſo tyrannizing moſt cruelly upon innocent Souls, ſhalt be reſerved to eternal Fire.*

Antiochus commanded *Maccabeus* to be racked.

The Tyrant enraged, that he could neither prevail by fair Promiſes, nor by Threatnings, cauſed them to be beaten with Bull's Pizzles; and firſt of all he commanded *Maccabeus*, the eldeſt of the ſeven Brethren, to be ſtript, and ſtretch'd out upon a O Rack, and his hands to be bound behind him, and then to be moſt cruelly beaten, who

A who wearied his Tormentors by his ſuffering (ſo great the force of Vertue is) in ſuch manner that they deſired more to leave beating him, than he requeſted they ſhould leave. This done, he was put upon a Wheel, and a Weight hanged at his feet, and ſo ſtretched round about it, that his Sinews and Entrails brake, and his pains encreaſed; yet being overcome with pain, his mouth was not for all this ſtopped, or hindred from calling upon God, who beheld all; and reproving the Tyrant for deviſing thoſe Torments for the Innocent, he took ſtrength, and is ſaid to have cried out after this manner:

Bloody Tyrant, who perſecuteſt the Majeſty of God; I whom thou thus tormenteſt, am no Witch, nor one who have murthered and killed another man; but one who dies for Juſtice, B *obſerving the Law, and for Charity.*

Then when the Torturers (overcome with compaſſion) perſwaded him to ſubmit to the King's pleaſure, he anſwered:

O ye wicked Miniſters of Tyranny! Your Wheels are not ſo ſharp and cruel, that I thereby will be forced to forſake Heaven, whereon my Mind is fixed: Tear my Fleſh; yea, if you ſo pleaſe, roaſt it at the Fire; torture and torment each parcel of my Body with a ſeveral Cruelty; you ſhall for all this find your ſelves unable to force us young Men to Impiety.

As he thus ſpake, a Fire was kindled, and he, as he was upon the Wheel racked, was ſo thrown into the Fire; and thus he was by Flames and Torments ſo burned, that C his Bowels appeared; his Mind nothing moved, when his Fleſh yielded to the Tortures, who amidſt his pangs, cried thus unto his Brethren: *O beloved Brethren, learn of me an example of vertue; conſider the ſtrength of an invincible courage; contemn and deſpiſe the alluring Baits of this world, and rather obey God than this Tyrant; who can, if he pleaſe, humble the proud and mighty, and exalt the lowly and dejected.*

As he thus ſpake, he was taken out of the Flame, and flaid alive; his Tongue was pulled out of his Mouth, and he put into a Frying-Pan; and ſo he departed out of this Life, to the great admiration of all that beheld him, and the Joy of his Brethren and Mother; and went before them to Heaven, there to prepare a Kingdom for himſelf and them.

The death of the eldeſt brother.

D After him, the ſecond Brother, called *Aber*, was haled by the Soldiers; and before the Tyrant asked him whether he would relent, he cauſed all thoſe Torments to be ſhewed him, thereby to terrifie him; but he nothing thereat moved, and denying to eat of that foreſaid Sacrifice, his Hands were bound with Iron Chains, and he being hanged up by them, the Skin of his Body was flaid off from the Crown of his Head unto his Knees, ſo that the Entrails in his Breaſt appeared naked; yet in ſuch manner, as he might abide greater Torments: For he was caſt before a cruel Libard, thirſting moſt extremely after Blood, to the intent that he might devour with his Teeth the reſt of his Body; but the Beaſt ſmelling of him, (no doubt by the great Handy-Work of Almighty God) forgot his Cruelty, and turning away his Face, did no hurt to the E Martyr.

The ſecond brother brought.

But hereat the Tyrant's Rage increaſed; and the Martyr by ſuffering ſuch Torments, was made more conſtant; crying aloud:

O how pleaſant is that death unto me, which is cauſed by all ſorts of torments for God's ſake! yea, ſo much the more pleaſant, for that I aſſuredly hope to find reward for it in heaven. Let theſe torments inflicted upon me (O Tyrant) ſatisfie thy Cruelty; for my pain is not by thy tortures increaſed, but rather my pleaſure, as thou ſhalt find by my patience in this Agony; more willing am I to ſuffer than thou to puniſh; yet my pain in ſuffering, is leſs than thine by inflicting the ſame upon me. I am tormented for Vertue, and obſerving the Law; and the Juſtice of God ſhall baniſh thee from thy Regal Seat: Thou by tormenting art F *tormented, and almoſt conſumed; thy wrath and fury being almoſt ſpent upon me in vain, thou ſhalt not eſcape the day of Judgment; eternal Torments are there prepared for thee, which neither thy profane Mind is able to endure, nor thy great Power to decline, thy ſinful Soul being condemned to eternal Puniſhments.* Thus, remaining conſtant in his Faith, and animated by his Brother's Example, he departed to Heaven.

Then *Machir*, the third Son, was brought; whom all Men now pitied for the death of his two Brethren; and many exhorted him by his Brothers examples to deſiſt from his Opinion, and ſo avoid puniſhment: But he being angry hereat, replied; *One Father begot us, one Mother bare us, one Maſter inſtructed us, we are all of one Mind, and all like affected; do therefore no longer prolong the time in vain, I came hither to ſuffer, and not to ſpeak: uſe all your Tyranny poſſible againſt this Body; for you have no power at all* G *over my Soul.*

Machir, the third broth is brought

The

H The Tyrant hereat moved to ſee this third nothing relent by his Brother's death, deviſed more cruelty than humane Wit alone could invent. Wherefore he commanded a Globe to be brought, and tied the holy Martyr about it in ſuch ſort, that all his Bones were ſet out of joint, and diſplaced; whereat the holy Martyr was nothing diſmay'd. The Skin alſo of his Head and Face was pull'd off, and then he was put on the Wheel; but he could not be rack'd any worſe, for that his Bones were all diſplaced, and did hang one ſeparated from another in moſt pitiful manner; and when the blood iſſued from him abundantly, he was deprived of the uſe of his hands and feet; but perceiving his Life to be ſpent, he ſpake thus, and died; *We, O Tyrant, endure this Torment for the love of God, and thou the Author of ſuch unjuſt cruelty, ſhalt ſuffer everlaſting Pain.*

I Then his Tongue being cut out of his Mouth, he was put into a frying-Pan, and ſo amidſt thoſe Torments yielded up the Ghoſt.

Judas the 4th Brother, is brought.

Next after, followed *Judas*, the fourth Brother, whom all the People perſuaded and entreated to obey the King; but he contemning their prayers and exhortations, ſaid thus with all conſtancy: *Your fire ſhall neither ſeparate nor ſever me from the Law of God, nor from my Brethren, who inſtead of this mortal life, enjoy life everlaſting. I denounce unto thee, O Tyrant, deſtruction and overthrow; but to ſuch as believe, ſalvation: make trial of me therefore, thou cruel wretch, and ſee if God will forſake me, who hath with open and ſtretched out Arms received my three Brethren, which are gone before me, and whom the Womb of ſo holy a Mother at ſeveral times brought forth unto Glory.*

K The cruel Tyrant hearing this, was much moved, and from his Chair leap'd down to torment this Martyr himſelf, and in his fury commanded his Tongue to be cut forth; but he hereat not terrified, ſaid to *Antiochus*,

This Cruelty will nothing avail thee, neither ſhalt thou hereby, Tyrant, as thou ſuppoſeſt, conquer me. Our God needs not by voice to be awakened, but rather by ſecret cogitation to be prayed unto to help his Servants; he provideth for them that hold their peace, and heareth the prayers of ſuch as do call upon him, if they deſerve to be heard, and only requireth purity of Soul. For our God knoweth all things before we ask, and before we our ſelves enter into cogitation thereof, he underſtandeth our neceſſity: cut out my Tongue, thou canſt not cut out my mind while my life remaineth. Thoſe Prayers which by it I have uttered to Almighty God, have taught me to ſuffer; would God thou wouldſt ſo ſanctifie all parts of my Body, by puniſhing L *them; for thou therein inflicteſt puniſhment on thy ſelf, and reward upon me; and think not that thou ſhalt thus eſcape long unpuniſhed.*

The Death of the 4th brother.

When he had thus ſpoken, his Tongue was cut out of his Mouth, and he bound to a Stake, and there he was beaten with Ropes ends; and he did patiently endure this, notwithſtanding the colour of his Face became dead and wan. Being looſed from thence, he was put upon the Wheel; and then praying for his Countrymen, he by death went unto the reſt of his Brethren.

Achas, the 5th brother, preſents himſelf to torments before he was called.

Then *Achas*, the fifth Brother, before he was haled to Torments, ſpake in this manner: *Behold (thou Tyrant) I come to be puniſhed before thou commandſt me; hope not therefore any jot to alter his mind, who, as thou ſeeſt, deſireth to be tormented. The Blood of my* M *four innocent Brethren, which thou haſt ſhed, hath condemned thee to Hell-fire: I am to make them up the number of five, that by it thy pains may be encreaſed. Tell me (bloody wretch) for what offence by us committed, doſt thou thus puniſh us? For what impiety doſt thou ſo perſecute us? What villany have we committed? what wickedneſs? what naughtineſs have we attempted? This is all that thou canſt alledge againſt us, that we honour God our Creator, and live juſtly in obedience of his Laws, and therefore do not eſteem thy Puniſhments; but they are to us Honour and Salvation, and not Puniſhment; we ſhall be greatly rewarded by God, if no part of us be left free from Torment.*

Whilſt thus he ſpake, his Executioners, by the King's command, took him, and caſt him into a brazen Pot, and he was preſt down in it, his head to his feet; and afterward he ſuffered all other torments, which his brethren had endured; yet not amazed hereat, he N ſuddenly ſtarted up, and thus bitterly inveighed againſt the Tyrant: *Cruel Tyrant, how great benefits doſt thou againſt thy will beſtow upon us! Yea, the more thou art incenſed againſt us, the more acceptable to God ſhalt thou make us: Yea, I ſhould be ſorry if thou ſhewedſt Mercy upon me. This ſhort affliction gaineth us Life everlaſting; if this temporal Death ſhould not betide me, everlaſting Life could not befall me.* And thus he finiſh'd his Agony, and died.

The Death of the 5th brother.

Areth, the 6th brother, brought to puniſhment.

Then the tormenters laid hands upon the ſixth Brother, who was call'd *Areth*, to whom the Tyrant made offer either of honour or puniſhment; but he diſdaining his offer, ſaid, *Although (Tyrant) I be younger in years than my martyr'd Brethren, yet my conſtancy* O *of Mind to theirs is not inferiour; for we were all nouriſh'd up together, all together inſtructed*

A *ſtructed, and we will all die together in the fear of God. Haſten therefore your torments, and that time which thou wouldſt ſpend in exhorting me, ſpend it in deviſing tortures for me.*

Antiochus hereat confounded, commanded him to be bound to a Pillar with his head
hanging down, in ſuch wiſe as the defluxion of humours might cauſe ach: and this done,
he cauſed a fire to be made ſo far off him, that it could not burn him, but roaſt him. He
alſo commanded him, as he hung, to be pricked with awls, that ſo the heat might
pierce into the holes they made in his fleſh. Whilſt thus he was tormented, much blood
like froth gathered about his head and face, and he then ſpake in this manner. *O noble
fight! O valiant War! O ſtrife between piety and impiety! Theſe men have paſt their A-
gonies, whoſe Crown of Martyrdom is the puniſhment of their perſecutors: I do moſt wil-*
B *lingly follow my brethren, that as by blood I am conjoyned unto them; ſo by death I may not be
ſeparated from them. Deviſe, O Tyrant, ſome new Torment, for theſe I have already o-
vercome. O maſter of cruelty, enemy of piety, perſecutor of juſtice! we ſix Brethren have
conquered the King's power, and what his Kingdom or the whole World could afford. Thy
fire is cold and heateth not, and the Kings weapons are bended and blunted in our bodies; our
God giveth us more courage to ſuffer, than thou haſt to puniſh: and ſo the precept of God
remaineth firm in us.*

The valour of the ſixth brother.

The ſixth brother ſharply reproves *Antiochus.*

And as he thus ſpake, one took hold of his tongue with a hot pair of tongues, and ſo with the ſame torments that his brethren had ſuffered, being fryed in a pan he gave up the Ghoſt.

C Six of the Brethren being now dead by diverſity of torments, only one of the ſeven remained alive with his Mother, named *Jacob*, younger in years, (but not in conſtancy of mind) than the reſt of his brethren. He preſenting himſelf before the Tyrant, moved him to compaſſion, both for that he was left alone, and the laſt of his brethren, and alſo that he was to periſh: Wherefore he called the child unto him, and into a place where no inſtruments of torments were, and taking him by the hand, he ſaid thus unto him, hoping to win him by fair ſpeeches: *By thy brethrens calamity thou now well haſt learned, what is prepared for thee, if thou diſobey me: deliver thy ſelf therefore from theſe torments, and I will give thee what honour my kindom can afford: thou ſhalt be a Magiſtrate, and General of my Army, and one of my Counſellors.*

Jacob the ſeventh brother brought to torment.

D But perceiving himſelf not to prevail, he cauſed the young man's mother to be called unto him: who coming and ſtanding near her ſon, the Tyrant ſaid thus unto her; *Where are now, O worthy woman, all thy Children? Behold of ſuch a number, if thou pleaſe, the deſtiny affords thee one: adviſe therefore thy Child, and mollifie his obſtinate mind by wholſom counſel.*

The mother having heard what the King ſaid, made her reverence to the King: which done, that the King might not underſtand her, ſhe ſpake in Hebrew to her Child as followeth:

*Pity thy mother, O ſon, and comfort thy ſorrowful mother, who bare thee nine months in my
womb, and gave thee ſuck three years, and with great induſtry have brought thee up to this*
E *age. I pray thee, dear ſon, conſider the Heaven and Earth, and all that in them is, and
know, that God created them all of nothing, who alſo of nothing created mankind. Fear not
this Ethnick's pains and torments, but imitate thy brethren and contemn death, that in the
day of mercy I may receive thee and thy brethren again in Heaven.*

As his mother thus admoniſhed him, he in the Hebrew tongue requeſted to be un-
bound, for that he had a ſecret to diſcloſe to the King: who being unfettered he preſent-
ly ran to the torments prepared: for there was a Frying-pan red hot, that was prepared
for ſuch as were to ſuffer: unto the which the Child coming, remembring his brethren,
and beholding alſo the King, he ſaid unto him: *Cruel Tyrant, I now know thee not only to
have been cruel againſt my brethren, but even cruelty it ſelf. Wretch that thou art, who*
F *gave thee this purple? and who exalted thee to this Kingdom and Dignity? even he, whom
thou in us doſt perſecute, whoſe Servants and Worſhippers thou killeſt and tormenteſt, for
which thy wickedneſs thy ſelf ſhall ſuffer eternal fire and torments which ſhall have no end.
Thou art of higher dignity and authority in this world than other men, yet he that made o-
ther men, made thee alſo of the ſame nature that they are: for all men are born and muſt die
alike. He that kills another, ſheweth that he himſelf may be killed, thou teareſt and torment-
eſt thy own picture and image in vain: thou in thy fury killeſt him, whom not long ſince God
created like thy ſelf, and according to the ſame Law thou thinkſt all lawful, which thy Kingly
Power can command: thou pulleſt out our tongues, and teareſt our bodies with fleſh-hooks,
and conſumeſt with fire: but they, who have already ſuffered this, have received everlaſt-*
G *ing joy for their reward; and thou ſhalt anſwer for all the puniſhments inflicted upon them.*

Think not that I expect any favour at thy hands, I will follow my brethren, and remain conſtant H
in our Law. The Tyrant hearing this was wroth, and cauſed him to be tormented:
but his mother in his torment comforted him, and with her kind hands held his head,
when with violence of the tortures blood iſſued out of his mouth, noſe, and privy parts,
the tormentors not ceaſing till life in him was almoſt ſpent: but they (by God's appointment)
gave over, and ſo he took ſtrength again to endure more than any of his
brethren had done; at laſt his Hands and Arms being cut off, he lifted up his Eyes to
Heaven, and cried, "*O Adonai, O Sabaor*, be merciful unto me, and receive me into
" the company of my brethren, let thy wrath now ceaſe, and grant them mercy, who
" by us do make interceſſion to thee.

The death of the youngeſt brother.

Having ſaid thus, his tongue being pulled out, he of his own accord went into the fiery I
Frying-pan, and ſo to the great admiration of *Antiochus* died.

Reaſon, Miſtreſs of our affections.

Behold how evident it is, that reaſon can rule our affections, ſeeing that Children hereby
ſhewed more conſtancy, than the Tyrant could ſhew cruelty. For it was reaſon's
force, that wrought in them that determination to ſuffer all torments, rather than to
forſake the way of Salvation.

A ſimilitude of the waves. The ſeven brethren exhort one another to ſuffer death manfully.

Theſe conſtant young men do fitly reſemble inexpugnable Towers, and them, who
after a great tempeſt, and ſhipwrack do ſafely enter the harbour of Salvation, who
guiding their courſe amidſt the boyſterous Waves, at laſt obtain the wiſhed ſhore. For
every one of them ſtrengthned the other by advice and good counſel, and none of them
was ſo effeminate as to decline his Martyrdom. None uſed delay herein, but one followeth K
anothers example. Let us therefore die for our Law, and imitate the three
Children, whom the Aſſyrians fury condemned to the fiery Furnace, whoſe patience
ſpread their fame even unto Heaven.

Whilſt thus one of them exhorted the other, it came to paſs, that none of them offended,
but each one reſolute in his Religion, took example of the vertue, courage and
conſtancy of their fore-father *Iſaac*, who underſtanding that it was God's will, that he
ſhould be Sacrificed, refuſed not to ſubmit his body to his father's ſword. Let us (ſaid
they) yield our Souls to him, of whom we received both Soul and Body: It is a ſmall
matter for us to ſuffer loſs of theſe members, ſeeing that we ſhall in lieu of them receive
everlaſting bliſs. *Abraham*, *Iſaac*, and *Jacob* do joyfully expect us, as Co-heirs of L
their Kingdom: Let us glorifie that womb, wherein we were for ten months ſpace:
Let none of us be more coward than the other, nor none of us degenerate from the other.

True brotherhood.

We that were all begotten of one Father, and ſucked of one Milk, muſt in all
things reſemble one another: We had one Teacher, and one Law inviolate. And in
this golden bond of concord were theſe Brethren linked together, and none of them
mourned to ſee the other tormented, but all rejoyced at the others death. O Children,
whoſe dignity ſurpaſſeth the Royalty of Kings and Princes, whoſe glory and vertue is
unſpeakable! None of you were terrified with fear, but you ſo haſtned to your deaths,
as though you had been to go to bliſs and felicity: you were truly brethren, who even

A pledge and ſign of brotherly amity.

by death were linked together. God hath greatly in you magnified our Nation, and in M
you ſhewed us all an example of fortitude: whom therefore I think he cauſed to be ſo
many in number, as were the days, wherein he created the World, ſo that theſe ſeven
brethren may reſemble the ſeven days wherein all things were made. And why ſhould
we ſo admire this fortitude in theſe young men, when a woman armed her ſelf with
contempt of death? Who indeed is not to be called a mother, but to be honour'd with a
higher title than human frailty can afford, who bare into this World ſo many triumphs.

The mother's grief.

For the mother ſeeing her children dead, was with a kind and godly zeal inflamed
alſo to ſuffer: and no marvel, ſeeing that the very brute beaſts, if they perceive violence
offer'd to their young, do expoſe themſelves to perils in their defence, and protect
them with their wings, teeth, and tallons; yea, and every one that is any way able to N
make reſiſtance, oppoſeth her ſelf to the Enemy to defend her young. And not only
brute Beaſts do this, but even Bees do defend their young, and their honey, threatning
their Stings to them that offer to taſte thereof, and more eſteeming the good of
their young than their own lives. But this zealous mother directed by the Spirit of God,
and the dictates of reaſon, encouraged her children to die, and being to die after them
choſe rather to be a ſpectator of their death than otherwiſe.

When all her Family had ſuffered, ſhe as the laſt and glory of them all came
to execution deſpiſing the Tyrant's threats, offering her motherly breaſt to thoſe
torments, which her children had ſuffered. O bleſſed ſtock, and bleſſed increaſe of
the ſelf-ſame Womb! Why ſhould I not affirm, that in all lineaments and features of O
the body you are like your mother? and if this be a commendation in them, that beſide

A features of the body receive nothing of their mother, I will ſay more of you, that you are like your mother in Fortitude, Vertue, and Religion; and that you ſo in all things reſemble her, that you are every way equal unto her, ſave only herein, that ſhe with her Eyes beheld the immanity of your torments, and was afterwards as conſtant in her own Martyrdom,as you in yours. She therefore herein excelled you,that ſhe ſuffered ſeven torments before ſhe came to ſuffer in her own perſon,and feared in every one of them leſt ſhe ſhould be overcome. But O thou example of all women, I cannot tell, whether thou bareſt theſe Children in the womb, or createdſt them, who couldſt with dry Eyes look upon them, whilſt they were torn in pieces: Yea, I ſay little, affirming that thou patiently didſt behold thoſe ſights; for even thou thy ſelf didſt exhort them thereunto;
B thou rejoicedſt to ſee one of them torn in pieces with Fleſh-hooks, the other to be racked upon the Wheel, the third to be bound and beaten: thou joyfully admiredſt the others burning, and exhortedſt the reſt not to be terrified herewith; and although,whilſt thou beheld'ſt their torments,thy grief was greater than that which thou hadſt in childbirth, yet didſt thou bear a lightſome and chearful countenance, as though it had been one triumphing. While they were a killing, thou didſt laugh, and ſeeing only one of all thy children left hereat thou didſt nothing relent. Can I deſcribe how every one periſhed, ſeeing thou their mother didſt laugh at their deaths, and when their ſinews were cut in two, their heads flaid, their tongues pulled forth by the Roots, their hands broken, their bodies in the fire, and caſt upon Iron plates red-hot, and upon Wheels,
C and their ribs pulled in ſunder, and many other torments for which we want names? Never was any Swan, which (if you will believe antiquity) Sings ſweeteſt before her death, comparable to the Funeral notes of thy dying children.

The mother ſuffereth ſeven torments before ſhe was tormented.

And you,bleſſed offſpring,were not overcome by that Syren's enchantments, but to honour God ſcrupled not to leave your mother without children: And ſhe being as pious and brave on her ſide, choſe rather to want you for a time, than to incur eternal damnation, wiſhing rather that the bodies of her children ſhould be tormented, than their Souls. Well ſhe knew, that nothing was more frail and infirm than our bodies; which, though perſecution be wanting, are often killed with *Agues*,and other Maladies: Who is ignorant,that ſhipwrack is incident to Sailers, diſaſters to them that travel,ſudden
D death to thoſe that live at eaſe? ſudden caſualty by fire,and by the hands of Thieves, and a thouſand other ways to diſpatch our lives? Seeing then that our mortal bodies are ſubject to ſo many miſeries to bring us to our end, who would not make choice of a quick diſpatch,whereby we loſe goods of this World and gain life everlaſting? O thou moſt reverend of all women, the credit of thy Nation, and honour of our Religion, who,like the Ark of *Noah*, didſt perſiſt inviolate amongſt ſuch ſtormy Waves! for as the Ark withſtood the force of the deluge, and being built ſtrongly with firm boards, did not ſuffer any thing within it to periſh: ſo thou ſufferedſt not the Tyrant to overcome the holy Ghoſt, which thou hadſt received in thy heart.

A ſimilitude from the Deluge.

Behold of what force and efficacy Reaſon is! which oftentimes maketh men inferiour
E to women. For neither was *Daniel* ſo tortured at the ſight of the Lions, nor the three children with the fiery Furnace, as this woman was afflicted at the death of all her Children, before ſhe came to her own Agony. What would another woman and mother have done in this Caſe, but wept, and with pitiful lamentations have cried? Ah wretch that I am! moſt unhappy and miſerable of all that breath! who therefore bare ſo many children into this World,that their ſeveral deaths might be ſo many ſeveral occaſions of my grief and ſorrow: ſhe would have commemorated her frequent labours and the pains ſhe endured in her ten Months bearing them, ſhe would have bewailed her ill fortune,who brought forth her Sons to ſo many deaths and dangers, ſhe would have recounted the milk wherewith ſhe fed them,and their meat ſhe had prepared for them, the
F pains ſhe had taken with them,how ſhe had carried them in her Arms,and ſung to them, and taught them to ſpeak; her cares, her watchings, her fear, leſt any miſhap ſhould betide them; and with weeping tears would have ſaid, Shall I never be a Grandmother, and embrace your children, who a while ago was a fruitful mother my ſelf, but am now deprived of you all? If this day I die, I have none to bury me. But this handmaid of God forgot all theſe complaints, that another mother would have made, and with an Adamantine ſenſe more impenetrable than the never-yielding Rocks, did neither forſake her children in their torments, nor in their death,but rather compelled them to periſh, and never ſorrowed thereat. For being apprehended, together with her ſeven ſons, ſhe conſidering *Eleazar*'s Martyrdom, did thus exhort them in the Hebrew
G tongue.

The mothers ſpeech exhorting her ſeven Sons to ſuffer.

A Golden ſaying of the mother of her ſeven Children.

O my moſt dear and loving children, let us haſten to that Martyrdom which may make us a H *credit to our Nation, and gain of God an everlaſting reward; let us without fear preſent our ſelves unto theſe torments, which* Eleazar'*s aged body endured; calling to mind our father* Abraham *of worthy memory, who, having but one only ſon, did ſacrifice him, being willed by God ſo to do, and feared not to bring him to the Altar, though he was the fruit, and only comfort of his age.* Iſaac *alſo was willing to be ſacrificed by his father, knowing that God was to be obeyed in all things: the like may be ſaid of* Daniel *and the three children: believe me, we are rather tried than tormented. For whatſoever this World affordeth is Mortal and tranſient.*

The mother followed her Sons in torments.

The light of the juſt. 1 *Cor.* 15.

Thus did this mother arm her childrens minds with fortitude, and though a woman infuſed courage and conſtancy into men. And when her children were all dead, ſhe I a worthy mother of ſo many Champions, kneeling down in the place of torment, beſought God to put an end to her life, proteſting, that ſhe had not for love of life ſo long deferred to die, but only for her childrens ſake, and that now ſhe had ſeen them all ſeven triumphing. Whereupon the rage of *Antiochus* grew hot, and he commanded this noble perſon to be tormented, and accordingly (as the Tyrant willed) ſhe was ſtriped naked, and hanged up by the hands, and moſt cruelly whipped: her dugs and paps were pulled off, and ſhe put into the red-hot Frying-pan, being moſt willing to follow her childrens ſteps in torment; and lifting up her Eyes and hands to Heaven, ſhe prayed for all women with child, and ſo yielded her chaſt Soul to God. But *Antiochus* was ſtriken with fire from Heaven. O thou! miſtreſs of juſtice who followed'ſt thy K triumphing children: O Conquerer of Tyrants, and a Looking-Glaſs for all Martyrs! O example of patience! not only to women, but to all men that ſhall be after thee, reverenced of them that now are, and to be worſhipped of them that are to come, and to be admired not only of our Nation, but of all other people. Thy light obſcureth the bright ſhining Moon: and though ſhe fill the World with her brightneſs, yet is ſhe not comparable to thy ſhining light. Seven lights inviron thee about, dazling the brightneſs of the ſeven Planets. Could any Painter expreſs, or any hand in writing declare the torments which you ſuffered? none could with dry eyes read or behold them. All people would flock about to ſee it. All people would praiſe and eſteem him to have offered a great gift, who to God's glory had painted ſo incomparable a picture. L And if any skilful workman ſhould engrave this Tragedy upon a Sepulchre, or in his houſe, doubtleſs he ſhould be freed from all plague and misfortune. But where could a ſtone be found able to contain ſo many torments? Therefore the old man *Eleazar*, the mother and her ſeven Sons are for their Nobility graced with a Sepulchre, and a great reverence is done unto them of all men, yea, even by men that are not of our Religion; and there is a conſtellation of eight ſtars ordained as an argument of their juſtice; and Angels did execute their Funerals. The Tyrant himſelf was aſtoniſhed to ſee the conſtancy of ſuch godly minds. And thus have they found ſuch favour in the ſight of God, that they have obtained remiſſion of the Sins of our Nation: For preſently after the Tyrant was deſtroyed, and *Iſrael* was freed from his Tyranny. M

Antiochus leavied an Army of Footmen from amongſt the Hebrews.

Antiochus died ſtinking exceedingly. 2 *Mac.* 9.

But *Antiochus*, ſeeing the greatneſs of their Faith, and their comtempt of death, gathered an Army of Foot out of the Hebrews, by whoſe help he terrified his Enemies, and got great Renown. O bleſſed ſeed of *Abraham*! behold what benefit the Sufferings of the mother and her ſeven ſons brought to us their Country-men! let us perſiſt in this piety, that ſo we may be like our Forefathers: behold! the death of a few did end all the miſeries and ſins of our whole Nation, and you by your Countrey-mens hands vanquiſhed their perſecutors Enemies, and after that victory our ſins were remitted; and laſt of all, *Antiochus* being mad, and his entrails devoured with Worms, he ſmelling like Carrion, gave up the Ghoſt, and was ever after death puniſhed for his offence. For when N he could not make the Citizens of *Jeruſalem* to forſake their Law, he made War againſt the *Perſians*, and there received that which he deſerved.

An Epitome of the life of the ſeven Sons and their mother.

It now remaineth, that we briefly repeat all that is before ſaid. For in her Agony, this ſacred mother ſaid thus unto the ſtanders by; *Whilſt it was lawful for me, I kept my ſelf a Virgin; and then I married and liv'd a Chaſt Wive, and forſook not my own houſe. I brought forth ſuch ſons, as I need not be aſhamed of; and though daunted with my Husband's death, yet I did not forſake my Faith.* This, and many things elſe ſhe recounted. And what more? She ſet before her childrens Eyes the examples of the Prophets; how *Abel* by his brother was ſlain, *Iſaac* to be offered inſtead of a ſacrifice; how *Jacob* was baniſhed, *Joſeph* kept in priſon, *Daniel* caſt before the Lions, the three children into the O fiery furnace: She rehearſed alſo unto them the Book of *Iſaiah*, where it is ſaid: Although

A though thou do go through the fire, the flame ſhall not burn thee. That of *David*, The juſt ſhall have much tribulation; and *Solomon*, who propoſeth the tree of life to ſuch as do the will of God; not omitting that of *Ezekiel*, Theſe dry and withered bones ſhall live again: Alſo that of *Moſes*'s Canticle, I will kill and reſtore to life, and the length of your days is in my hand. Unhappy Tyrant, what did thy Cauldrons red hot, and thy torments profit thee? what availed it thee to cut away their Eye-lids, and to pull out their tongues? thou thy ſelf for ſo doing doſt now endure far worſe than all theſe. And they whom thou killedſt (believe me) enjoy Everlaſting comfort, and are now ſecure of bliſs and revenge. For they, who ſuffer for God's ſake, ſhall have happy ſucceſs, when God the father of all things ſhall reward them with life everlaſting that follow B him. Thus have I conſecrated theſe worthy memorials, which I find in the holy Scriptures of the ſacred *Maccabees*, to the reading of all men, who ſhall live in any age hereafter.

The joy of the bleſſed in everlaſting Life.

The end of all Joſephus's *Works.*

FINIS.

PHILO's RELATION OF AN EMBASSY

(In which he was the Chief Perſon)

From the Jews of *Alexandria*, to the Emperour

CAIUS CALIGULA.

The PREFACE of *Philo*, upon the blindneſs of man, and the incomprehenſible Grandeur and Majeſty of God.

HOW long ſhall we confound old Age and infancy, and be as imprudent at ſixty, as at ſixteen? For what greater imprudence can there be, than to look upon Fortune as a ſettled and certain thing, when there is nothing more inconſtant, and to conſider this Nature (which is immutable) as ſubject to continual changes? Is it not to invert the order of things, and ſhuffle them together like Counters? to fix our Eyes upon uncertain things, as if they were more firm and durable than thoſe which were certain? The reaſon of this Error proceeds from this, that preſent objects do more eaſily affect men of ordinary underſtanding, than objects that are more remote; and moſt men do allow more credit to their Senſes (though deceitful) than to the reflections of their mind; becauſe nothing is more eaſie, than to ſuffer our ſelves to be taken with what is preſented to our Eyes; whereas there muſt be Argumentation and Reaſon to comprehend things that are future and inviſible. Not but that the Eye of the Soul is as quick and piercing, as the Eye of the Body, but ſome people dazle it by their intemperance, and others by their ſtupidity, which is the greateſt fault of all.

So many extraordinary events happening in our age inforces a belief that there is a providence, and that God Almighty takes particular care of vertuous men, who have recourſe to him in their neceſſities, and more eſpecially of thoſe who are conſecrated to his ſervice. They are as it were the partage and propriety of this Supream Soveraign, whoſe Empire has no end. To theſe people the Chaldeans *gave the name of* Iſraelites, *which is as much as to ſay,* Seers of God, *and certainly it is an happineſs preferrable to all the Treaſures, of the Earth: For if the preſence of thoſe, whoſe age renders them venerable to us (as our Maſters, Superiours, and Parents) imprint ſo great a reſpect in us, that it many times corrects our Enormities, and diſpoſes us to vertue; How great an advantage, and incouragement is it to us to elevate our minds above all created things, and accuſtom our ſelves to the contemplation of God, who is not only uncreated, but infinitely good, infinitely beautiful, infinitely happy, or (to ſpeak more properly, whoſe goodneſs ſurpaſſes all goodneſs, whoſe beauty ſurpaſſes all beauty, and whoſe happineſs ſurpaſſes all happineſs, and yet this is but a weak and imperfect explication of his Grandeur: for how can words be able to deſcribe him, who is ſo tranſcendently above every thing, that after our mind has advanced it ſelf as high towards him, as is poſſible, by the attributes which it has given him, as by ſo many ſtairs, yet it is forced back again without being able to approach or underſtand him? for he is ſo vaſtly incomprehenſible, that, if every Creature of the Creation was changed into ſo many Tongues, they could not expreſs that ſovereign power, by which he created all things; that Royal conduct meriting an Eternal Monarch, and by which he preſerves the World, and that juſt diſtribution of rewards and puniſhments, which are diſpenſed with ſo much equity and wiſdom, that our chaſtiſements may be put into the number of his Mercies and Bleſſings, not only as they are part of his juſtice, but as they are many times ſerviceable to the converſion of ſinners, or at leaſt as they reſtrain and hinder them from continuing in their Crimes for fear of thoſe pains, which they ſee inflicted upon others.*

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CHAP. I.

The incredible Felicity of the firſt ſeven Months of the Reign of the Emperour Caius Caligula.

THe Emperour *Caius Caligula* is an Eminent Example of what I have ſaid: Never was there ſeen a greater Tranquility, than that which was enjoy'd by all the Provinces both by Sea and Land, when he was advanced to the Empire after the Death of *Tiberius*: B The Eaſt, the Weſt, the North and South were all in profound Peace: The *Greeks* had no difference with the *Barbarians*: The Souldiers and Citizens lived quietly and in good intelligence together. So great a felicity ſeemed to be incredible; and it could not be ſufficiently admired, that ſo young a Prince mounting the Throne ſhould be attended with ſo much proſperity, that his deſires could not exceed his injoyments: His Riches were immenſe, his Forces both by Land and Sea great and formidable, his Revenues prodigious, flowing into his Exchequer (as from an inexhauſtible Stream) from all parts of the habitable World: for his Empire extended to the *Rhine*, and the *Euphrates*; the firſt ſeparating it from *Germany* and other wild Nations, and the other bounding it from the *Parthians*, *Sarmatians*, *Scythians*, and other people no leſs C barbarous than the *Germans*. So that it might be ſaid, from the riſing to the ſetting of the Sun, not only upon the continent, but in the *Iſles*, and even in the parts on the other ſide of the Sea, all was in peace and felicity: The people of *Rome*, all *Italy*, and all the Provinces both in *Europe* and *Aſia* lived in a perpetual Feaſt: For it was never ſeen before under the Reign of any of their Emperours, that every man by the bleſſing of God injoy'd his eſtate in that quietneſs, and bare ſo great a ſhare in the publick felicity, that there was nothing wanting to his deſires. In all the Towns there was nothing to be ſeen but Altars, and Victims, and Sacrifices, and Prieſts in their white Robes, with Garlands of flowers upon their heads. All places were full of Chearfulneſs, Feaſting, Playing, Muſick, Running of Horſes, Banquetting, Dancing to the Flute, and D the Harp, and all other Divertiſements imaginable. No difference to be diſcerned in the contentment of either Rich or Poor, Common Perſons, or Perſons of Quality, Maſters and Servants, or Creditor and Debtor. The felicity of that time was equal to all conditions, and what was verified then, made it almoſt credible, what the Poets had ſaid formerly in their Fables of the age of *Saturn*. And in this manner they paſſed ſeven compleat Months.

CHAP. II.

E *The Emperour* Caius, *having Reigned but ſeven Months, fell deſperately ill: The great concernment which all the Provinces expreſſed for it, and their incredible joy at his recovery.*

THe next Month this happy Emperour fell into a great fit of ſickneſs; for having left his old way of living ſoberly and temperately, which preſerves people in health, and was the way he took, whilſt *Tiberius* was alive, he plunged himſelf into Intemperance and Luxury: He drank much Wine, eat to exceſs, bath'd unſeaſonably, cram'd himſelf, till he could not keep what he had taken down, and when he had diſgorF ged, crammed himſelf again: He gave himſelf up wholly to women, and to pleaſures more unnaturally criminal; in ſhort he abandoned himſelf to all other diſorders that were moſt likely to alter that Temperament and Harmony of body and mind, which Temperance maintains in health and vigour; whereas intemperance weakens it, and expoſes it to Diſtempers, that are moſt commonly mortal.

It was then about the beginning of Autumn, which is the laſt Seaſon in the year that is proper for Navigation, and the time in which thoſe, who traffick in foreign parts, return home. By this means the news of his ſickneſs was in a moment carried all over the World, and changed their joy into ſadneſs. The Towns, and the houſes were generally full of mourning and affliction; and the Emperours ſickneſs became the diſtemper of all the Provinces; and theirs was the greateſt, becauſe his infirmity was only in G his body, but theirs in their minds, apprehending to loſe with their peace the injoyment of all thoſe good things, which were concomitant with it; and having obſerved

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the death of their Emperors attended commonly with Famine and other calamities, H that are the conſequents of War, they could not ſee any thing ſo likely to exempt them, as the health of their Prince.

His ſickneſs beginning to abate, the News was immediately ſpread abroad, and carried joy to the very ends of the Earth; For nothing is more nimble than fame; and every body expected the news of his recovery with incredible patience; and when it arrived every body believed himſelf recovered with him, and reſtored to his former felicity. It is not remembred, that any joy was ever ſo general, all people ſeeming to have paſſed, as it were in a Moment, from a ſavage and ruſtick, to a ſoft and a ſociable life; from Deſarts to Towns; from Diſorder to Order; and all by their happineſs in being under the conduct of a bountiful and legitimate Prince. I

CHAP. III.

The Emperor Caius *abandons himſelf to all ſorts of Debauchery, and with horrid ingratitude, and terrible cruelty obliges young* Tiberius, *the Emperor's Grand ſon, to kill himſelf.*

BUT it was quickly diſcernable, that the Spirit of man is blind in its imaginations; that he is ignorant of what is moſt for his advantage, and that he takes the K ſhadow many times for the ſubſtance. For this Prince, who was conſider'd as an admirable Benefactor, and one whoſe Munificence and Favours were ſpread all over *Europe* and *Aſia*, became a Monſter for cruelty, or to ſpeak more properly, he diſcovered that humour, which though born with him, he had diſſembled till that time. The Emperor *Tiberius* had by his ſon *Druſus* (who died before him) this young *Tiberius*: and by his Nephew *Germanicus* he had *Caius Caligula*, whom he preferred to *Tiberius* in the Succeſſion of the Empire upon condition, that he ſhould acknowledge the greatneſs of the benefit by the manner of his comportment with his Grand-child: But *Caius*, inſtead of being concerned for having received that by Adoption, which belonged to young *Tiberius* by Succeſſion, prov'd ingrateful, and carried it to that exceſs of Inhumanity, that L not contented to have defeated him of his Empire, he cauſed him to be put to death upon pretence of practiſes againſt him; as if a perſon of his age had been capable of ſo great a deſign; but many people are of opinion, that if young *Tiberius* had had ſome few years more over his head, his Grand-father would doubtleſs have made him his Succeſſor, and laid aſide *Caius*, of whom he began already to be jealous.

And this was the way which *Caius* took to execute his deteſtable Reſolution upon a perſon, with whom in juſtice he ought to have parted the Soveraignty. He cauſed the young *Tiberius* to appear before him, aſſembled his friends, and told them, I love *Tiberius*, not only as my Kinſman, but as my Brother, and I wiſh with all my heart, it was M in my power to take him preſently as a partner into the Government, that I might thereby fulfil the laſt Will and Teſtament of his Grand-father: But you ſee the tenderneſs of his years, and that he is fitter to have a Governour, than to be a Governour himſelf. Were it not for that, what joy, what eaſe would it be to me to have diſcharged my ſelf of part of ſo great a burden, as it is to manage and conduct ſo many ſeveral Nations? Seeing then the affection which I bear him obliges me to it, I think good to declare to you, that I am reſolved to ſerve and take care of him, not only as a Governour, but as a father; by which name I deſire he may call me, and I ſhall call him Son for the future.

When *Caius* by this Artifice had deluded all that were preſent, and by his Counterfeit Adoption rather robb'd, than conferr'd upon the poor Prince that part of the Empire, N to which he might lawfully have pretended, there was nothing left, that might obſtruct his falling into that Snare, which he had laid for him: for the Laws of the *Romans* do give the Parents an abſolute power over their children, and then the Supream degree of authority in which he was eſtabliſhed, left no man in a Capacity to queſtion any thing he did. So that looking upon this young Prince as an Enemy, he treated him accordingly without reſpect to his age, or any conſideration, that he had been brought up by the Emperor with hopes of ſucceeding him in the Government: for after his father *Druſus* was dead, the Emperour took him into his tuition, and uſed him rather like his Son than his Grand-child. O

It is reported, that *Caius* commanded him to kill himſelf in the preſence of ſeveral Tribunes and Captains, forbidding them ſtrictly to give him any aſſiſtance, becauſe (forſooth) it was not decent, that the deſcendents of an Emperour ſhould die by any inferiour hands: For he would needs paſs for a ſtrict obſerver of the Laws, at the very time when he broke them, and a Bigot in Religion, when he was committing ſo great a Crime, without the leaſt compunction or remorſe for making a Stalking-Horſe of the truth by ſo ſtrange an hypocriſie.

The poor Prince, who had never ſeen any murders before, nor been accuſtomed to thoſe counterfeit Combates, in which young Princes are uſually exerciſed in time of Peace, preſented his Throat to the perſon who ſtood next him; but he and all the reſt B refuſing to diſpatch him, he took the Dagger himſelf, ask'd them where he was to ſtrike, and they in their great Civility having inſtructed him, he ſtabb'd himſelf immediately, and that with many blows, till by a lamentable and unmerciful compulſion he had murder'd himſelf.

CHAP. IV.

C Caius *puts to death* Macro *Colonel of his Pretorian bands, to whom he was oblig'd both for his life and his Empire.*

WHEN *Caius* had finiſhed that buſineſs, which of all his Affairs was of the greateſt importance, there being no body left that could pretend to the Empire, or to whom any turbulent perſons could in prudence apply, he turn'd his indignation upon *Macro*, reſolving, that he alſo ſhould feel the effects of his Cruelty and Ingratitude.

This *Macro* had not only ſerv'd him faithfully ſince his advancement to the Throne, (which would have been no extraordinary thing, becauſe Princes who are fortunate D ſhall never want flatterers) but he had been a great means, that *Tiberius* had choſen him for his Succeſſor: For beſides that there never was Prince of greater Sagacity and Penetration than *Tiberius*, the experience, which his years had given him, gave him ſo large an inſight into the ſecreteſt Cogitations of man, that he began to be jealous of *Caius*: he ſuſpected him an Enemy in his heart to the whole family of the *Claudii*; and that if he had any natural affection at all, it was only for his Relations by the mothers ſide, ſo that *Tiberius* began to be apprehenſive for his Grand-child, if he ſhould leave him a Minor. Again he looked upon *Caius* as uncapable of the Government of ſo great an Empire, by reaſon of the weakneſs and levity of his parts, which ſeem'd rather inclining to folly than otherwiſe: ſo little Solidity was there to be obſerv'd either E in his words or his actions: But there was no Stone that *Macro* left unturned to diſcuſs theſe ſuſpicions, and eſpecially his apprehenſion for his Grand-child. He aſſured the Emperour, that *Caius* had an extreme reſpect for him, and ſo great an affection for his Couſin, that he would willingly leave the Empire to him, and that it was nothing but his retention and modeſty, that made people think him weak in his intellectuals. When *Macro* found theſe Reaſons would not work, he feared not to offer himſelf in Caution: and the Emperour had no reaſon to ſuſpect his Sincerity after the Teſtimony, which he had given of it not only in diſcovering, but defeating the Conſpiracy of *Sejanus*. In ſhort, he was always commending *Caius*, (if it may be called commending to undertake his Juſtification againſt all uncertain ſurmiſes, and undetermined acF cuſations) and carried himſelf ſo towards him, that, if *Caius* had been his Brother or his ſon, he could not have done more: Several have attributed the Cauſe to the reſpects, which *Caius* always ſhew'd to *Macro*, but more to the good offices of his Wife, who for ſome private Reaſons was always crying him up, and magnifying him to her Husband, and every one knows the influence of women, eſpecially if they be immodeſt, for then no Art nor Flattery can eſcape them, that may conceal their tranſgreſſions from their Husbands. *Macro*, being ignorant of ſome paſſages in his Houſe, interpreted theſe artifices for affection, and the greateſt of his Enemies paſſed in his thoughts for the trueſt of his friends. That he had preſerved *Caius* in ſo many dangers, and could not imagine, that he would ever be ingrateful, gave him the confidence to adG moniſh him with great liberty upon an apprehenſion, that he would either ruin himſelf, or be corrupted by other people. He was like a good workman, jealous of his own manufacture, and could not endure it ſhould be ſpoil'd. *Caius* falling aſleep one day at the Table, *Macro* was bold to wake and admoniſh him, that it was neither decent nor H ſecure; for he in that condition might eaſily be ſlain. When *Caius* was looking upon his Dancers or Mimicks with ſuch extraordinary pleaſure and attention, that he could not contain from imitating their Geſtures; when not contenting himſelf to ſmile, or be pleas'd, he brake out into a loud Laughter among the Comedians or Buffoons; or when he ſung or play'd among the Muſicians, he jogg'd him gently, if he was within reach, to the end he might give over, and told him in his Ear, what no body elſe durſt have ventur'd to have ſaid.

You are not, Sir, *to abandon your ſelf to the pleaſures of your ſenſe like other men, but are rather to ſurpaſs them in gravity and prudence, as much as you tranſcend them in dignity and extraction. How ſtrange will it appear, for the Monarch of the World, to be unable to moderate himſelf in ſuch ſlight and contemptible things? The great honour, that* I *invirons you, obliges you to do nothing unſuitable to the Majeſty of ſo great and ſo redoubted an Emperour: When you are in the Theatre, or Circus, or in the place of any publick exerciſe, you are not to conſider the ſhow or ſpectacle ſo much, as the pains and care, which thoſe perſons, who preſent it, have taken to do it to your content; and are to argue thus with your ſelf; If theſe perſons have taken ſo much pains in things that are uſeleſs to the life of man, and only ſerviceable to the pleaſure of the ſpectators, that thereby they may merit their applauſes and acclamation, what is there incumbent upon a Prince, who profeſſes an art infinitely more eſtimable? Do you not know, that there is nothing equal to governing well, ſeeing it cauſes plenty in all places capable of Cultivation, and ſecures Navigation, by which* K *all the Provinces have Commerce, and communicate their reſpective Commodities? Envy and Jealouſie, to fruſtrate this happy Communication, have like poiſon infected ſome perſons, and ſome Towns: But ſince your Auguſt Family has been advanced to the Sovereignty and Supream power which extends it ſelf as well over the Seas as Lands of the whole Earth, it has repelled theſe monſters into the moſt recluſe and obſcure Solitudes. To you alone it is that this ſupreme Authority is committed. Providence has plac'd you, as a judicious Pilot, to manage the Helm. It is your office to look to the good conduct of this incomparable veſſel fraughted with the welfare of all mankind; and as ſo noble an office is above all eſtimation, you ought not to take pleaſure in any thing ſo much, as in rendring ſo many Nations, as are under your dominion, happy by your benefits. 'Tis true they may be oblig'd by particular perſons,* L *but it is from their Prince only they are to expect this excellent conduct, by which he ſhowers down his bounty upon them with full hands, reſerving only ſuch things, as in prudence are neceſſary for the remedying of ſuch accidents, as cannot be foreſeen.*

Thus it was, that this unfortunate Counſellor adviſ'd *Caius* with deſign to have made him better; But his wicked nature turned his remedies into poiſon, made a mock of his counſel, and became much worſe; in ſo much as, when *Macro* came towards him one time, he ſaid to thoſe who were then about him; *Do you ſee that impertinent Schoolmaſter, that ridiculous Pedagogue? he would take upon him to give inſtructions, not only to a child, but to a perſon wiſer than himſelf. He prates, as if a ſubject was to command an Emperour, and an Emperour, that is not ignorant in the art of Governing, and he* M *believes himſelf excellent in that ſcience. But I would fain know, where he learned it. For my part, I was brought up to it from my Cradle, receiving continual inſtructions from my Father, Brothers, Vncles, Couſins, Grand-father, Great-Grand-father, and many other great Princes, from whom I am deſcended both by the father and mother, without ſo much as mentioning the ſeeds of vertue, which Nature mingles with the blood of thoſe, ſhe deſigns ſhall command: For by the ſame reaſon as children are obſerved to reſemble their Parents, not only in the lineaments of their face, and the qualities of their mind, but in their very geſtures, inclinations and actions, by the ſame reaſon thoſe, who proceed from a Race accuſtomed to dominion, do receive with their exiſtence a diſpoſition, that makes them capable of all the impreſſions neceſſary for the formation of a great Prince. I therefore may ſay,* N *that, when my mother carried me in her womb, and even before I was brought into the World, I was inſtructed in the art of Governing, and yet a private perſon, whoſe thoughts have nothing in them that is noble and ſublime, has the confidence to give me Counſel in the Conduct and Regiment of my Empire, which to him is an impenetrable myſtery.*

In this manner *Caius* conceiv'd every day more and more averſion to *Macro*, endeavouring to charge him with falſe crimes, but ſuch as might at leaſt carry in them ſome appearance of truth; and of this ſort he believed he had found one by theſe words, which fell from *Macro* upon a time.

The Emperour is of my making, and has no leſs obligation to me, than to thoſe who brought him into the World. Three times by my prayers and contrivances have I reſcued him from O *the fury of* Tiberius, *who would have put him to death; and when* Tiberius, *who would have*

put

A *put him to death ; and when* Tiberius *died, I caus'd him to be declared Emperour by the Guards, which were under my Command, remonſtrating and inculcating to them, that the only way to keep the Empire entire, was to pay obedience but to one perſon.*

Many people approved this diſcourſe in *Macro*, as knowing it was true, and not yet underſtanding the inconſtancy and diſſimulation of *Caius :* But not many days after the unfortunate *Macro* and his Wife were put to death ; which was all the recompence that the ingratitude of *Caius* afforded to the fidelity of his ſervant, for having ſecur'd him againſt death, and advanc'd him to the Empire. Some ſay, *Macro* was compelled to kill himſelf, and that his wife did the ſame, though it was more than ſuſpected *Caius* had been kinder to her formerly. But what is more unconſtant than love, by reaſon B of the frequent exceptions and diſguſts that happen, where the affection is irregular ? Nay ſo inſatiable was the cruelty of *Caius*, that he put to death the whole Family of *Macro*, leaving not ſo much as one of his Servants alive.

CHAP. V.

Caius *cauſed his Father-in-Law* Marcus Syllanus *to be ſlain for giving him wiſe Counſel : and the Murder of him was followed by the Execution of ſeveral others.*

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WHen this perfidious Prince had in this manner quitted himſelf of his Competitor in the Empire, and of a perſon to whom he owed both his Authority and life, there was a third deſign that remained to be executed, to the perpetration of which he imploy'd his utmoſt addreſs. His Father-in-Law *Marcus Syllanus* (who was a perſon of great Generoſity, and of illuſtrious extraction) after the death of his daughter (who died very young) continued to *Caius* the affection of an own father rather than of a father-in-Law, believing that, though the Princeſs was dead, he could not but have the ſame ſentiments for him. Upon this ſcore he ſpake to him D with great liberty about the meaſures which he was to take, by his actions to anſwer the hopes which were conceived of him : But *Caius*, being ſo vain an Opiniaſter, that inſtead of owning or mending his faults, he flattered himſelf with a Fancy, that he was excellent in all kinds of vertues, and look'd upon thoſe as his Enemies, who gave him good counſel, he perverted the good counſel of *Syllanus*, reputed it an inſolence, grew inſupportable towards him, and could not endure any longer to have him an impediment to the irregularity of his paſſions. After this he baniſh'd as well out of his thoughts as his heart the remembrance of his wife, and by more than barbarous Cruelty cauſed him to be put to death for Treaſon, from whom ſhe had received life, and who ought to have been reſpected by him as an own Father. The noiſe of this murder, which was E followed by the execution of ſeveral others the moſt conſiderable in the Empire, was ſpread all over the World ; every body ſpake of it with horror, but in private, their fear obſtructing the publication of their reſentment. Neverthleſs the people being eaſily deluded, and not without difficulty to be perſwaded that a Prince, who had appeared ſo good and ſo gentle, ſhould be ſo ſuddenly changed. It was ſaid in his excuſe, *That as to the death of the young* Tiberius, *the Soveraign power could not admit of a Partner : That he was only prevented by* Caius ; *for if his age would have permitted, he would have treated him in the ſame manner : That it was perhaps by the Providence of God, and for the benefit of the whole World, that* Tiberius *loſt his life, to ſecure the Empire from Civil and Foreign Wars, which would have divided in factions by the ſeveral great Perſons,* F *who would have eſpouſed the intereſt both of the one and the other : That nothing is more deſirable than Peace : That Peace cannot ſubſiſt but by good conduct in the Provinces ; and that a Province cannot be well govern'd, unleſs the Government be in a ſingle Perſon whoſe authority maintains all things in quiet and repoſe : That, as to* Macro, *he was grown ſo ſawcy and proud, that in appearance he had quite forgot that excellent direction of the Oracle at* Delphos, Noſce teipſum, *which is a thing ſo neceſſary, that with the knowledge of ones ſelf one cannot fail to be happy, nor avoid being unhappy, when it is not attained : That it was inſupportable for* Macro *to ſet himſelf up above the Emperour, as if it was not his office to command, and the ſubjects to obey : In this manner it was that the ignorant either out of flattery or folly interpreted the wholſome Counſels of* Macro : *And as for* Syl- G lanus, *it was ſaid, That it was ridiculous in him to pretend to as much power over his ſon-in-Law, as a father has over his own ſon, ſeeing thoſe fathers, who are but Citizens, do ſub-*

mit

mit without trouble to their own Children, when they are advanced to any dignity or office, and that it was imprudently done in him to imagine, that, being but his father-in-Law, he ſhould have a right to interpoſe in publick affairs, without conſidering that his alliance with the Emperour was extinguiſhed by the death of his Daughter, Marriages being but outward ligaments, which, though they join Families together at preſent, yet they are broken upon the death of either of the Parties. H

This was the diſcourſe, which was uſed in ſome of their aſſemblies to excuſe the Emperour's cruelty, for there having been none of his Predeceſſors, of whoſe meekneſs and bounty they had conceived a better opinion, they could not (as I have ſaid) imagine he ſhould be ſo changed in a Moment. I

CHAP. VI.

Caius *requires the veneration of one of the Gods.*

THeſe horrid and criminal actions paſſed in the mind of *Caius* for ſo many victories, obtain'd againſt the moſt conſiderable perſons of his Empire; For his fury had extinguiſhed the luſtre of the Imperial Family in the blood of his Couſin, young *Tiberius*, whom he ought in juſtice to have taken into the partnerſhip of the Government. His abominable inhumanity had exaſperated the Senate by the death of *Syllanus* his father-in-Law, who was one of their greateſt ornaments: and his horrible ingratitude had taken away the life of *Macro*, a perſon of the firſt Rank in his Court, and to whom he was oblig'd particularly for the Grandeur, to which he was advanc'd. K

Having perpetrated theſe great things, he believed, that, there being no body left, who durſt oppoſe himſelf againſt his pleaſure, he ought not to be ſatisfied with the greateſt honours that could be conferr'd upon man; but that he might expect and challenge what was given to the Gods; and it is reported, that to perſwade himſelf to ſo ſtrange an extravagance, his argument was thus:

As thoſe, who conduct aud have the care of Herds of Cattel, whether Oxen, or Sheep, or Deer, are neither Oxen, nor Sheep, nor Deer themſelves, but men of a nature infinitely more excellent, than the nature of thoſe animals: ſo they, who have the command of all the Men and Creatures in the World, ought to be conſidered as more excellent than men, and receive reverence like Gods. L

Having admitted this ridiculous fancy into his head, and taken the boldneſs to publiſh it, he came by degrees to the effects: He began firſt to deſire to be reverenced as one of the demy-Gods, ſuch as *Bacchus*, *Hercules*, *Caſtor* and *Pollux*, *Tryphon*, *Amphiarus*, *Amphilocus*, and others; but he laugh'd at their Oracles and Ceremonies, and raviſh'd them from them, that they might be attributed to himſelf.

He changed his habit and dreſs like a player. Sometimes to perſonate *Hercules* he wore a Lion's skin about his ſhoulders, and a Club in his hand: ſometimes he wore a Hat like *Caſtor* and *Pollux*; and ſometimes in imitation of *Bacchus* he wore the skin of a young Hind. But in this point he differed from thoſe pretended Deities, that, whereas they were contented with their reſpective and particular Ceremonies, without envying what was conferr'd upon the reſt, he required them all, that he might be accounted above them. M

Neverthelеſs, that which contracted the great throng of ſpectators, was not that he had three bodies like *Gerion*, but becauſe he transformed himſelf into as many different ſhapes as *Proteus*; who, as *Homer* deſcribes, changed himſelf into ſeveral Elements, Animals, and Plants. N

But, *Caius*, this vain reſemblance with theſe Demy-Gods was not the thing, you ought to have affected; you were rather to have imitated their actions and vertue. *Hercules* by his glorious labours deliver'd both Land and Sea from ſuch Monſters as troubled the repoſe of mankind: *Bacchus*, who was the firſt that planted the Vine, brought a liquor into the World ſo pleaſant and comfortable both to the body and mind of man, that it made them forget their ſorrows, exhilarated and fortified their hearts in ſuch manner, that the effects of it are ſtill ſeen in the dances and feſtivities, not only of the moſt civiliz'd, but of the moſt barbarous Nations. As to *Caſtor* and *Pollux*, the two Sons of *Jupiter*, is it not ſaid, that one of them being immortal and the other mortal, he, who had the advantage of immortality, not being able to think that his brother ſhould die, would needs equal and debaſe himſelf to the condition of his Brother by communicating O

A nicating to him part of his immortality, and in ſome meaſure ſubjecting himſelf to death, which was the greateſt expreſſion of kindneſs that could be imagined. Theſe *Hero's* then, who were the admiration of their own Ages, and are ſtill the wonder of ours, were not adored and reverenc'd as Gods, but for their benefits and good actions to Man. But, *Caius*, what have you done in imitation, that may incourage you to ſuch an exaction? to begin with *Caſtor* and *Pollux*, have you imitated the perfect Friendſhip, that was between thoſe two Brothers, and made them ſo glorious? You without compaſſion to the youth and tenderneſs of him, who ought to have been to you as a Brother, and with whom you were in juſtice obliged to have ſhar'd the whole Empire, you (I ſay) have cruelly embrued your hands in his Blood, and ſent his Siſters B into Exile, to reign with the more ſecurity and quiet your ſelf. Have you imitated *Bacchus*, and diffuſed an univerſal joy and cheerfulneſs over the whole Earth by any admirable invention? You, who being to be conſidered no otherwiſe but as a publick Plague, have found out nothing but new inventions to turn that joy into ſorrow, that chearfulneſs into ſadneſs, and make People's lives a burden: You, who in recompence of the infinite Wealth and Advantages, which flow in to you dayly from all parts of the World, do with your inſatiable Avarice cruſh and depreſs your People with the weight of ſo many new Tributes and Impoſitions, that you inforce them to abominate you horrible inhumanity. Do you imitate *Hercules* in the nobleneſs of his actions, and in the difficulty of his Labours to introduce and eſtabliſh Peace, to diſtribute Juſtice and reſtore C Plenty both at Land and at Sea? You, who on the contrary being moſt lazy and fearful of your Sex, have baniſhed all Order, and Quiet, and Happineſs, to introduce Diſorder, and Trouble, and all kind of Miſery in their places. Is it then by theſe meaſures you think to paſs for a Demi-God? And do you deſire to be immortal, that you may continue theſe afflictions eternally? Is it not more rational on the other ſide to believe, that, if you were really one of the Gods, the odiouſneſs of your conduct would degrade you, and tumble you down again into the degree of a Man, ſeeing Vice is as efficacious to make People mortal, as Vertue to immortalize? Forbear then to compare your ſelf to *Caſtor* and *Pollux*, who were ſo much celebrated for their Brotherly Love, after you have been ſo cruel as to have murdered your own Brother; and do not pretend to the D Honours, which are given to *Hercules* and *Bacchus*, who ſignalized themſelves by their Good Deeds, whilſt your Crimes and Iniquities are ſufficient to render them uſeleſs.

CHAP. VII.

The folly increaſing every day, he exacted the Honour of a God, and imitated Mercury, Apollo, *and* Mars.

E BUT the arrogance of *Caius* reſted not there; he thought it beneath him to be honoured as a Demi-god, and therefore pretended to be equal with the Gods. At firſt he would paſs for *Mercury*, and habited himſelf like him, wearing a *Caduceus* in his Hand, and winged Buſkings upon his Legs. To repreſent *Apollo*, he appeared another time with a Crown upon his Head gliſtering with Rays, a Quiver at his Back, with Arrows in his Left Hand, and with his Right Hand diſtributing Largeſſes among the People, to ſhew that his Bounty was greater than his Exaction.

After that he inſtituted Sacred Dances, in which Songs were ſung in praiſe of this new God, who before, whilſt he perſonated *Bacchus*, contented himſelf with the Names of *Evius*, *Licæus*, and *Liber*. Many times alſo, when he repreſented *Mars*, he arm'd F himſelf with a Head-piece, a Cuiraſſe, and a Buckler, ſhowing himſelf publickly with a naked Sword in his Hand, accompanied with *Bravo's* and *Hectors* ready for any Murders that he ſhould command them, and all to imitate the fury of that Deity, who breath'd nothing but Slaughter and Blood. So extraordinary a Spectacle fill'd with aſtoniſhment the Minds of his People, who could not ſufficiently admire, that he ſhould pretend to any reſemblance with thoſe, having nothing of their Vertue or good Qualities to recommend him, and that he ſhould affect to take upon him the Marks of that Good, which they had procured to Mankind. For what elſe is ſignified by the Winged Buſkings of *Mercury*, but that he was an Embaſſador of the Gods, and an Interpreter of their Wills, the *Greek* Name implying no otherwiſe, but that he was the Meſſenger of G happy News, which he conveyed with expedition? And not only a God, but a Man would with great difficulty be perſwaded to be the Meſſenger of bad. The *Caduceus*,

What did it import,but that he was the Stickler and Mediator in Treaties,and all mat- H
ters of Peace; ſeeing Men alſo uſed the ſame upon the like occaſions, and otherwiſe
there would have been no end of the ill conſequences of War? But that *Caius* put on
his winged *Brodequins* upon his Ankles, was it to publiſh and ſpread abroad through all
the Provinces the noiſe of his Crimes, which ought rather to have been buried in per-
petual Oblivion? And why ſhould he give himſelf ſo much trouble, when without ſtir-
ring from his place, he committed ſuch an infinite number of Impieties, which ſtream-
ing inceſſantly from that deſtetable ſource, overflow'd the whole World, and was a
more pernicious Deluge than the former? And why ſhould he carry a *Caduce*, when
there was nothing to be found either in his Words or Actions, that had the leaſt ap-
pearance or tendency to Peace: But on the contrary, there was not a Province or Town I
in all *Greece* or *Barbary*, in which he was not the occaſion of Diviſion and Troubles?
Let our pretended *Mercury* then quit that Name, which is ſo unſuitable for him.

And as to *Apollo*, In what was it that he could pretend to reſemble him? Was it in
the glittering of his Crown, as if the Sun and the Day were more proper for the com-
miſſion of Evil, than Darkneſs and Night? There are none but actions that are vir-
tuous,and worthy of praiſe,that are fit for the Day; whilſt actions that are wicked and
ſcandalous ought to look out the thickeſt and moſt private obſcurities in Dens and
Caves.

This counterfeit *Apollo* has no leſs overturned and perverted the Order of Phyſick:
For, whereas the true *Apollo* invented wholſome and ſalutiferous Remedies for the Cure K
of Maladies, this made uſe of nothing but ſuch Poiſons as were mortal and deſtructive.
His inſatiable Avarice animated him principally againſt the greateſt and moſt opulent
Perſons of *Italy*,becauſe among them there was more Gold and Silver to be found,than
in all the reſt of the World; and had not God Almighty delivered it, there had not
been a place in the whole Empire, that his Avarice would not have pillaged, ruined,
and deſtroyed.

Apollo was celebrated likewiſe not only for his excellency in Phyſick, but for his Pre-
dictions, which by his Oracles he communicated for the good of Mankind, that they
might not ſink under thoſe Calamities which hung over their Heads. But the Oracles
of *Caius* extended no further, than to the foretelling to the moſt Illuſtrious, and beſt L
qualified Perſons, Confiſcation, Exile and Death; the only favours that were to be
expected from his Oppreſſion, Injuſtice and Tyranny. What ſimilitude was there then
betwixt theſe two *Apollo*'s? And what ſhame was it, that Songs ſhould be ſung equally
in commendation of them both, as if it were a leſs crime to attribute to a vicious Man
the Honours which were due only to a God, than to counterfeit Money, which carries
but the Image of a Prince?

But nothing was more ſtrange, than to ſee a man, whoſe Mind and Body were ſo no-
toriouſly effeminate,arrogate to himſelf the Force and Courage of *Mars*,and delude the
Spectators by changing his Habit as frequently as a Player upon a Stage. For in what
was it that he might be ſaid to reſemble not only the fabulous *Mars*,which is but a ficti- M
on, but the true one (if there was ſuch a one) which he deſired to reſemble, that has
a Courage generous and beneficent, always ready to relieve the oppreſſed (as the *Greek*
word ſignifies) a Courage that by juſt and lawful Wars was ſtill followed with a happy
and an honourable Peace. For *Mars* hath two Names, one implying and repreſent-
ing him a lover of ſuch Peace, as conduces to the tranquility of the Publick; and the
other deſcribing him, as a lover of War, which cannot be accompanied but with Ca-
lamity and Confuſion.

A

CHAP. VIII.

Caius *takes a prejudice againſt the* Jews, *becauſe they would not, like other People, Reverence him as a God.*

I Suppoſe I have clearly demonſtrated, that *Caius* had but little reſemblance with the Demi-gods, and leſs with the Gods themſelves. Never Prince had more wicked inclinations. He embraced blindly and with an immoderate vehemence whatever came B into his mind; his ambition was little better than madneſs; his obſtinacy was invincible, and his irregular deſires had no bounds in the Abuſes and Outrages which he committed by his Power.

The *Jews* (formerly happy enough) felt the deplorable effects of it; for he looked upon them as the only Perſons capable of oppoſing his Deſigns, in reſpect that from their Infancy they had learned from their Parents by a conſtant Tradition (and it had been inculcated and confirmed to them by their Sacred Laws) not to acknowledge any but the true God, the Creator of Heaven and Earth: For all other Nations, though groaning under the burthen of his Tyrannical Domination, in flattery complied with his deſire, and by that means augmented his preſumption and vanity.

C Several *Romans* were not aſhamed likewiſe to proſtitute and diſhonour the Liberty of their City by introducing into *Italy* the ſame baſe conformity and ſubmiſſion, which the *Barbarians* uſed in their puſillanimous Adorations. But he knew that the *Jews*, on the contrary, rather than conſent to the leaſt violence or intrenchment upon their Laws, ran to death as to immortality. For as a Stone cannot be taken out of a Building, but by little and little the whole Fabrick will run to ruine; it is the ſame in matter of Religion, to the deſtruction of which nothing could contribute more, than ſuch an impious and audacious enterprize, as the pretending to change a mortal Man into an immortal God, which is far more difficult, than that God ſhould be changed into a Man; beſides that it would open a door to horrible infidelity, and dreadful ingratitude towards God D Almighty, whoſe infinite Goodneſs is perpetually ſprinkling and diſpenſing his Mercies and Favours upon all Creatures.

This was the occaſion of that cruel War made upon our Nation; and what greater misfortune can befal any Servants than to have their Maſter their Enemy? But the Subjects of Emperors are Servants; and whereas the moderation of the Princes, which governed before *Caius*, made their Dominion gentle and pleaſing to all People, his Government was inſupportable. Mercy was a Vertue unknown to him; and ſo far was he from any remorſe, that he made it his boaſt, when he trampled upon the Laws and aboliſhed them, to make room for his own Violence and Tyranny. But the principal Object of his Fury were the *Jews*; it did not ſatisfie him to uſe them as Servants, but E he treated them as Slaves, and as the moſt vile and abject of Slaves: So that it may with too much verity be affirmed, *That they had in him, inſtead of a kind and indulgent Maſter, a cruel and unmerciful Tyrant.*

CHAP. IX.

The ancient Inhabitants of Alexandria *take occaſion of* Caius's *animoſity to the* Jews, *to do them all imaginable miſchief: They demoliſh moſt of their Oratories, and* F *erect Statues of* Caius *in their places; Indignities that were never practiſed under* Auguſtus *or* Tiberius. *The Praiſes of* Auguſtus.

WHEN the Pique, which this Emperour had againſt the *Jews*, came firſt to the knowledge of the Inhabitants of *Alexandria*, who had had always a mortal and inveterate Quarrel againſt them, they thought they could never have a fairer opportunity to revenge themſelves; and therefore, as if they had received Orders to that purpoſe from the Emperour, or, having overcome the *Jews* in Battel, the right of War had expoſed them to their fury, They fell upon them with irreſiſtable violence, forced their Houſes, turned their Families out of doors, ſack'd, plundered, and carried away all G the beſt of their Goods, and that not in the night like Thieves, who were fearful of puniſhment, but at noon day, expoſing and ſhewing what they had taken to every body

they met, as if they had been their own, and bought with their Money; ſome of them, H
by a deteſtable aſſociation in that impious action, ſharing their plunder in the Market-place
in the preſence of thoſe very Perſons which they had robb'd, and added mockery
to their violence.

But what is it to have brought ſuch People to indigence as were rich and ſplendid
before; to have forced them from their Houſes, and expoſed them like Vagabonds to
all the injuries of the Air? Theſe inhumane *Alexandrians* drove the *Jews* with their
Wives and Children from all parts of the Town to coop them up like Beaſts in ſo cloſe a
place, that not having given them liberty to bring any thing with them, they doubted not
but that they would die either with hunger, or the infection of the Air; free reſpiration
being ſo neceſſary to the Life of Man, by reaſon of the heat of the Bowels, that it is I
like adding Fuel to Fire, inſtead of freſh and cool Air to refrigerate the Lungs, to give
them nothing but the hot ſtifling Air of a great throng of People crowded together
in a Preſs.

In this extremity theſe poor People, at leaſt to take Breath, diſperſed themſelves,
ſome into the Deſarts, ſome along the Sea-coaſt, and others into the Sepulchres; and
if in any place of the ſaid Town any of the *Jews* appeared, as not knowing what had
paſſed, the *Alexandrians* knocked them down, or lamed them with Stones, or with
Cudgels, and handled them in the ſame manner as they did thoſe who had eſcaped out
of that little place, where they had throng'd ſo great a multitude.

Theſe cruel Perſecutors upon the Banks of the River way-laid the *Jewiſh* Merchants, K
who trafficked to *Alexandria*, they robb'd them of their Goods, and burnt the Merchants
alive; ſome in fires made of the wood of their own Veſſels; others in the middle of the
City, and that in a way more cruel than the other; becauſe their fire, being made of a
greener and more moiſt wood, choak'd them with the ſmoak, as well as tormented them
with its flames; others they drew with Cords through the Streets and Market-places with
ſuch fury and indignation, that, their death being unable to ſatisfie their rage, they trod
their dead Bodies under their feet, and tore them into ſo many pieces, that had any body
been ſo well diſpoſed as to have buried them, he would not have found any thing remaining
that might have exerciſed his Charity.

When they perceived the Governour of the Province (who in a moment might have L
appeaſed a greater Commotion) did not only connive, but incourage it, by pretending
to be ignorant; they grew more inſolent and audacious; they aſſembled in Troops,
ran in great throngs to the Oratories of the *Jews*, (which were many in all the Quarters
of the Town) cut down the Trees that were about them; demoliſhed ſome of them utterly,
burned others, and the flames of them conſumed ſeveral of the neighbouring Houſes,
by which alſo the gilt Bucklers, Statues, and Inſcriptions, which the *Roman* Emperours
had ſet up in honour of the Courage or Virtue of ſeveral of the *Jews*, which ought
to have been reverenced, were burned and conſumed.

In ſhort, Nothing was able to reſtrain their madneſs; for inſtead of apprehe n
puniſhment or Correction, they underſtood the hatred which *Caius* had conceived M
againſt the *Jews*, and that nothing would pleaſe him better, than to have them treated
with that terrible Cruelty.

Again, to cajole the Spirit of this Prince by their new flatteries, to oppreſs and deſtroy
us with more ſecurity, and invade and ſubvert our Laws without fear, they ſet up
his Statues in ſuch Oratories, as they were not able to demoliſh by reaſon of the great
number of *Jews*, which gave them oppoſition; and that, which they erected in the principal
of all the Oratories, was placed in a chariot drawn with four Horſes in Braſs, in
which they were ſo ardently zealous, that having no Horſes lately caſt, they took them
out of the place appropriated to their publick Exerciſes, lame and crippled as they were,
and as was reported, made antiently for Queen *Cleopatra*, the laſt of that Name: Which N
action of theirs ought rather to have offended *Caius* than otherwiſe; for ſeeing he affected
ſuch extraordinary honours, though the Horſes had been new, yet having been made
for a Woman, they were unworthy of him; and though they were ſet up in favour of
him, yet they were too much ſpoiled and imperfect to give him ſatisfaction. Beſides they
thought they ſhould merit very much by changing theſe Oratories into Temples, to
augment the number of thoſe which were dedicated to him; which nevertheleſs they did
not ſo much in honour of him, as in hatred to our Nation. And of this there needs no
better proof, than that for three hundred years together, during the reign of ten of their
Kings, they never conſecrated a Statue to any of them in their Chappels, though they
placed their Kings in the rank of their Gods, and gave that Title to ſome of them. And O
it is no wonder, that, though they knew they were but Men, they ſhould honour their

A Princes like Gods, ſeeing they paid the ſame adoration to Dogs, Wolfs, Lyons,
Crocodiles, and ſeveral other amphibious Creatures, inſomuch as all *Egypt* is full of
Temples, Altars, and Groves conſecrated to their Honour.

But as they were the greateſt Flatterers in the World, and conſidered the Fortune more
than the perſon of any Prince, they will anſwer perhaps, *That the Roman Emperors being*
more puiſſant and proſperous than their own Kings, it was but juſtice to give them more
Honour. What anſwer can be more ridiculous? For why then did they not give the ſame
Honour to *Tiberius*, to whom *Caius* was obliged for his Empire, ſince that Prince reigned
three and twenty years with ſuch prudence and felicity, that he preſerved to his dying
day, not only the *Greek* Provinces, but the Barbarous in profound Peace, and the enjoy-
B ment of all things? Was it that in his Birth he was inferiour to *Caius*? He excell'd him
on both ſides, both by the Father and Mother. Was it that his Education or Learning
was leſs? What Perſon in his time was wiſer or more eloquent? Was it that his years
were not ſo many, and by conſequence his Experience not ſo great? What Emperor
ever ended his days in a happier old Age? And even in his Youth was not his capaci-
ty and judgment wonderful; which is not commonly acquired but by number of years?
yet you never thought him worthy of ſuch extraordinary Honour.

What ſhall I ſay likewiſe of that ineſtimable Prince, who ſeemed by the Eminence of
his Vertues, to be raiſed above the condition of Men; and by the multitude of his
good deeds, and the felicity of his Reign, was the firſt who merited the Glorious Name
C of *Auguſtus*, and having received it himſelf from no Body, tranſmitted it to his Poſterity?
The Sea was in oppoſition againſt the Land, and the Land againſt the Sea. *Europe* was
in Arms againſt *Aſia*, and *Aſia* againſt *Europe*. All the Grandees of the Empire divi-
ded to determine who ſhould remain Maſter, and it may be ſaid, that the whole Race of
Mankind was ready to periſh by this bloody and cruel War kindled at the ſame time in
all parts of the World; when in ſo horrible a Tempeſt this great Prince took the Rud-
der into his own hand, reſtored Peace to the whole World, renewed Plenty and Trade,
civiliz'd the Manners of the moſt barbarous Nations, overwhelm'd as it were all the
great Towns with ſo much happineſs, that they might have paſs'd for Free States, main-
tain'd Peace, encouraged Juſtice, and forbore not unceſſantly to pour out his Favours
D upon the People with full hands, even to the end of his days.

This incomparable Emperour had *Egypt* under his Dominion for three and forty
years together; yet you never paid him that honour which you have done to *Caius*; you
ſet not up his Statues in the Oratories of the *Jews*, though never Prince deſerved ſo
much reverence as he, not only as he was the Foundation of the *Auguſt Imperial Family*;
But as he was the Uniter of that Sovereign Power, which was divided before, and uſed it
with ſuch moderation, that thereby he procured the publick Felicity, there being nothing
more certain than that ſaying of the Ancients, *The Government by many is moſt dangerous*
in reſpect of the miſchiefs which do follow their diverſity of judgment. The Example like-
wiſe of other People ought to have obliged you; for in all other places they paid him
E Divine Honour, and conſecrated many rich Temples to him, ſuch as are not to be
ſeen (either Ancient or Modern) in other Towns, and particularly in *Alexandria*:
For what other is comparable to that, which upon his account bears the Name of
Sebaſtian, built near the Port, and in ſuch eſteem with Mariners and Sea-men? It is
ſo ſpacious and lofty, it is viſible afar off. It is full of excellent Pictures, admirable
Statues, and other rich Preſents both of Silver and Gold, that have been offered by great
Perſons; nothing is more Magnificent than its *Portico's*, its *Choire*, its *Galleries*, its *Li-*
brary, and its *Grove*. In ſo general a Concourſe of People, could any Man of ſenſe ſay,
That this was not to pay Auguſtus *all the honour that was due to him, except putting up his*
Statues in the Oratories of the Jews? No without doubt: But that which hindred it
F then was, that they underſtood that incomparable Prince took as much pleaſure to ſee
every Body live regularly, and according to the Laws of their Country, as he did care to
have the *Roman* Laws put in execution; and if he received any honours extraordinary
from the blindneſs of his adorers, it was not that he approved it himſelf, but that he
thought it might conduce to elevate and enhance the Grandure and Majeſty of the Em-
pire. For what can be a greater inſtance of his Moderation, and that he would not ſuf-
fer himſelf to be puffed up or dazled by the vanity or extravagance of their reſpects,
than that he would never admit the Title either of a God or a Maſter? And indeed not
only rejected that flattery, but expreſſed great approbation of the horror and deteſtation
of thoſe which declare for ſuch things? Otherwiſe how could he have permitted that the
G *Jews* (the greateſt part of whom have been enfranchiſed by ſuch Maſters as had taken them
Priſoners in the Wars) ſhould be allowed to poſſeſs in *Rome* ſo great a part of the City

as lies beyond the *Tiber*? He was not ignorant that they had their Oratories, where they met for their Devotions, eſpecially on their Sabbath day; That they raiſed their Tenths to ſend them to *Jeruſalem*, and that they offered their Sacrifices there alſo: Yet he did not Baniſh them from *Rome*; and he was ſo far from aboliſhing their Religion, or ſubverting their Laws and their Cuſtoms, that he gave rich Preſents to our Temple, and ordained, that every day Sacrifice ſhould be made to God Almighty, which is obſerved to this day, and will be obſerved for ever, and remain an eternal Mark of the Vertue of that incomparable Emperour.

He ordered likewiſe that the *Jews* ſhould be comprized in the publick diſtributions of Money and Corn, which were made among the People in certain Months: and if it happened thoſe Diſtributions were made upon their Sabbath-day, at which time it is not permitted among them to do or receive any thing, eſpecially for their own profit and advantage, he took care that their Portions ſhould be reſerved, and delivered the next day; which made the *Jews* ſo conſiderable among other Nations, that, though naturally they had no kindneſs for them, yet they durſt not moleſt them in the exerciſe of their Religion.

And *Tiberius* treated them in the ſame ſort, though *Sejanus* did what the could by his Calumnies to ruine thoſe who inhabited at *Rome*, becauſe he knew they could not be brought to joyn in his abominable Conſpiracy againſt his Maſter. And this Prince ſent afterwards to all the Governors of Provinces, that, except ſome few who had heen medling in that Plot, all the reſt of the *Jews* ſhould be well treated, and not obliged to change any thing of their Cuſtoms; becauſe they were naturally peaceable, and had nothing either in their Laws or Manners contrary or inconſiſtent with the Tranquility of the Empire.

CHAP. X.

Caius *being already inraged againſt the* Jews *of* Alexandria, *was much exaſperated by an* Egyptian *called* Helico, *who had been formerly a Slave, but was then in very great favour.*

CAIUS having paſſed to that degree of Vanity, as not only to pronounce, but to believe himſelf a God, he found no People either among the *Greeks* or *Barbarians* more ready than the *Alexandrians* to humour him in his extravagant imagination: For there are no People more ſubtil, more hypocritical, more flattering, nor greater lovers of Confuſion and Trouble, than the Inhabitants of that Town. And ſo little is their reſpect for the Name of God, that they make no difficulty to attribute it to *Ibis*, and ſeveral other Creatures. And as they are very prodigal of that Honour, they do eaſily delude ſuch as are not acquainted with that impiety in the *Egyptians*, whereas it is impoſſible to do ſo with thoſe, who do know and deteſt it.

Caius being ignorant of their cunning, ſuppoſed it was real and not pretended, that they thought him a God, becauſe they proclaim'd it publickly, and with all the Formality and Acclamations, wherewith they were accuſtomed to declare their reſpects towards their Gods; beſides, he conſidered the Sacrileges they had committed upon our Oratories, as a great teſtimony of their Zeal; and there were no Poems or Hiſtories that he could read with ſo much delight and pleaſure, as the Relations that were ſent him upon that Subject.

Thoſe who made it their buſineſs to applaud or decry what-ever lik'd or diſpleaſed him, contributed much to that humour; for moſt of them were *Egyptians*, and unfortunate Slaves, brought up from their Infancy in that abominable errour, which prompted them to pay Divine Worſhip to Serpents and Crocodiles. The chief ſo this abominable Band was a wicked Fellow called *Helico*, who by his ill practices had wrought himſelf into the Court. He had ſome ſmattering of Letters, and he, whoſe Slave he was firſt, and had taught him his knowledge, preſented him to *Tiberius*: But that Prince had never any great eſteem for him, by reaſon that the manner, in which he had been educated in his youth, had rendred him grave and ſevere, and made him deſpiſe every thing that was not ſerious. When after his death *Caius* ſucceeded to the Empire, this dangerous Creature obſerving that there was nothing diſſolute or voluptuous, to which *Caius* was not inclined, ſaid thus to himſelf: *Now is the time,* Helico, *that muſt needs be favourable to your deſigns; be ſure you do not neglect to improve it to your advantage: You have a Maſter*

A *as you would deſire your ſelf. You have acceſs, and are acceptable to him; your wit is plyable enough, you have a faculty in Drolling; and thoſe tricks and inventions which are ſo apt to diſpoſe People to mirth, are your excellence and element; you are verſed in the Liberal and all other Sciences, you do not only know how to pleaſe by your flatteries, but by expreſſions, whoſe cunning (the more dangerous by how much it is more ſecret and occult) excites ſuſpicion and indignation againſt them, whom you have a deſign to prejudice, when your Maſter is in an humour to hear you; and that he is ready almoſt always to do, ſo much is he diſpoſed to hear any thing of Calumny or Reproach; you need not trouble your ſelf much for ſubject, for with that the* Jews *will abundantly ſupply you, you have no more to do but to declaim againſt their Laws and their Cuſtoms, and that you have learned from* B *your Infancy, not only from particular Perſons, but from moſt of the Inhabitants of* Alexandria. *Let us ſee then what you can do.*

Theſe things running in *Helico*'s head, he ſtirred not from *Caius* either night or day; and in the times of his private relaxations and divertiſements, he left no opportunity of incenſing him againſt the *Jews* by his forgeries and ſuggeſtions; which were the more effectual by being ſlyly and wittily delivered; for he would not profeſs himſelf their Enemy, but acted cunningly and ſubtilly; by which means he did them more miſchief than if he had openly declared himſelf.

When the Embaſſadors of the Inhabitants of *Alexandria*, who had acted ſo cruelly againſt us, underſtood how much this wretched Man was ſerviceable to them, they gave C him not only Money, but hopes of procuring him great Honours, as ſoon as the Emperor ſhould come to *Alexandria*, where they did not queſtion, but he would ſuddenly be; and on the other ſide there was nothing but he promiſed them, ſo much did he hugg himſelf in the hopes of receiving thoſe great Honours in the preſence of the Embaſſadors, who would not fail to repair to ſo famous a City, from all parts of the World, to pay their Complements to ſo great a Prince.

Having no knowledge that we had an Enemy ſo dangerous and conſiderable as *Helico*, we aimed only to defend our ſelves againſt ſuch as were profeſſed: But when we found it, we applyed all our Intereſt and Induſtry to ſweeten and take him off: No Man did, or could do us more miſchief than he, for he was one at all Games, at all Re- D creations, Feaſts, and Debaucheries with *Caius*; his Office of firſt Gentleman of the Bed-Chamber (which was one of the beſt places about the Court) gave him the advantage of his Ear whenever he deſired, and his Maſter took great pleaſure in hearing him: He laid aſide all other deſigns, and intended nothing ſo earneſtly, as to ruine us by his Calumnies and Scandals, which he did with ſo much artifice, and mingled them with his Jokes in ſo pleaſant a manner, under pretence of entertaining of *Caius*, rather than malice to us, that he made ſuch an impreſſion againſt us in the Emperour's mind, as we could never extinguiſh.

E

CHAP. XV.

The Jews *of* Alexandria *appoint an Embaſſy to* Caius *to repreſent their Sufferings; in which Embaſſy* Philo *is chief.* Caius *receives them kindly in appearance, but* Philo *found he was not to be truſted.*

AFter we had tried all our skill to make *Helico* our Friend, finding it was but labour in vain, becauſe he was ſo inſolent and proud no Body durſt come near him, and not knowing beſides whether it was from any perſonal or particular ſpleen againſt us, that he provoked and exaſperated the Emperor to our Deſtruction, we concluded to F ſteer another Courſe, and reſolved to preſent a Petition to the Emperour, which ſhould contain in ſhort what we had remonſtrated not long before to King *Agrippa*, when he was at *Alexandria*, in his paſſage to *Syria*, to take poſſeſſion of that Kingdom, which had been conferred upon him by *Caius*: Hereupon we departed for *Rome*, ſecure, as we thought, of finding the Emperour an equitable Judge, whereas we could not have had a mortaller Enemy. He received us in the field of *Mars*, as he was coming out of his Mother's Gardens; his Countenance was pleaſant and chearful, his Words obliging, he made a ſign with his hand that he would be our Friend, and ſent us Word afterward by the Maſter of the Ceremonies called *Homus*, that he would hear our buſineſs at leiſure: Inſomuch as there was not one of thoſe who were preſent, nor indeed one of G our whole Nation (unleſs of more than ordinary ſagacity) that believed not our Embaſſy would ſucceed to our deſires, and every Body came and Complemented us thereupon:

upon: But my age and experience in Mundane Affairs, giving me a farther proſpect H
and penetration, that which tranſported other People became ſuſpected by me; for I reaſoned thus with my ſelf:

How comes is to paſs that Embaſſadors being here from all Quarters of the World, we ſhould be the only perſons, to whom the Emperour ſhould vouchſafe to ſend word, that he would give us Audience? For, do's not he know, that being Jews *we ſhould think our ſelves happy to be treated like other People? Can we without folly expect favour extraordinary from a young Prince of another Nation, or believe that he has not greater inclination for the* Alexandrians *than for us, and makes ſuch haſte to determine our buſineſs in obligation to them? I wiſh to God that, inſtead of being an equal Arbitrator, his ſentence be not Arbitrary, and that he does not prove himſelf our Enemy and their Protector.* I

CHAP. XII.

Philo *and his Collegues diſcover, that* Caius *had commanded* Petronius *the Governour of* Syria *to ſet up his Statue in the Temple of* Hieruſalem.

WHilſt theſe thoughts were in my head, and gave me no quiet either night or day, another misfortune that could not be foreſeen, and portended not only the deſtruction of a part, but of the whole Nation of the *Jews*, fell out to accompliſh my trouble. We waited upon the Emperour to *Puteoli*; to which place being retired along the River for diverſion, he entertain'd himſelf in the Houſes of Pleaſure, which are numerous, and very Magnificent, not thinking in the leaſt of our Affair, though he had ordered us to follow the Court, and we were ready, expecting every hour, when he ſhould have decided our Controverſie; when on a ſuddain a certain Perſon came to us, with his Eyes ſtaring, his Breath ſpent, and an univerſal diſcompoſure in his Looks; he took ſome of us aſide, and ſaid, *Have ye not heard the terrible News?* He would have proceeded, but his Tears came ſo faſt upon him, that they ſtifled his Words ſo ſtrangely, that, do what he could, it was not poſſible for him to go on. One may eaſily conceive our aſtoniſhment and ſurprize. *We conjur'd him to tell us the cauſe of his affliction, ſeeing it was nothing in appearance but for weeping before us; and if the occaſion was worthy of ſo many tears, it was but juſt (being accuſtomed to ſorrows as we had been) that we ſhould conſent, and add our Compaſſion to his. He made a new effort, and told us with more ſighs than words, The Ruine of our Temple is decreed; for the Emperour has ordered his Statue to be ſet up in the Sanctuary, and to give the Name of* Jupiter *to it as an inſcription.* The unexpectedneſs of the news made us almoſt immovable, and it was quickly confirmed to us by other People. We immediately retired, and ſhut our ſelves up in our Lodgings, to lament the general deſtruction of our Nation, and ſorrow being Eloquent, what was it that it did not prompt us to ſay? M

Having in this manner expos'd our ſelves in the midſt of Winter to the perils of a dangerous Voyage in hopes to have found ſome redreſs for our Sufferings, we met upon the Land with a Tempeſt much more cruel, than thoſe which happen at Sea, becauſe they are Natural, and by conſequence ſupportable; whereas this was cauſed by a Man, who had nothing Human but his Shape, by a young Prince, who lov'd nothing but Change and Trouble, and who ſeeing his Will and Pleaſure ſuſtained by the whole Power of the Empire, he ſuffered himſelf to be carried away without any reſtraint to all Licentiouſneſs and Tyranny; which was an Evil the more great and deplorable, becauſe not capable of any viſible remedy. For who durſt be ſo bold as to repreſent to him, that it was not conſiſtent with his duty to violate the ſanctity of the moſt *Auguſt* N
Temple in the World? Or could one indeed, without the loſs of his Life, have remonſtrated againſt ſo great an impiety?

Let us die then (ſaid we amongſt our ſelves) ſeeing nothing can be more honourable, than to lay down our Lives in defence of our Laws. But our death not being able to produce any good effect, and being Embaſſadors as we are, may it not be to augment the affliction of thoſe who ſent us, and give advantage to ſuch of our own Nation, as have no friendſhip for us, to ſay, that to deliver our ſelves from ſome preſent inconvenience, we deſerted the Intereſt of the Publick? Though the leſſer Intereſts are always to give place to the greater, and Private to Publick. For in the ſubverſion of Government, all the Laws, by which its Grandeur and Conſiſtence was maintained, do for the moſt part ſuffer the ſame Fate, and are aboliſhed with it. O

May

A *May it not be imputed to us likewiſe as a crime to abandon the* Jews *in* Alexandria, *by*
abandoning an affair in which their Safety or Ruine is involved, and the Safety or Ruine
of our whole Nation, and leave them in fear, that a Prince of his Violence and Cruelty will
entirely deſtroy them?

If it be *Objected*, That ſeeing which way ſoever we reſolve, no ſucceſs is to be expected;
why ſhould not we think of retiring in ſafety? I *Anſwer*,

That to do ſo, we muſt have either no hearts, or no knowledge in our divine Laws. God
perhaps will make uſe of this opportunity as a tryal of our Vertues, and to ſee how we are
diſpoſed to comport under affliction: Rather, inſtead of placing our ſafety in the uncertain
ſuccours of Man, let us put our whole confidence in God with a firm Faith, that he will aſſiſt
B *us, as he has aſſiſted formerly our Fore-fathers, when their Perils were (in appearance)*
beyond all Remedy. Thus it was we endeavoured to comfort our ſelves under ſo great and unexpected
a calamity flattering our ſelves with hopes of ſeeing happier times.

When we had remained ſilent for a time, we ſaid to him, who brought us the firſt
ill news, *Why do you content your ſelf, by having thrown an unhappy word among us, to*
have kindled an univerſal trouble in our minds, which as a ſingle Spark will grow to a
Flame, and do not tell us, what it is that hath tranſported the Emperour to ſo extravagant
a reſolution?

Every body knows (replied the Perſon) *that he would be reverenced as a God; and becauſe*
he is perſwaded, that the Jews *are the only Perſons, who will not acknowledge him for*
C *ſuch, he believes he cannot any way afflict and puniſh them more, than by diſhonouring the*
Majeſty, and profaning the ſanctity of their Temple, which he knows is the moſt beautiful
in the World, decorated and enriched with the Preſents of ſo many Ages, which no doubt,
but his boldneſs and impiety will tempt him to ſeize.

Capito, *a Commiſſioner for the receipt of the Tributes in* Judea, *has irritated him likewiſe*
againſt us by Letters which he has writ. This Capito *having little or no Fortune before*
he was ſent into this Province, and having feathered his Neſt well by his exaction ſince he
came, he has a mind to prevent by his Calumnies the juſt Complaints, which he apprehended
the Jews *would make againſt him, and he has made uſe of the occaſion aforeſaid.*

Jamnia *is one of the moſt populous Towns in* Judea, *and all its Inhabitants are* Jews *except*
D *ſome few Strangers, who (unhappily for us) are come thither to acquaint themſelves with*
the neighbouring Provinces. Their averſion for our Manners and Cuſtoms is ſo great, that
they ceaſe not to do us all the miſchief that they are able to do; and underſtanding that
Caius *was inflamed with an idle paſſion to be worſhipped as a God, and that on that account*
he had conceived a mortal hatred againſt us, they thought they could never hope for a fairer
opportunity to deſtroy us. Wherefore they erected an Altar of Brick upon no other deſign,
but becauſe they were ſure we would never ſuffer the Laws of our Anceſtors to be violated
in that manner; and their Malice and Cunning has had the effect which was intended. For
the Jews *having pull'd down their Altar, they who ſet it up, made complaint immediately*
to Capito, *who was the Contriver of the Plot, on purpoſe to ruine their Fellow Citizens.*
E *This wicked Man, tranſported as it were to have ſucceeded ſo far, failed not to write to*
Caius, *exaggerating every thing, and adding much to the truth, to provoke him the more.*
The violent and audacious Emperour no ſooner had the news, but he commanded, that inſtead
of an Altar of Brick, they ſhould ſet up a Statue of him as big as a Coloſſus, *which*
was to be gilt over with Gold, and placed in the Temple of Jeruſalem; *in which reſolution*
he had two principal Counſellors, Helico *that notorious Buffoon, and* Apelles *the famous*
Comedian, who (as is reported) having proſtituted himſelf, and expoſed his beauty for
Money when he was young, was now got upon the Theatre in his old age, and the modeſty of
that profeſſion every Man knows. By theſe excellent qualities theſe two excellent Perſons
were got to be of Caius*'s Council. With the one he conſulted in matters of Railery and*
F *Wit; and with the other how ſuch a Speech was to be pronounced upon the Stage, not ſo*
much as concerning himſelf with the Peace and Tranquility of the Empire. Helico *being*
an Egyptian, *bit us like an Aſp; and* Apelles *being of* Aſcalon *was no kinder than he.*

Every word, that this Perſon ſpoke, was like a Dagger at our Hearts; but theſe two
wicked Counſellors were not long without their Reward; for *Caius* cauſed *Apelles* to
be clapt in Irons for other Crimes, and tortured him upon the Wheel, but with ſeveral
intervals, to increaſe and ſpin out his puniſhment; and *Claudius* ſucceeding *Caius* in
the Empire, he put *Helico* to death for other Conſiderable

G

CHAP.

H

CHAP. XIII.

Petronius *his great trouble about executing the Order which he had received from* Caius, *to ſet up his Statue in the Temple of* Jeruſalem, *becauſe he was ſenſible of the injuſtice of it, and foreſaw the ill Conſequences.*

CAIUS wrote then that his Statue ſhould be conſecrated, and ſet up in our Temple, and omitted nothing that might injoyn the Execution of that Order. He I commanded *Petronius* Governour of *Syria*, to take half the Army, which was diſpoſed along the *Euphrates* to defend thoſe Countries againſt the Kings and People of the Eaſt, and to cauſe them to attend the Statue; not that they were to add to the Solemnity of its Conſecration, but to cut thoſe *Jews* in pieces, who ſhould have the boldneſs to oppoſe him. Is it ſo then, moſt cruel Prince, that, fore-ſeeing theſe poor People will ſooner expoſe themſelves to death, than ſuffer the violation of their Laws, and the prophanation of their Temple, you declare War againſt them, and ſend a formidable Army to conſecrate your Statue by the Blood of ſo many innocent Victims, without ſparing either Women or Men?

This Order gave *Petronius* much trouble, by reaſon that on the one ſide he knew K *Caius* could not endure the leaſt delay in his Obedience, and on the other ſide he ſaw the execution of his Commands very difficult, becauſe the Jews would ſuffer a thouſand deaths, rather than ſuffer any violation of their Religion: For, though all other People are tender of their Laws, yet it comes far ſhort of the bigottry of the *Jews*, who look upon theirs as Oracles given by God himſelf; they were brought up in it from their youth; they have it engraven in their hearts; they forbear not to admire it; they receive into the number of their Citizens ſuch Strangers as embrace it; look upon thoſe as Enemies who deſpiſe it; and have ſo great a horrour for every thing that contradicts it, that there is neither Grandeur, nor Fortune, nor any Temporal Felicity able to tempt them to violate it: Nor is there any greater evidence of their Reſpect and Veneration for their L Temple, than that it is certain death for any of them to dare to enter into the Sanctuary; but for the reſt entrance is free to all thoſe of their Nation, of what Province ſoever.

Petronius, revolving theſe things in his mind, found the Enterprize ſo difficult, that he made no haſt to put it in execution; and the more he conſidered this affair, the more he was perſwaded not to touch upon our Religion, as well becauſe Juſtice and Piety obliged him to alter nothing therein, as becauſe of the danger he was like to encounter, not only from the Judgment of God, but from the Reſiſtance of the *Jews*, who by that action would be driven to deſpair. He conſidered likewiſe the numerouſneſs of that Nation, which is not like the reſt crowded up in one Province, but diſperſed in ſo great numbers almoſt quite over the World, both upon the Continent and in the Iſlands, that M they are well nigh equal in number to the Natives. And this gave him occaſion to apprehend, that aſſembling together from all parts they ſhould kindle a War, that could not eaſily be extinguiſhed, ſeeing they were already very ſtrong in *Judea*, no leſs Politick than Valiant, and ready to die with their Swords in their Hands, with invincible Courage, rather than abandon the Laws of their Fathers ſo excellently Juſt, though their Enemies would needs have them to be Barbarous.

This wiſe Governor was apprehenſive likewiſe of ſuch of that Nation as inhabited beyond the *Euphrates*, in *Babylon* and thoſe Provinces; for he knew for certain, as having ſeen it with his Eyes, that they ſent every year to the Temple, under the Title of *Firſt-fruits*, the Money which they called *Holy*; without conſideriug the danger of the ways, N how great ſoever it was, and all becauſe prompted by a principle of Devotion. So that he believed, and not without reaſon, that as ſoon as the Jews ſhould have notice of the Conſecration of this Statue, they would put themſelves inſtantly into the Field, and block him up on every ſide.

Theſe thoughts detained him for ſome time; but it put his mind into great agitation and trouble, when he conſidered he had for his Maſter a young Prince, who knew no other Juſtice than his Will; who could not endure to be diſobeyed, let his Commands be never ſo unequal, and whoſe Pride and Preſumption tranſported him to that exceſs of folly, that cauſing him to forget his Humanity, he would needs paſs for a God: So that he could neither execute nor decline the execution of his Orders without manifeſt danger O of his Life; only there was this difference, he might ſave it perhaps in the War, where

A where the events are uncertain; whereas it was impoſſible to eſcape, if he refuſed Obedience to this unmerciful Prince.

CHAP. XIV.

Petronius *gave Order for this Statue, but it went on but ſlowly. He endeavoured in vain to perſwade the* Jews *to receive it. The* Jews *forſake the Towns and the Country to wait upon him, and beg of him not to execute an Order, that would be more inſupportable to them than death, but to give them leave to ſend their Deputies to the Emperor.* B

THE *Roman* Officers, who with *Petronius* had the greateſt charge in the affairs of *Syria*, were all for a War; becauſe, knowing the fury of *Caius*, they doubted not but, if they declin'd it, he would diſcharge his indignation upon them, in confidence that they muſt needs be acceſſary in this diſobedience. But by good Fortune it hapned, that they had time to deliberate, whilſt the Statue was making; for there was none ſent out of *Italy*, which, I ſuppoſe, God in his Mercy ſo ordered for the ſafety of his People, as alſo that there was no direction to take the handſomeſt and beſt wrought that could be found in *Syria*, for without that the War had broke out ſo ſuddenly, that no remedy C could have been found for ſo great a miſchief.

Petronius, having concluded to have a Statue made, cauſed the ableſt Statuaries in *Phœnicia* to be ſent for, furniſhed them with Materials, and appointed *Sydon* to be the place, as the moſt proper for ſuch a buſineſs. Having done ſo, he ſent for the Chief Prieſts and Magiſtrates of the *Jews*, declared to them the Emperor's Command, and exhorted them to ſubmit, and not run themſelves into Calamity and Troubles which would be otherwiſe unavoidable; for the greateſt part of the Army in *Syria* had Orders to proceed with Fire and Sword in caſe of diſobedience: And *Petronius* did not doubt, but if he could have prevailed with them, they could have perſwaded the reſt of the People, but he found himſelf miſtaken; for this diſcourſe went ſo near them, that after for a while D they had ſtood ſtill as immoveable, they brake out into Rivers of Tears, tore their Beards and their Hair, and cry'd out with a voice interrupted with ſighs, *Have we then lived to this hour, to ſee what our Anceſtors never beheld? But how can we poſſibly ſee it, who will chuſe rather to loſe our Eyes and our Life, than be Spectators of ſo horrible an impiety?*

This report being ſpread abroad in *Jeruſalem* and in all *Judea*, the *Jews* left their Houſes and Fields, as it had been by conſent, and repaired to *Phœnicia* to wait upon *Petronius*. Their innumerable multitude made thoſe People believe, who were ignorant how populous a Country *Judea* was, that it was a great Army marching againſt *Petronius*, of which they gave him immediate advice; but they had no other Arms than their ſighs and their crys; which fill'd the Air with ſuch a noiſe, that it ceaſed E not when they had laid them by, and had recourſe to their Prayers, which the exceſs of their ſorrow put into their Mouths. They were diſtributed into ſix Claſſes, three on the one ſide, the Antient, the Young Men, and the Children; and three on the other, the old Women, the young Women, and the Maidens.

When they were brought in to *Petronius* (who was placed higher than the reſt) they threw themſelves before him upon the ground, beating their Breaſts, and ſobbing out ſo many ſighs, that nothing could be more pitiful; and though *Petronius* commanded them to riſe and come nearer, they were ſcarce to be perſwaded: At length they approached with aſhes upon their Heads, their Eyes ſwimming with tears, and their Hands behind their Backs, as if they had been going to Execution; and he, who was Spokeſman F for them all, deliver'd himſelf to *Petronius* in theſe Terms. *Sir, To remove all pretence of accuſing us of any evil deſign, we are come not only without Arms, but without any intention of making uſe of our Hands, which are the Arms that Nature has given to all Mankind, and do therefore preſent our ſelves before you, to be treated as you pleaſe. We have left our Houſes deſtitute, and brought our Wives and our Children along with us, to the end we may join their inſtances with our own, and by your mediation ſupplicate the Emperor either to preſerve or extinguiſh us all together. We are naturally lovers of Peace, and are the more impetuouſly inclined to it, becauſe our greateſt pleaſure being to bring up our Children in our own way, there is nothing that conduces more to it. When* Caius *was advanced to the Empire, and we underſtood it by his Letters to* Vitellius *(who was then* G *Governour in* Jeruſalem, *and in whoſe place you have ſucceeded) we gave him a Teſtimony of our joy, and ſignified it by publiſhing the good news through the reſt of the Cities. Our*

Temple was the firſt place, where Sacrifice was offered for the happineſs of his Reign; Would it be juſt that it ſhould be the only place, where that Religion ſhould be aboliſhed, which had been obſerved there in all Ages? We will leave our Houſes, our Goods, and our Poſſeſſions to your Mercy; all we beg is that nothing be introduced into our Temple, but that it may remain in the ſame condition, as it was left to us by our Fathers. If you will not grant us that favour, take away our lives, which we can loſe with much more ſatisfaction, than behold the violation of our Bleſſed Laws. We are informed, that great Forces are preparing to fall upon and conſtrain us, in caſe we oppoſe our ſelves againſt this Order; but we are not ſo imprudent as to reſiſt our Maſter; We will ſooner die, than entertain any ſuch wicked deſign: He may kill us, and cut us in pieces, if he pleaſes, without any ſuch danger; we intend nothing of defence; we will be rather our own Prieſts, and when we have ſacrificed our Wives, and our Children, and Relations, we will ſhed our own Blood, and mingle it with theirs, and expire in petitioning God Almighty, that he would not impute it to us as a Crime, ſeeing we do it not either for want of reſpect to the Emperor on the one ſide, nor for non-obſervance of our Laws on the other. But before we are reduced to that extremity, our humble requeſt to you, Sir, is, That you would vouchſafe us but ſome time, till we can make our Addreſſes to the Emperor: 'Tis poſſible we may obtain from him, that he will not intrench upon the Worſhip, which we conceive due only to God, nor diſturb us in the exerciſe of our Religion, and put us into a worſe condition, than other Nations, to whom he has indulg'd their ancient Liberties and Cuſtoms, and confirmed the Decrees of Auguſtus *and* Tiberius *his Predeceſſors, who were ſo far from condemning our Conduct, or reprehending our manners, that they entirely approved them. It may be he may be mollified by our Addreſſes: The anger of Princes is not Immortal, nor are their Wills always the ſame. It is only by Surmiſes and Calumnies that the Emperour is exaſperated againſt us. Permit us (if you pleaſe) to juſtifie our ſelves, and inform him of the Truth. And what could be more ſevere, than that we ſhould be condemned without being heard? If we can obtain nothing from him, who will hinder him then from what he would do now? But do not, Sir, we beſeech you, by refuſing us the only hopes which remain to ſo great a multitude, obſtruct our application, ſeeing we beg it out of a true ſentiment of Piety, and not any Intereſt, unleſs it be ſaid (as is true) that no Intereſt is ſo great, as that which reſpects Preſervation.*

CHAP. XV.

Petronius *affected with the Condition and Humility of the* Jews, *and believing it unſafe to run them into deſpair, writes to* Caius *in ſuch a manner as might gain time.* Caius *reſents it highly, but diſſembles it in his Anſwer to* Petronius.

THIS Diſcourſe was accompanied with ſo many Sighs and Tears, that it wrought compaſſion in all that heard it, and particularly in *Petronius*, who was naturally moderate, and merciful. For the requeſt made to him in the Name of the whole Nation of the *Jews* ſeem'd not unreaſonable, and nothing could be more deplorable, than the condition into which they were brought.

Petronius propoſed and debated the buſineſs with his Council, and was much pleaſed to find thoſe Perſons, who were moſt bitter and inveterate againſt them before, come about and grow more gentle and mild, and others not afraid to declare, how much they were concerned for the extreme affliction of that People; ſo that though he was not ignorant of the Cruelty of *Caius*, and that he never forgave any Man, yet he ſeem'd to act by the motion of that Spirit, which the Piety of our Religion infuſes: Whether it was that, being a learned Man, he had had ſome ſmattering of it before; whether he had gain'd it ſince his Governments in *Aſia* and *Syria* (in which Countries there are great numbers of *Jews*) whether it was his own Natural Propenſity, that inclin'd him to what was reaſonable and juſt; or, whether it was becauſe God does give uſually good inclinations to great Men, both for their own benefit and the advantage of the Publick; which of theſe it was, I cannot determine, but ſo it was at that time. The reſult was, that the Statuaries ſhould not be preſſed; but that Orders ſhould be given them to imploy the utmoſt of their skill, and make the Statue ſo accurately, that it might paſs for a Maſter-piece.

Pieces, which are a ſhort time in doing, are a ſhort time in decaying; whereas ſuch, as are made with more deliberation, laſt longer by far, and are eſteemed through ſeveral Ages.

Petronius did not incourage the *Jews* to ſend their Deputies towards the Emperor, becauſe he thought it not for their advantage to depend wholly upon the Capricio of a young Prince; yet he did not abſolutely forbid them, becauſe he ſaw there was danger both on the one ſide and the other. However, he wrote a Letter to *Caius* (without mentioning the Application which the *Jews* had made to him) imputing the Cauſe of the Delay on the Conſecration of the Statue to the Artiſts, who being to make it excellent had required more time, that it might be done more ſuitable to the dignity of the Perſon it was deſign'd to repreſent. He thought by this trick to gain time, and it was likely *Caius* might comply, becauſe Harveſt was at hand, and he might very well apprehend that the *Jews* (being made deſperate, and not valuing their Lives, after the violation of their Laws) might burn their own Corn, and deſtroy all their Fruit, which would be the more inconvenient, becauſe he was aſſured that *Caius* was upon a Voyage to *Alexandria*; for it was not likely that he would expoſe himſelf wholly to the danger of the Sea, with ſo great a Train, but rather ſteer his Courſe along the Shore of *Aſia* and *Syria*, where he might embark and diſ-embark as he pleaſed, and have the benefit of his Long-boats (of which he had 200 in his Fleet) to ſupply it with Proviſions and Forage, which was requiſite to be prepared in great quantities in all the Towns in *Syria*, but eſpecially the Ports, by reaſon of the vaſt Numbers which attended him as well from *Italy* as from all other parts of the World.

It was not doubted but this Letter would have been kindly received by *Caius*, and that he would have approved of the delay, not in conſideration of the *Jews*, but for the convenience of making ſuch Proviſion of Victuals, and therefore it was written and diſpatched. But the Choler of this Prince was ſo inflamed at the reading of it, that his Eyes ſparkled with fury, and clapping his Hands together in a great tranſport, he ſaid,

How Petronius! *Have you not yet learned to obey your Emperor? Your great Employments have puffed you up with Pride, and it ſeems you know nothing of* Caius *but his Name; but you ſhall know him better hereafter by your proper experience. You have more conſideration of the Laws of the* Jews *(who are my mortal Enemies) than for my Commands who am your Prince. You apprehend their great numbers, as if you had not an Army as great and terrible to the King of* Parthia *and the whole Eaſt; yet your compaſſion for that pitiful Nation is ſtronger than your deſire to pleaſe and obey me. You pretend (forſooth) the neceſſity of making proviſion for my paſſage to* Alexandria; *as if I could not be accommodated from the neighbouring Provinces, and as if the plenty of other Countries were not able to ſupply the ſterility of* Judea.

But why do I protract and ſpend time in unprofitable Words? 'Tis by the death of this impudent Fellow that I muſt convince him of the greatneſs of his fault, and that mine Anger never ceaſes, though my Threatnings may.

This furious Prince returned an Anſwer to *Petronius*; but being fearful of provoking ſuch of his Governors as were capable of raiſing Rebellion, and particularly thoſe who commanded ſuch potent and large Provinces as that upon the *Euphrates*, and who had the command of ſuch Armies as that which was then in *Syria*, he diſſembled his Choler; applauded the diſcretion and prudence of *Petronius*; only adviſed him, by the by, not to protract the Conſecration of his Statue any longer, for ſeeing Harveſt was over, there could be no conſiderable reaſon to defer it.

CHAP. XVI.

H

King Agrippa *comes to* Rome, *and being told by* Caius *that he would have his Statue erected in the Temple of* Jeruſalem, *he falls into a Swound; having recollected himſelf, he writes a Letter to* Caius.

NOT long after King *Agrippa* arrived at the Emperor's Court, knowing nothing of the Letter from *Petronius*, nor of the Anſwer which *Caius* had returned; when *Agrippa* came to pay his duty to the Emperor, he eaſily diſcovered by the manner of his reception that he was highly offended. He conſidered with himſelf whether I
he had done any thing that might diſguſt him; but remembring nothing of that, he concluded (as was true) that his Paſſion was againſt Some-body elſe. Nevertheleſs obſerving that that agitation of Spirit appeared not in his Countenance, but when he caſt his Eyes upon him, his fear continued, and it came often into his mind to take notice of it to him; but he forbore, leſt by an imprudent curioſity he ſhould pull the anger of his Prince, which was fixed upon other People, upon himſelf.

No Man ſeeing farther into People's thoughts than *Caius*, he quickly perceived that *Agrippa* was diſturbed, and told him; *I will tell you what you are ſo deſirous to underſtand: You know me too well to be ignorant, that I ſpeak no leſs with my Eyes than with my Tongue: Theſe honeſt Men of your Nation are the only People who diſdain to acknowledge me for a* K
God; and do ſeem to run themſelves deſperately into ruine by refuſing their obedience to an Order that I have given for the ſetting up a Statue of Jupiter *in their Temple. They have met together from all the Cities and Countries to preſent a Petition, which in effect is nothing but to teſtifie their contempt and diſ-reſpect to my Commands.*

He would have proceeded, but *Agrippa* was ſurpriſed with ſo violent a ſorrow, that he fainted before him, and had fallen down, had he not been ſuſtained by thoſe who were about him. He was carried off to his Lodgings, where he continued inſenſible for a conſiderable time.

The concernment of this poor Prince augmented the hatred that *Caius* had conceived againſt our Nation. *If* Agrippa (ſaid he) *who has always had an affection for me,* L
and has been obliged to me by ſo many Favours, has ſo great a Paſſion for the Laws of his Country, that he is not able to endure that I ſhould croſs them, or ſo much as mention it to him, without hatred to his Life, what am I to expect from the reſt of the Jews, *who are not obliged by any Conſiderations of me to abandon their Sentiments?*

All that day, and a good part of the next, *Agrippa* remain'd in ſuch aſtoniſhment, that he could not recollect himſelf; at length, about evening he began to lift up his Head; and opening his Eyes with much trouble, he caſt them upon the People who were about him, but knew no body, and having done ſo he fainted again, but with ſomething more freedom of Breath. Not long after he opened his Eyes again, and coming a little to himſelf, *Where am I* (ſaid he) *with the Emperor? and is he preſent?* M

Take courage, Sir, (ſaid ſome about him) *You are in your own Lodgings, and the Emperour is not preſent. You have ſlept enough, awake now if you pleaſe, and try if you know us. Here are none but your Friends and your Servants, whom you love, and I am ſure they love you beyond their own Lives.*

Then the Prince opened his Eyes, recollected himſelf, and found by their Countenances what an impreſſion his Malady had made in their Hearts. The Phyſicians cauſed the greateſt part of thoſe who were preſent to withdraw, that they might apply their Remedy, and give him to eat with more convenience. Upon their preſenting him ſomething to eat, he told them,

Trouble me not with your Delicates; in the affliction I am in, it is ſufficient to keep me N
from ſtarving; and indeed I ſhould not perſwade my ſelf to eat at all, had I not ſome hopes of being able to aſſiſt my Country-men in ſo unfortunate an extremity.

Theſe words he delivered with Tears, and then took what was barely neceſſary, for the ſuſtenance of his Life, and would not ſuffer them to mingle one drop of Wine with the Water which he drank. After which he told them, *I have now received what I could not have refuſed without deſtruction to my Body. There remains nothing, but that I imploy the utmoſt of my endeavours with the Emperor to divert the Storm that impends:* and thereupon calling for Materials, he writ this Letter to the Emperor.

O

SIR,

A

SIR,

MY Reſpects and awe for your Majeſty deters me from preſenting my ſelf before you. Your Luſtre amazes me, and your Comminations affright me: A Letter will better expreſs my humble requeſt, than I could do it by Word of Mouth. You know (Great Sir) that Nature has engraven in every Man's Heart an ardent Affection for his Country, and a ſingular veneration for the Laws which have been derived to him from his Anceſtors, as you have ſufficiently teſtified by your Affection to the one, and by the great care your Majeſty B *takes to have the other obſerved. The ſame Inclination is ſo naturally and ſo ſtrongly radicated in all Subjects, that there is ſcarce a People, to whom their Laws do not ſeem juſt, (though in effect they be otherwiſe) and the cauſe is, for that they judge commonly more by Reſpect than by Reaſon.*

You are not ignorant, Sir, That I am by Nation a Jew, *and born in* Jeruſalem, *where that Bleſſed Temple is placed, that is dedicated more particularly to the Honour of Almighty God. My Predeceſſors have been Kings of that happy Country: Some of them have been Chief Prieſts, and exulted more in that Dignity, than the Crown; being perſwaded, that as God was above Men, ſo the Prieſthood was above the Throne; Divine Things being the Object of the one, and but Human Things of the other.*

C *Finding my ſelf (Great Sir) obliged by ſo many Ligaments to this Nation, this Intereſt, and this Temple, I could not refuſe them my Interceſſion to your Majeſty: Let me therefore with all humility beg, that you would not permit my poor Country-men to leſſen their Zeal and Allegiance to you, of which no People in* Europe *or* Aſia *have always given greater Teſtimony for your* Auguſt Imperial Family, *in what-ever their Religion and Laws would diſpenſe with. They have not only made Vows and Sacrifices for the proſperity of your Empire upon Publick Feaſts and Solemnities, but every day. Which ſhews that it was not only by bare Words, and falſe Oſtentations, but by real Effects, proceeding from the ſincerity of their Hearts, that they ſignified their Affection to your Predeceſſors.*

D *As to that Sacred City, in which I had the Happineſs to be born, I may ſay it is not to be conſidered only as the Metropolis of* Judea, *but it is the Capital City of ſeveral other Provinces, by reaſon of the many Colonies with which it has peopled* Egypt, Phœnicia, *the upper and lower* Syria, Pamphylia, Cilicia, *ſeveral other parts of* Aſia, *as far as* Bithynia, *and a great way on the other ſide of the Sea.*

In Europe, *it hath furniſhed with Colonies,* Theſſaly, Beotia, Macedonia, Etolia, Athens, Argos, Corinth, *with the greateſt part of* Peloponneſus, *beſides the moſt celebrated Iſles, as* Eubea, Cyprus, *and* Candia.

What ſhall I ſay likewiſe of the Countries beyond the Euphrates, *in which (unleſs it be part of the Province of* Babylon, *and ſome other Governments) moſt of the Cities that are* E *ſeated in fruitful Countries are inhabited by the* Jews? *So that if the Country, in which I had the honour to be born, may find favour in your Eyes, you will not (Great Sir) oblige one ſingle Town, but a vaſt number of Cities, in all places of the World; and it would be a thing ſuitable to your Grandeur and Fortune, to have all People participate of your Favours to them; for there is no part of the Earth in which your Glory will not be proclaimed, nor any Perſon living that will refuſe you thoſe Praiſes and Acknowledgments that will be due to you.*

At the requeſt of ſome of your private Friends you have given whole Cities the Freedom of Rome, *and thereby advanced them before others, to whom they were formerly inferiour; in which you obliged (no leſs than the Towns) the Perſons by whoſe interceſſion you granted that* F *Honour.*

I can ſay without vanity, that among all the Princes, who pay obedience to your Majeſty, there are very few who precede me in Dignity, but none who ſurpaſſes (I may ſay equals me) in point of affection to your Majeſty, both as I am born your Subject, and obliged by many expreſs and particular favours. I dare not be ſo confident as to beg the freedom of Rome *for my Country-men, to exempt them from Tributes, or give them Infranchiſement: I requeſt, Sir, only a favour that will be no charge or inconvenience to your Majeſty, but a great benefit to them; and there is none ſo great a benefit to the Subject, as the favour of their Prince.*

Jeruſalem *had the firſt News of your happy ſucceſſion to the Empire, and publiſhed* G *it immediately through all the neighbouring Provinces. Since then* Jeruſalem *was the firſt City in the Eaſt, that proclaimed you Emperour, may not ſhe with reaſon hope* *for ſome particular Grace, at leaſt not to be put into a worſe condition than any of her Neighbours?* H

Having ſpoken for my Nation and Country-men, it remains that I do now with all humility ſupplicate you for our Temple, being conſecrated to God Almighty, and his Majeſty inhabiting it. We have never admitted any Image or Statue there, becauſe Painters and Sculptors repreſent only ſuch Deities as are viſible, and the God which we worſhip being inviſible, our Anceſtors have thought, that they could not without impiety undertake any ſuch repreſentation.

Agrippa *your Grandfather had a reſpect for this Temple:* Auguſtus *ordered by Letters expreſs that the* Firſt-Fruits *ſhould be brought thither from all parts, and that not a day ſhould paſs but Sacrifices ſhould be made.* I

The Empreſs your Great-Grandmother had it in the ſame Veneration. There was neither Greek *nor* Barbarian, *nor Prince (how great ſoever his Pique was to us) nor Sedition, nor War, nor Captivity, nor other of the greateſt Deſolations that could happen to any People, that could ever prevail with us to admit any Image into our Temple; for even our greateſt Enemies have born a reverence for this place, becauſe it was conſecrated to the Creator of the Univerſe, for fear of thoſe dreadful Judgments, which they knew had befallen thoſe Perſons, who had had the boldneſs to violate it; of which, without inſtancing in Foreign Examples, I ſhall recount ſuch as are Domeſtick to your Majeſty.*

When Marcus Agrippa, *your Grandfather, in favour to King* Herod, *my Grandfather, condeſcended to viſit* Judea, *and coaſt along the Shore to* Jeruſalem, *he was ſo taken with* K *the Magnificence of the Temple, with its Ornaments, the diverſity of the Orders of the Prieſts, with their veſtments, and particularly with the Habit of the Chief-Prieſt, with the formality of their Sacrifices, and the Devotion of thoſe who aſſiſted; that he could not forbear teſtifying his admiration. He took ſo much pleaſure in the contemplation of theſe things, that there was not a day paſt, whilſt he remained at* Jeruſalem, *but he viſited them all, offered magnificent Preſents, and granted to the Inhabitants of that great City all that they could deſire but exemption from Taxes.*

Herod *paid him all the Honour he could deviſe, and having received much greater from him, attended him in Perſon to the Sea-ſide, the People flocking from all parts to throw Boughs and Flowers in his way, accompanying him with a thouſand Benedictions.* L

Is it not, Sir, a thing known all the World over, that the Emperour Tiberius, *your great Uncle, during the 23 years of his Reign, had the ſame reſpect for our Temple, not ſuffering any Body to make the leaſt alteration in the Orders obſerved there? Upon which account (though otherwiſe I was a great Sufferer by him) I cannot contain from recounting an action that redounded much to his Honour, and I know you take delight in hearing the Truth.* Pilate *the then Governour of* Judea *conſecrated to him in the Palace of* Herod *at* Jeruſalem *certain gilt Bucklers, not ſo much in Honour to him, as hatred to our Nation. There was no Image engraven upon the Bucklers, nor no Inſcription, but the Name of him who dedicated them, and the Name of him to whom they were dedicated. Nevertheleſs the People tumultuated in ſuch* M *manner, that they imployed the four Sons of the King, the other Princes of the Blood, and the moſt conſiderable Perſons of our Nation to perſwade* Pilate *to cauſe the Bucklers to be removed, by reaſon it was contrary to the Cuſtoms of their Anceſtors, which Cuſtoms neither Kings nor Emperors had ever infring'd before; and ſeeing* Pilate *(who was of a violent and obſtinate Nature) did ſeem to refuſe them, they cried out,* Have a care of troubling the Peace which we enjoy: Have a care how you provoke us to Revolt, and to War: 'Tis not by the violation of our Laws that the Emperour is to be honoured; you muſt find another pretence to colour ſo unjuſt an Enterprize, and ſo inſupportable to us; for this magnanimous Prince is far from intrenching upon our Cuſtoms: If you have any Commiſſion to that purpoſe, any Letter, or other Order, to authorize you in what N you do, let us ſee it, and we will depute Perſons to wait upon him with our humble Remonſtrances. *Theſe words exaſperated* Pilate, *yet gave him much trouble; for he feared, that, if they ſent their Deputies, they would inform the Emperor of his Exactions, Injuſtices, and horrible Cruelties, by which he had afflicted many innocent Perſons, aud put as many to death.*

In ſo great an anxiety Pilate, *notwithſtanding his Paſſion and Severity, knew not what way to ſteer. He durſt not take away the Bucklers, becauſe they had been conſecrated; and if he durſt have ventured upon that, he could not frame himſelf to comply with the People, and beſides he muſt obey the command of* Tiberius.

O

A Thoſe who interceded for the Jews perceiving, that though he diſſembled it what he could, yet he repented of what he had done, writ a Letter to Tiberius with great inſtance and reſpect; and there needs no farther proof of its effects, than that after he had ſignified his diſpleaſure to Pilate in his immediate Anſwer, he ſent to him his Commands to remove the Bucklers to the Temple at Cæſarea, which was built in Honour to Auguſtus, and it was done accordingly? by which invention all due reſpect was paid to the Emperour, without any invaſion of our Laws. Thoſe Bucklers had no Image upon them, and yet now our Controverſie is about a Statue: Thoſe Bucklers were placed only in the Palace of the Governour; and this Statue muſt be ſet up in the Sanctuary, a place ſo Holy, that there is only the High-Prieſt permitted to enter, and that only one time in B the year (after a Solemn Faſt) to burn Perfumes in Honour to God, and by his humble Prayers to implore his Bleſſing on our whole Nation for the next year. If any other, not only of the Commonalty, but of the Prieſts (not excepting him who is next to be High-Prieſt) preſumes to enter; or if the High-Prieſt himſelf enters it above once a year, or more times that very Day in which he has liberty to enter, than what is allowed by our Law, it will coſt him his Life; nothing can ſave him; ſo peremptory has our great Law-giver been in his Orders for the reverencing this Holy Place, and for the making it inacceſſible. You are not then to doubt, Great Sir, but your Statue ſhall be no ſooner erected, but ſeveral of the Prieſts will rather kill themſelves, their Wives, and their Children, than be C Spectators of ſuch violence to their Laws.

Thus it was that Tiberius acted upon this occaſion; and as to that Prince (the happieſt that ever govern'd the Empire) your moſt excellent Predeceſſor (who, having given Peace to the whole World, deſerved for his Vertue and great Exploits the Glorious Name of Auguſtus) when he underſtood, that we admitted not into our Temple any viſible Image, as being improper to repreſent an inviſible God, he admired the Piety and Knowledge of our Nation, being learned himſelf, and accuſtomed to paſs the greateſt part of his time at Meals in diſcourſe of Philoſophical points, that he had been taught by the greateſt Maſters, and in the Converſation of learned Men, which he kept conſtantly about him, that his Mind might receive its repaſt as well as his Body.

D I could inſtance in ſeveral other things evincing his kindneſs to our Nation, but I ſhall content my ſelf with two.

Being informed that there was a neglect in bringing in our Firſt-Fruits, he ſent to the Governours of the Provinces in Aſia, to permit only the Jews to aſſemble together, becauſe their Meetings were not like the Bacchanals, to drink and debauch, and contrive againſt the Peace of the Publick; but Academies of Vertue, where People were inſtructed to love Juſtice and Temperance; and as to their Firſt-Fruits, which were ſent annually to Jeruſalem, they were imployed only to offer Sacrifices to God in the Temple. Wherefore this great Prince expreſly forbad every Body for moleſting the Jews in what related to their Meetings and Firſt-Fruits. If theſe were not the very words, I am ſure it was the E ſenſe, as your Majeſty may know by one of the Letters of C. Norbanus Flaccus, of which I have brought you a Copy.

C. Norbanus Flaccus to the Magiſtrates of *Epheſus*, Greeting. The Emperour has writ to me, that in all places under my Government, where there are any *Jews*, I ſhould permit them to aſſemble according to their ancient Cuſtoms, and to raiſe Money to be ſent to *Jeruſalem*: I do adviſe and require, that you give them no interruption.

Doth not the favour and affection of Auguſtus to the Jews appear clearly hereby, ſeeing he permits the Jews to aſſemble publickly to collect their Firſt-Fruits, and perform other actions of Piety and Devotion?

I will give you another proof, and that no leſs conſiderable. He commanded that a Bull F and a Ram ſhould be offered every day at his charge in Honour to our God, which is obſerved to this day without any diſcontinuance; yet he knew that there was no Image permitted either within the Temple or without; and no Perſon ſurpaſſing him in knowledge, he thought it but reaſonable, that there ſhould be a Temple peculiarly dedicated to the inviſible God, in which there ſhould be no Image, and where Men might utter their Prayers and Devotions with confidence of relief.

The Empreſs Julia, your Majeſties Great-Grand-Mother, imitating the Piety of her incomparable Husband, adorned our Temple with ſeveral ineſtimable Veſſels of Gold, without any Image ingraved upon them, becauſe, though Women do not eaſily comprehend inviſible things, yet her Wit and Inclination to great matters had ſo elevated her in that (as in other things) above the pitch of her Sex, that ſhe underſtood intellectual things as G well as ſenſible; and ſhe was perſwaded that the latter were but Types and Shadows of the former.

H *Since then you have ſo many pregnaut Examples at home of the great affection of your Predeceſſors to us: Continue, I beſeech you, what they, from whom your Perſon and Succeſſion is derived, have ſo carefully preſerved.*

They are Emperours, who intercede in the behalf of our Laws to an Emperour; They are great Princes, to a great Prince; They are Grand-fathers and Grand-mothers, to a Grand-child; Several to one ſingle Perſon; all of them admoniſhing as it were in theſe terms; Do not you aboliſh what we have eſtabliſhed, and what has been always obſerved; but conſider, that though the ſubverſion of this Order may poſſibly produce no ill effects immediately, yet the uncertainty of future Events ought to make the moſt hardy to fear, if they have not wholly renounced the fear of their Creator.

I *Should I go about to recount all my Obligations to your Majeſty, the day would fail me before I had finiſhed; and yet it troubles me to paſs them over too ſoon; But ſo great benefits will publiſh themſelves. You have beat off my Irons, but thoſe Irons incumbred but part of my Body, and the pain, that I now ſuffer, oppreſſes my Soul. You have delivered me from the apprehenſion of Death, and afterwards reviv'd me, when a greater apprehenſion had put me into ſuch a ſtate, that I was look'd upon as dead. Preſerve then, I beſeech you, that Life, that you have reſtored, and would not doubtleſs have reſtored to have prolong'd my misfortunes.*

K *Your Majeſty has advanced me to the greateſt Honour, that can be aſpired; you have given me a Kingdom, and added to that Kingdom* Trachonitis *and* Galilee. *After ſuch extraordinary Favours, do not, I beſeech you, refuſe me another ſo neceſſary, that the not granting of that will make the other unprofitable; and when you have raiſed me to ſo Glorious, ſo Illuſtrious a Condition, do not humble me down again into Darkneſs and Sorrow.*

L *I do not beg of you to continue me in that high ſphere, where your favour has plac'd me. All that I beg is, That you would not interfere with the Laws of my Country; and if you deny me that, what will my Country-men, what will the whole World think of my Intereſt with you? Will not they have reaſon to believe, that I have either betray'd my Country, or loſt the Honour of your Favour, which are two the greateſt Evils that I dread? Nevertheleſs I muſt of neceſſity fall into one of them, ſeeing I muſt either be Cowardly or perfidious in deſerting an Intereſt, that ought to be ſo dear to me; or elſe I muſt have loſt my intereſt in your kindneſs, if, imploring your Mercy for the preſervation of the Temple and my Country, you ſhould not think fit to uſe me with the ſame favour, that former Emperours have ſhown to all ſuch as they did Honour with their kindneſs.*

If I be ſo unfortunate as to be pleaſing to you no longer, do not caſt me into Bonds, as Tiberius *did, but put me immediately to Death; for why ſhould I deſire to live, having loſt your Majeſty's favour, in which only I repos'd my greateſt Confidence and Hopes?*

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BRITISH MUSEUM 15 APR 64

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CHAP.

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A

CHAP. XVII.

Caius *was wrought upon by* Agrippa'*s Letter, and ſent to* Petronius *to do nothing in the Temple at* Jeruſalem. *But he repented preſently, and cauſed a Statue to be made in* Rome, *which he ordered to be ſent privately to* Jeruſalem *at the ſame time when he ſhould go to* Alexandria, *where he likewiſe reſolved to be acknowledged for a God. The injuſtice and Cruelty of that Prince.*

B WHEN King *Agrippa*, had ſeal'd and diſpatch'd this Letter to Caius, he expected the ſucceſs with all imaginable impatience, as judging, that not only the Conſervation, or Ruine, of *Judea* was at Stake, but the Intereſt of the whole Nation of the *Jews* ſpread abroad over the whole Earth.

This Letter produceth great agitation in the Mind of *Caius*. He could not with patience behold his Pleaſure diſputed, and yet he could not but be touched with the Reaſons and importunity of *Agrippa*. He blam'd his affection for them, who were the only People, that durſt withſtand the Conſecration of his Statue; and yet he could not but approve the ſincerity of that Prince, as proceeding from the Nobleneſs and Generoſity of his Mind. At length his kindneſs for *Agrippa* prevailed againſt his Choler; he was C mollified by degrees, returned him a favourable Anſwer, and granted him the higheſt of all Favours, that he would deſiſt from the aforeſaid Conſecration. After which he writ to *Petronius* to make no farther alteration in the Temple; but he blended his Grace with ſuch ſevere Conditions, as gave them always occaſion to tremble; for he added this Clauſe to his Letter, *But if in any other Town beſide* Jeruſalem *any Body thinks fit to erect any Statue or Altar to me or mine, and any one be found ſo audacious as to oppoſe it, it is our pleaſure, that he be puniſhed upon the place, or ſent Priſoner to us.*

Was not this to revoke or cancel his favour at the ſame time when he granted it, ſeeing thoſe words could not be conſidered, but as Seeds of Commotion and War? For who doubted but thoſe People, who were Enemies to the *Jews*, would fill their Provinces D with Sacrilege, and ſuch Marks of Honour, as are due only to God (and that rather to deſtroy our Nation, than to oblige *Caius*) and then the Jews not being able to ſuffer ſuch an outrage upon their Laws, *Caius*, to puniſh their reſiſtance, would *de novo* command the Statue to be ſet up and conſecrated in the Temple? Nevertheleſs, by the manifeſt protection of God, none of the People adjacent to *Judea* gave them this occaſion of trouble, though there was ſo much cauſe to apprehend it. But ſome will ſay, *What advantage had they by it? for though others ſate ſtill,* Caius *himſelf did not:* For he immediately repented of the favour which he had granted, re-aſſum'd his old reſolution, and taking no notice of the Statue that was making at *Sidon* (leſt it ſhould beget a revolt) he gave order for a new one to be made of gilt Braſs in *Rome*, with directions that E it ſhould be ſent privately by Sea, and without notice ſet up in the Temple of *Jeruſalem*, when he went himſelf into *Egypt*.

He omitted no Order in the preparation for his Voyage to *Alexandria*, ſo great was his deſire to ſee it; and ſo firm his reſolution to continue therein ſome time, becauſe no other place ſeem'd to him ſo convenient for the execution of his ridiculous deſign of being owned for a God, out of an opinion he had, that the example of that great City (by reaſon of its ſituation, and the reſort thither from all parts of the World) might induce other Towns leſs conſiderable to give him the ſame Divine Honour, as he was aſſur'd of in *Alexandria*. Beſides, he was of ſo light and inconſtant a Nature, he never did any good thing, but he repented of it immediately, and found out ſome way to revoke it, and make things very much worſe than before; and of this I ſhall give you ſome proof.

Having ſet certain Priſoners at liberty one day, he cauſed them about an hour after to be clapt up again without any hopes of ever being diſcharged any more, though they had committed nothing in the interim, that might move his diſpleaſure.

Another time he ſent others into exile, who had committed nothing at all, and he looked upon that ſentence as a favour, becauſe they, knowing his horrible inhumanity, expected, and had prepared themſelves for Death. Accordingly they were ſent into the Iſlands, where they were put to plough and cultivate the Earth, and they took their misfortune patiently. But on a ſudden, though they had given no new provocation, he ſent Souldiers, and put them all to the Sword, which was a great affliction G to ſeveral great Families in *Rome*.

if he gave Money at any time to any Body, he would be ſure to have it again, not H
by way of Loan, or upon condition to pay them intereſt, but by way of Authority and Violence; and the poor People, were not only glad to reſtore it, but they ſcap'd well, if it did not coſt them all their own, whether it was their Patrimony, or acquired by their own Induſtry and Labour.

Thoſe who thought themſelves higheſt in his favour, he ruin'd under pretence of affection; obliging them to ſuch exceſſive expences in vain Feaſting and entertainments, that ſome one ſingle Treat was ſo magnificent and ſumptuous, that it was ſufficient to undo a Man utterly, and forced him to borrow, that he was never able to pay; upon which ſcore ſome Perſons were affraid of his Frindſhip, becauſe it was not only uſeleſs but dangerous; and to be eſteemed rather a ſnare, than an advantage. I

This was the humour of *Caius*, who hating no Nation like the *Jews*, no Nation felt ſo much the effects of his hatred. He began in *Alexandria* to ſequeſter their Oratories, and fill them with Statues, and no Man durſt oppoſe ſo great a Violence. There was now only the Temple at *Jeruſalem* unviolated; and to compleat his Impiety, he would needs raviſh that from God; and impropriate it to himſelf, with this Title.

THE TEMPLE OF THE NEW JUPITER, THE ILLUSTRIOUS CAIUS.

What do you intend, moſt preſumptuous and infatuated Prince? You are but a Man, K
and would uſurp upon God. 'Tis not enough for you to have dominion over ſo many People, that there is ſcarce a Nation or Climate, to which your Empire does not extend: But you will not ſuffer in the whole World one ſingle Place to be appropriated to God Almighty, in which it may be lawful with ſincere Piety to pay him that Devotion which is due to his Divine Majeſty.

Are theſe the great hopes which the World conceived of your Reign? Or do you not know, that this courſe is no leſs, than to draw upon your ſelf and your whole Empire a deluge of all imaginable miſchiefs?

L

CHAP. XVIII.

With what auſterity Caius *treated* Philo, *and the other Embaſſadors from* Alexandria; *and how he would not be perſwaded to hear what they could ſay.*

BUT we muſt come now to the Paſſages in our Embaſſy. The day appointed
for our Audience being come, we were no ſooner introduced, but we could eaſily M
perceive by his *Mien* and his *Geſture*, that *Caius* was rather become a Party than a Judge. For if he would have acted like a Judge, he ſhould have adviſed with his Counſel in an affair of that importance, wherein all the Privileges were in queſtion, that for four hundred years together had been enjoyed by ſo great a multude of Jews, as lived in *Alexandria*, without the leaſt intrenchment or moleſtation. He ought to have heard both-ſides, debated the whole matter with his Counſel, and afterwards pronounced a juſt and equitable arreſt. But, inſtead of proceeding by thoſe methods of Juſtice, the pitileſs Tyrant, bending his brows upon us with a furious Brutality, cauſed the Intendants of the Gardens of *Macenas* and *Lamia* (which are near both the Town and
his Palace) to be called to him (for he had been retired thither for his recreation three N
or four days.) He commanded them to open the doors of the ſeveral Appartments, which opened into thoſe Gardens, for he was diſpoſed to walk and gave Order that we ſhould follow.

We threw our ſelves down at his feet, and ſaluted him with the Titles of *Emperour* and *Auguſt*. The manner in which he received our Salutation was ſuch, that we quickly found, that we were to deſpair not only of ſucceſs in our Embaſſy, but the ſafety of our Lives. For he told us frowning, and with an angry kind of ſmile; *Are not you the declared Enemies of the gods? Are not you they, who, when others acknowledge my Divinity, do refuſe and deſpiſe me?*

And ſaying ſo, he lifted up his hands towards Heaven uttering ſuch expreſſions, that O
I heard with too much horror to repeat them again.

Our

BRITISH MUSEUM 15 APR 64

A Our Adverſaries obſerving it, and concluding that they had gain'd their Cauſe, could not conceal their exceſs of Joy, and there was not one of all the Attributes, wherewith God himſelf is honoured, but they gave to him.

There was a Perſon named *Iſidorus*, a great and dangerous Calumniator, who, perceiving *Caius* to be infinitely well pleaſed with his Flatteries and Cajolements, ſaid to him, *Sir, you would abhor theſe People much more, and thoſe who ſent them, did you know their malice againſt you. They are the only People, who refuſe to offer Sacrifice for your ſafety; and generally the whole Nation is guilty of the ſame ſtubbornneſs.* At which words we were not able to contain, but cryed out, *that is was falſe, for we ſacrificed Hecatombs to that purpoſe; and having waſh'd our Altars with the Blood of our Victims, we did not* B *devour the Fleſh our ſelves like ſeveral other Nations, but burned all together in that Sacred Fire, and this we have done more than once or twice, for we did it three times, Firſt, upon your advancement to the Throne: Next, when you recovered of your great fit of Sickneſs, which was an affliction to the whole World: And the Third time, when we made it our ſolemn Prayer to God Almighty to give you ſucceſs in your Enterpriſes in* Germany.

'Tis true (the furious Emperour replied) *you offered Sactifices, but it was to another, not to me; and therefore, What honour did I receive by it?*

We could perceive at thoſe horrid Words our Blood to freeze in our Veins. In the mean time *Caius* paſſed from one apartment to another, finding fault where any thing C was amiſs, and giving order how it ſhould be mended. We followed him, joſtled and derided by our Adverſaries, who abus'd and mock'd us, like Mimicks on a Stage; and indeed our whole negotiation might have paſſed for a Comedy, having nothing in it but appearance of Truth. For he, who ought to have been our Judge, was our Accuſer; and our own Party animated him againſt us. Having him therefore for an Enemy, and ſuch an Enemy, what could we do but be ſilent? And being ſilent is a kind of defence, eſpecially where nothing can be ſaid that would have been pleaſing to him, and the fear of his violence upon our Laws had ſhut up our Mouths.

When he had given direction about his Buildings, he demanded ſeriouſly, and with great gravity of us, *Why we were ſo ſcrupulous in eating of Hogs Fleſh?* Upon which our D Adverſaries (to Cajole him with their Flatteries) fell out into ſo immoderate and undecent a laughter, that ſome of the Prince's Officers, which were about him, could ſcarce brook ſo great a diſreſpect; and it was ſo much the greater, by how much his humour was ſuch, there was not any but his *Privado's* and *Intimates*, that could without danger take the liberty upon them of but ſmiling in his preſence.

We replied moſt humbly to the Emperour, *That the Cuſtoms of People were different, and that as among us there were ſome things forbidden, ſo there were others prohibited to other Nations.* And one of our Company inſtancing in thoſe who eat no Lamb, the Emperour laugh'd and reply'd *They have no reaſon, for the fleſh is not good.* Theſe Railleries augmented our trouble very much; but at length, in ſome kind of heat he asked E us, upon what grounds we founded our Freedom? We began to lay before him our grounds, and he foreſeeing well that they would be reaſonable, and that we had many more to corroborate them, he roſe up on a ſudden, and ran into a great Chamber, cauſing his Servants to ſhut the Windows, whoſe Glaſs was contrived ſo as to let in the Light, but keep out the Wind; and was as clear as Cryſtal. We followed, and he came to us again, and demanded of us very moderately, what we had more to ſay? We would have gone on with our Reaſons; but inſtead of hearing them, he ran again in great ſpeed into another Hall, where he had commanded ſeveral Ancient Pictures to be brought for him to ſee; ſo that finding our ſelves ſo often interrupted in our Affairs, and in ſuch different manner, ſuppoſing we were to expect nothing but death, we F addreſſed our ſelves in our extremity to the true, for protection againſt the counterfeit God; and it pleaſed him to have compaſſion on us, and by his infinite Goodneſs to moderate the fury of *Caius*, who commanded us to withdraw, and went away himſelf, only ſaying to thoſe who were next him, *Theſe People are not ſo bad, as unfortunate and beſotted not to believe me to be of Divine Nature.*

In this manner we departed not only from his Judgment, but from his Theatre, and Priſon, for what was it but a Theatre, where we were laughed at and dirided? And the rigors of a Priſon are they comparable to the torments we endured from ſo many Blaſphemies againſt God, and ſo many Menaces from an enraged Tyrant againſt us? Becauſe ours (forſooth) was the only Nation that obſtructed his being owned for a God.

G Upon this we deſiſted, and reſpited for a while, not out of love to our Lives, for could our death have been ſerviceable to the conſervation of our Laws, we would have embrac'd it

it with joy, as conducting us to a happy Eternity. But becauſe beſides this it would H
have been deſtructive to our Laws, and offenſive to thoſe who ſent us, foraſmuch as
the management of ſuch things are uſually judged by their ſucceſs, we comforted our
ſelves in ſome meaſure, that we had eſcaped ſuch a danger, yet not without continuing
in great apprehenſions, what judgment the Emperour would give. For how could
he be informed of the Equity of our Cauſe, when he vouchſafed not ſo much as to hear
us? And what could be more cruel, than to ſee the ſafety of our whole Nation depend
upon the manner, after which we five (who were Embaſſadors) ſhould be treated?
For if *Caius* ſhould declare in favour of the *Alexandrians*, what other Town would let
the *Jews* live in quiet? What other Town would forbear them? What other would not
deſtroy their Oratories? What other would not refuſe them the Exerciſe of their Religion? I
So that the Abolition of all their Privileges, and the entire Ruin of the whole
Nation were before us, and the thoughts of them overwhelmed us with ſorrow; and
the more, becauſe we could ſee no reſort nor refuge from our miſeries: For thoſe who
before ſeemed to favour our Affairs, began now to deſpair of our ſafety, and retired, not
daring to aſſiſt us any farther, though we ſent to importune them; ſo little expectation
had they of Bounty, or Juſtice, from a Man, who would make himſelf a God.

K

L

FINIS.

M

BRITISH MUSEUM 15 APR 61

N

The TABLE of the CHAPTERS IN THE Embaſſy of PHILO TO THE Emperor CAIUS CALIGULA.

THE Preface of Philo *upon the blindneſs of Man, and the incomprehenſible Grandeur of God.* Pag. 828

CHAP. I. *In what incredible felicity the People lived the firſt ſeven Months in the Reign of* Caius Caligula. p. 829

CHAP. II. *The Emperour* Caius *having Reigned but ſeven Months, falls into a deſperate fit of ſickneſs: The marvellous affliction that all the Provinces expreſt for it; and their inexpreſſible joy for his recovery.* p. 829

CHAP. III. Caius *abandons himſelf to all kind of Debauchery, and with horrible ingratitude and dreadful cruelty conſtrains* Tiberius, *Grandſon to the Emperor* Tiberius, *to kill himſelf.* p. 830

CHAP. IV. Caius *puts to death* Macro *Colonel of the* Pretorian *Guards, to whom he was obliged both for his Empire and Life.* p. 831

CHAP. V. Caius *puts to death* Marcus Syllanus *his Father-in-Law, becauſe he gave him wiſe Counſel: And that Murder is followed by many others.* p. 833

CHAP. VI. Caius *requires to be reverenc'd as a Demi-God.* p. 834

CHAP. VII. *The folly of* Caius *increaſing, he requires to be worſhipped as a God; and imitates* Mercury, Apollo, *and* Mars. p. 835

CHAP. VIII. Caius *enraged againſt the* Jews, *becauſe they would not reverence him as a Demi-god, like other People.* p. 837

CHAP. IX. *The Inhabitants of* Alexandria *take advantage of the diſpleaſure of* Caius *to commit great cruelty and outrage upon the* Jews. *They deſtroy moſt part of their Oratories, aud ſet up the Emperor's Statues; though no ſuch thing had ever been attempted in the Reigns of* Auguſtus *or* Tiberius. *The Praiſes of* Auguſtus. ibid.

CHAP. X. Caius *being already incenſed againſt the* Jews *of* Alexandria, *is much exaſperated by the Calumnies of* Helico, *formerly an Egyptian Slave, but now in great favour with the Emperor.* p. 840

CAAP. XI. *The* Jews *of* Alexandria *ſend Embaſſadors to* Caius, *to repreſent their Grievances, of which number* Philo *was chief.* Caius *receives them kindly in appearance, but* Philo *judg'd very well that he was not to be truſted.* p. 841

CHAP. XII. Philo *and his Collegues are informed that* Caius *had ſent Orders to* Petronius, *Governour of* Syria, *to cauſe his Statue to be ſet up in the Temple of* Jeruſalem. p. 842

CHAP. XIII. Petronius *being ſenſible of the Injuſtice and ill Conſequence of it, is much troubled about the execution of that Order.* p. 844

CHAP. XIV. Petronius *Orders a Statue to be made, but very ſlowly; he endeavours to perſwade the* Jews *to admit it, but in vain. The* Jews *aſſemble from all places, unanimouſly conjuring him againſt the Execution of that Order, and to give them leave to ſend Embaſſadors to the Emperor.* p. 845

CHAP. XV. Petronius *affected with their Reaſons, and thinking it unſafe to run them into deſpair, writes to* Caius *on purpoſe to gain time.* Caius *is inraged, but diſſembles it in his Anſwer to* Petronius. p. 846

CHAP. XVI. *King* Agrippa *comes to* Rome, *and finding from* Caius *his own Mouth his deſign of Erecting his Statue in the Temple of* Jeruſalem, *he falls into fainting fits; being recollected, he writes to the Emperour.* p. 848

CHAP. XVII. Caius *relents upon* Agrippa's *Letter, writes to* Petronius *to alter nothing in the Temple, but repents immediately. He cauſeth a Statue to be made privately in* Rome, *and ſent as privately to* Jeruſalem, *when he was to go to* Alexandria; *he continues his reſolution to be owned there as a God, His Injuſtice and Cruelty.* p. 851

CHAP. XVIII. *The Paſſion wherewith* Caius *treated* Philo *and the reſt of the Embaſſadors.* p. 852

BRITISH MUSEUM
15 APR 64

A TABLE *of the Chiefeſt and moſt Memorable Things, which are handled in This WORK.*

A

A*Aron*, *Moſes*'s brother 67 G. cometh to meet him, *ib.* I. holdeth up *Moſes*'s hands 77 A. elected High-Prieſt, 88 M. his Sons 89 A. High-Prieſthood confirmed to him 102 K. giveth his Prieſtly Ornaments to *Eleazar* 104 I. his death *ibid*, K.
Aaron's Rod fructifieth 103 A.
Abdon, Judge of *Iſrael* 139 E. renowned for his iſſue, *ibid.* F.
Abel ſecond Son of *Adam* 29 B. is commended, *ibid.* C. is ſlain by his brother and why, *ibid.* C.
Abias levieth an Army 223 I. overcommeth *Jeroboam*, *ibid.* N. dieth, *ibid.* O. his iſſue, *ibid.*
Abiathar eſcapes *Saul*'s hands 166 L. telleth *David* of his Families ſlaughter, *ibid.* asketh counſel of God, 173 B. diſpoſſeſſed of the Prieſthood, 104 I. helps *Adonias*, 199 D.
Abigail pacifieth *David* 169 B C. after married to *David*, *ibid.* E.
Abihu, *Aaron*'s ſon, burned 89 G. and why, *ibid.* G.
Abimelech King of *Gerar*, enamoured of *Sara* 39 E. plagued for taking her *ibid.* E. made a covenant with *Abraham*, *ibid.* G. expelleth *Iſaac* his Country 43 F. after makes a league with him, 44. I.
Abimelech, *Gideon*'s baſtard ſon 137 B. killeth 69 of his brethren, and uſurpeth *ibid.* B. practiſeth againſt the *Sichemites ibid.* E. ſlayeth him and ſacketh their City *ibid.* G. burned the *Sichemites* fled to the rock 138 H. taketh *Tabez ibid.* K. is wounded and ſlain, *ibid.* K.
Abiram rebellious, 101 C. he and thoſe that were with him, ſwallowed up, 102 H.
Abiſai overcometh the *Idumæans* 182 L. ſent againſt the *Ammonites*, 183 E.
Abiſai's valour, 197 A.
Abiſag nouriſheth *David*, 199 C.
Abner, *Saul*'s Uncle 151 B. queſtioneth with *Saul ibid.* B. General of his Army 164 M. maketh *Isboſeth* King 176 H. revolteth from *Isboſeth ibid*. O. killeth *Azael ibid.* K. perſwadeth the Governours to create *David* King 177. B. is ſlain, 177 DE.
Abraham ſon of *Thares* 35 C. tenth from *Noe ibid.* C. taught the *Egyptians* Religion and Arts 36 M. firſt preacher of the word 35 F. his wiſdom, *ibid.* an Aſtronomer 36 M. and an Arithmetician *ibid.* M. his houſe 36 I. oppreſſed by Famine *ibid.* K. divided the Land with *Lot*, 36. K. reſcueth *Lot* from the *Sodomites* 37 E. a ſon promiſed him *ibid.* F. foretold his progeny to be evil entreated, 38 H. circumciſed himſelf and *Iſmael* 38 L. entertaineth Angels, and entreateth for the *Sodomites ibid.* N. intended to offer his ſon 41 B C. marrieth *Chetura ibid.* G. provideth a wife for his ſon 42 K. dieth 43 D. is commended, *ibid.*
Abſence of *David* excuſed, 164 L.
Abſalon killeth *Amnon* 189 O. fled to *Geſſur* 178 C. revoked from baniſhment, and how *ibid.* F. affecteth the Kingdom 188 K. proclaimed King *ibid.* L. paſſeth over *Jordan* 191 B. his overthrow 191 E. ſlain by *Joab*. *ibid.* F.
Abundance foretold, 61 G.
Abundance of Silver, 216 M.
Abundance of victuals foreſhewed 239 M. affected, 240 E.
Abundance of victuals ſhewed, 736 I.
Acclamation of the people, 463 A.
Accuſation of *Laban* againſt *Jacob* 47 D. of *Jacob* againſt him, *ibid.* F. of *Putifar*'s wife againſt *Joſeph* 54 H. of *Doeg* againſt *Achimelech* 166 I. of *Ariſtobulus* and *Hircanus* 362 E F. of *Antipater* againſt his brethren 592 M. of *Nicolaus*, 601 B. of *Antipater* againſt *Archelaus*, 606 M. of the *Jews*, 610 K.
Achab ſon of *Amri*, King of *Iſrael* 225 N. followeth impieties, *ibid.* took to wife *Jezabel* 226 B. ſeeketh *Elias*, 227 H. covets *Naboth*'s Vineyard 228 F. his repentance 229 K. twice overcometh the *Syrians*, 313 C D. reproved for diſmiſſing *Adad* 231 K. impriſoneth *Michaias*, and why 233 H. rejected his advice, *ibid.* I. wounded, dieth *ibid.* K. *Ahab*'s ſeventy ſons 243 K.
Achan ſtole the ſpoils dedicated to God 123 E. hid them in his tent, *ibid.* found guilty, and put to death, 124 I.
Achaz King of *Juda*, ſacrificeth his ſon 251 I. ſerves Idols, *ibid.* overthrown in battle, *ibid.* O. hireth *Theglaphalaſar*, *ibid.* ſhuts the Temple-Gates 252 B. dieth *ibid.*
Achaias reproved *Solomon* 217 I. foretold *Jeroboam* to be King over ten Tribes, *ibid.* 217 O.
Achis a King of the *Philiſtines* 165 C. leads out *David* againſt the *Hebrews* 172 N. diſmiſſeth him, and why, *ibid.* O.
Achitophel's counſel againſt *David* 189 O. hangeth himſelf 190 O.
Acmes's letter to *Antipater* 456 N. executed, 461 E.
Acquaintance of *Rebecca* with *Abraham*'s ſervant, 4.
Act of *Saul* moſt malicious, 166 L.
An Action how ſaid to be good, 157 E.
Action of *Saul* and his people, 157 B.
Acts of the *Iſraelites*, 129 B C D.
Acts of *Simon* againſt the Zealous, 706 I K.
Act moſt cruel, [illegible]6 L M
Actian War, 580 O.
Adad, King of *Damaſcus*, overcome, 181 G.
Adad King of *Syria*, propoſeth conditions to *Achab* 229 L M. overthrown 230 C. his ſecond expedition, *ibid.* E. taken priſoner, is diſmiſſed 731 I. diſcomfitteth and ſlayeth *Achab* 233 K. asketh counſel of *Elizeus*, 240 F. his death foretold *ibid.* I.
Adam created, and how 28 H. placed in Paradiſe, *ibid.* forbidden the tree of knowlege, *ibid.* trangreſſeth, *ibid.* L. caſt out of Paradiſe 29 A. begot *Cain* and *Abel*, *ibid.* O. and other children alſo 30 G. his age and death. *ibid.* K. and 7. B. propheſied of a twofold deſtruction, *ibid.* L.
Adar, a Month of the *Hebrews*, 120 K.
Adar enemy to *Solomon* 217 M. ſpoiled the Lands of the *Iſraelites*, *ibid.*
Adonibezec taken 129 B. puniſhed, confeſſeth God's juſtice, *ibid.* C.
Adonias affecteth the Kingdom 199 C. flieth to the Altar 187 D. requireth *Abiſaah* 200 L. ſlain, *ibid.* M.
Adverſities befel the *Iſraelites* 132 N. and why, *ibid.* C.
Advice of *Raguel* allowed 78 L. of the Elders rejected 218 F. of young Men accepted, *ibid.* G.
Adultereſs, her policy, 54 H.
Adultery 94 H. puniſhed, 115 A.
Adultery of *Eli*'s ſons, 143 F.
Adultery of *David*, 184 F.
Affairs of *Joſeph*, 637 D.
Affection of *Joſeph* towards his brethren 60 I. of *Jonathan* to *David*, 165 B.
Affinity with *Jacob* and *Rachel* 45 F. of *Saul* and *Jonathan* with *David* 162 I. of *Demetrius* with *Ptolomy*, 336 B.
Affliction of the *Hebrews*, with the cauſes thereof 62 M N O. 68 L.
Africa from whence it took its name, 42 I.
Agag, King of the *Amalekites* taken, 157 B. ſpared, and why, *ibid.* K. put to death 159 I. and why, *ibid.* K.
Agar Sarah's handmaid 38 I. contemned her miſtriſs, and why, *ibid.* fled commanded to return *ibid.* K. and promiſed happineſs *ibid.* K. brought forth *Iſmael*, *ibid.* A. caſt out with her ſon *ibid.* K. comforted, *ibid.* L.
Age of *Iſaac*, at his offering 41 A. when he died, 49 F.
Age of the Fathers before the Flood, 31 B.
Age of *Abraham* 43 D. of *Jacob*, 62 I.
Aggeus the Prophet encourageth the *Jews*, 280 D.
Agreement of the ſeditious 712 O. 724 I.
Agrippa offereth 100 fat Oxen 425 B. reconciled to the *Ilienſians*, *ibid.* F. confirmeth the *Jews* privileges 425 D. writeth to the *Epheſians*, 432 K.

THE TABLE.

Agrippa becometh poor, 486 M. borroweth Money, 87 D. admitted to *Caſar*'s preſence, D. accuſed by *Eutychas*, 487 M. 488 I. impriſoned, 489 E. hateth *Tiberius*, 615 G. getteth *Caius*'s friendſhip, *ibid.* his happy fortune foretold, 490 E. certified of *Tiberius*'s death, 492 L. departs to his Kingdom, *ibid.* M. his requeſt of *Caius*, 496 M. his ſpeech to the Senate, 417 B. hangeth up his Golden Chain, 520 M. his acts, 522 K L. *&c.* 523 D. 524 F. ſaluted for a God, 524 I. his death, *ibid.* K. his children, *ibid.* O.

Agrippa's requeſt to the Empreſs, 535 D. obtaineth *Philip*'s Tetrarchy, *ibid.* E. getteth a portion of *Galilee*, 536 M. depoſes *Joſeph*, 539 B. inlargeth the City of *Cæſarea*, *ibid.* G. his kindneſs to the *Berytians*, *ibid.* G. his Epiſtles to *Joſeph*, 21 D.

Agrippa excuſeth *Cæſar*, &c. 626 K. his Oration, 625 G. 627, 628. driven out of the City, 629 B.

Aid that came to the *Romans*, 681 D.

Aid of the *Idumæans*, 690 O.

Ainon or *Ai* taken and burnt, 124 K.

Ainites diſcomfit 3000 *Iſraelites* and ſlew 36, 123 F. after put to flight and ſlain by *Joſhua*, 124 K.

Air temperate, 702 I.

Albinus Governour of *Judæa*, 539 C. full of wickedneſs, 621 D. pacifieth the Country, 539 F. executeth Malefactors, 540 K.

Alcimus High-Prieſt, 323. accuſeth *Judas* and his brethren, N. his popularity, 324 B. killeth all of *Judus*'s faction, *ibid.* C. dieth ſuddenly, 325 I.

Alexander King of *Macedonia*, 293 M. overthroweth *Darius*'s Army *ibid.* ſubdues *Darius*, 294 C. marcheth towards *Jeruſalem*, 295 I. honourably received by the High-Prieſt, and the reſt, *ibid.* his ſacrifice in the Temple, *ibid.* I. adoreth the High-Prieſt, *ibid.* M. his death and ſucceſſors, 297 M.

Alexander warreth againſt *Demetrius*, 330 B. laboureth to win *Jonathan*, *ibid.* I. ſlayeth *Demetrius*, 332 B. marrieth *Ptolomy*'s daughter, 33 M. ſendeth preſents to *Jonathan*, 335 I. diſcomfitted and ſlain, 336 B.

Alexander Zebina obtaineth the Kingdom, 847 K. ſlain, *ibid.*

Alexander King of the *Jews*, 350 N. 562 H. beſiegeth *Ptolemais*, *ibid.* H. his overthrow, 352 C. beſiegeth *Gaza*, 353 I. ſedition raiſed againſt him, 562 K. 353 D. overcome, *ibid.* 562 F. Citrons caſt at him, 354 A. crucifieth 800 *Jews*, 354 F. 562 O. his ſickneſs and advice to his Wife, 356 C. 563 K. his death and funeral, 356 E F.

Alexander ſon of *Ariſtobulus*, 366 C. overcome, *ibid.* E. beheaded, 369 O.

Alexander *Herod*'s ſon, 422 O. marrieth *Claphira*, *ibid.* his defence, 428 L. 419 A B. reconciled to his father, 429 E. 437 G. bribeth the Eunuchs, 589 G. impriſoned, 437 A. 590 K. accuſed of treaſon, *ibid.* 437 B C. *&c.* writeth Books, 590 L. condemned, 444 M. ſtrangled, 594 K. falſe *Alexander*, *&c.* 472 H. 611 B. condemned to tug at an Oar, 472 O. 611 E.

Alexander's cruelty, 354 F.

Alexandra governeth the Kingdom, 357 M. impriſoneth *Ariſtobulus* wife and children, 564 K. commits charge to the *Jews*, 357 M. her ambaſſage to *Tigran*'s, 357 N. her death, 358 L.

Alexandra ſolliciteth *Antonius*, and why, 394 B. excuſeth her ſelf, *ibid* ſuſpected by *Herod*, *&c.* 395 K. pretending to flie is betrayed, *ibid.* M. certifieth *Cleopatra* of *Herod*'s treachery, 397 B. ſtriveth to acquit her ſelf, 408 M. ſeeketh to get *Herod*'s Caſtles, 409 L. put to death, 409 N.

Alexas marries *Salome*, 449 A. diſmiſſeth the Nobles, 462 N.

Alliance of *Abraham* with his wife, 39 F. of *Jacob* with *Laban*, 45 F. of *Saul* and *Jonathan* with *David*, 162 M. of *Juda* with the *Iſraelites*, 251 M.

Allowance of *Micheas*, 233 H.

Alluſion of *Jonathan*, 165 B.

Alacrity of the *Romans*, 714 N.

Allegiance renounced, 764 I.

Altar of Incenſe, 85 D.

Altars of Idolaters to be deſtroyed, 111 B.

One Altar to be erected, *&c.* and why, 111 E.

Altar builded by *Joſhua*, 122 N.

Altar erected by the two Tribes and half, 127 E. and why, 128 L.

Altar of Gold and of Braſs were placed, 211 I.

Altar in *Bethel* clave in twain, 220 B.

Altar erected by *David* 198 K.

Amalekites war againſt the *Iſraelites*, 76, I K. overcome by the *Iſraelites*, 77 C. ſpoiled and their utter ruin foretold, *ibid.* 118 N. overcome the *Iſraelites*, 135 B. are deſtroyed, 156 O. burnt *Siceleg*, 173 A.

Amarames Moſes's Father. See *Amram*.

Amaſias K. of *Juda*, 246 E. revengeth his father's death, 247 M. overcometh the *Amalekites*, *ibid.* O. reproved, and why, 243 A. commandeth *Joas* to yield him homage, *ibid.* D. his army flies, and he taken priſoner, *ibid.* E. is ſlain, *ibid*, F.

Amaſa ſlain, 194 O.

Amazement of the ſeditious, 755 G.

Ambition, 177 E. of *Adonias*, 199 D. of *John*, 698 M. of *Eleazar*, 711 F.

An ambuſh laid for the *Ainites*, 124 I.

Ambuſhes of *Saul* for *David*, 167 E. *&c.* of *Adad* for *Joram*, 238 A.

Amnon defloweteth *Thamar*, 186 L M.

Ammonites oppreſs the *Iſraelites*, 138 M. and are overcome, 139 A. injure *David*'s Ambaſſadors, 183 C. revenge wrought on them, *ibid.* F. War againſt *Joſaphat*, 234 G. kill one another, 235 K.

Ammorites overcome, 104 M. their country poſſeſſed by the *Hebrews*, 105 B.

Amos a wicked King, 258 D. is ſlain, *ibid.*

Amphitheatre built by *Herod*, 410 G. 415 L.

Amram Moſes's father. 63 B. prayeth to *God*, 63 B. caſts *Moſes* into the River, and why, 63 G.

Amri King of *Iſrael*, 225 M. ſlew *Thaman*, *ibid.* his impiety and death, *ibid.* N.

Ananias's death, 631 C.

Ananus High-Prieſt, 539 B.

Ananias High-Prieſt ſlain, 736 N.

Ananus ſtoneth *James*, 539 C.

Ananus Governour of *Jeruſalem*, 637 F. his invective againſt the Zealous, 689 A. diſpoſeth his ſouldiers, *ibid.* ſlain, 694 K.

Ananus a cruel ſouldier, 636 K.

Achimelech entertaineth *David*, 165 B. delivers him *Goliah*'s ſword, *ibid.* C. accuſed to *Saul*, 166 I. and ſlain, 166 K.

Anceſtors conceal not honeſt things, 25 G.

Angels guarded *Elizæus*, 238 C.

Angels (*i. e.* ſons) of God, 30 L.

Angel reſiſteth *Balaam*, 105 F.

Angels promiſe *Abraham* a ſon, 39 A. enter *Lot*'s houſe, *ibid.* foretel the deſtruction of *Sodom*, *ibid.*

Angel appeared to *Agar*, 38 I. 40 K. to *Jacob*, 45 B. 48 M. to *Manaach* his wife, 139 E. foretelleth her *Samſon*'s birth, *ibid.* F. worketh a miracle, 140 K. 238 C.

Anger. *See* Wrath.

Anilæus receiveth charge from *Artabanus*, 499 E. killeth a noble man, 500 I. reproved and accuſed, *ibid.* M. taketh *Mithridates* priſoner, 500 O.

Anna, wife of *Elcana*, prayed to God for a ſon, 143 G. bare *Samuel* and conſecrated him to God, 144 I.

Annius taketh *Geraſa*, 702 N.

Anſwer of *Simon* to *Jeſus*'s Oration, 691 A.

Anſwer of *Iſaac*, 41 C. of *Balaam* to *Balac*, 106 M. of God to *Joſhua*. 124 H. of *Achab* to the *Syrians* 229 O. of *Cæſar* to *Herod*, 582 H. of *Antipater* to *Herod*, 600 L. of *John*, 684 M. of *Eleazar* to *Antiochus*, 818 I. of *Alexander*, 295 K.

Antæus againſt whom *Hercules* made war, 42 I.

Antigones copartner in the Kingdom, 349 D. his death complotted *ibid.* F. effected. 350 H. 561 C.

Antigonus accuſeth *Hircanus* and *Antipater*, 370 D. 568 H promiſeth the *Paritheans* money, and why, 380 F. reſtored to the Kingdom, 383 H. cutteth off *Hircanus*'s ears, *ibid.* H. declared an Enemy to the *Romans*, 384 C. 577 E. upbraideth *Herod*, 385 N. getteth *Maſſada*, 575 A. repulſeth *Herod*'s power, *ibid.* ſurpriſeth *Herod*'s victuallers, 386 B. cruelly handleth *Joſeph*'s carcaſs, 577 O. ſubmitteth himſelf to *Soſius*, 391 H. put to death, *ibid.* I.

Antiochus the great vexeth the *Jews*, 305 E. recovers Cities of *Cœloſyria*, *ibid.* F. his Epiſtle to *Ptolomy*, 306. his Edict in honour of the Temple, 306. his Epiſtle to *Euxis*, 307 I.

Antiochus Epiphanes departeth *Egypt*, 313 L. ſpoileth the Temple of *Jeruſalem*, *ibid.* N. abrogates God's Laws, 314 G. inforceth the *Jews* to Idolatry, *ibid.* tortureth

BRITISH MUSEUM 15 APR 64

tureth *Eleazar*, 818 M. ſlayeth him, 819 H. forbiddeth the Jews to uſe their Law, 314 G. *&c.* invades *Judæa* again, 317 I. departeth into *Perſia, ibid.* beſiegeth *Elymas*, 321 I. falleth ſick and dieth, *ibid.* K.
Antiochus Eupater created King, 321 N. marcheth into *Judæa* 321 B. fighteth with *Judas Macchabeus, ibid* C. marcheth againſt *Philip, ibid.* E. entreth a league with *Judas*, 323 I. ſlayeth *Philip, ibid.* K. diſplaceth *Onias, ibid.* is ſlain, *ibid.* M.
Antiochus ſon of *Alexander*, 337 I. crowned King, *ibid.* diſcomfited *Demetrius*, 338 A. favoureth *Jonathan, ibid.*
Antiochus marrieth *Cleopatra*, 343 K. putteth *Triphon* to flight, *ibid.* L. warreth againſt *Hircanus*, 345 I. permitteth a truce, *ibid.* K. ſlain 346.
Antiochus Gryphus overcometh *Alexander*, 347 I. his War againſt his brother, *ibid.* ſlain, 353 M.
Antiochus Cizicenus warreth againſt his brother, 347 K. 351 B. put to flight 347 N. ſlain, 353 M.
Antiochus Euſebius puts *Seleucus* to flight, 353. N. ſlayeth *Seleucus*'s brother, *ibid.* dieth, *ibid* O.
Antiochus Seleucus ſlayeth his Uncle, 353 M. burned, *ibid.* N.
Antiochus Dionyſius King, 355 K. thruſt out of his Kingdom, *ibid.* ſlain, 345. M
Antiochus perfidious to his Citizens, 762 M N.
Antiochus King of *Comagena* accuſed, 77 O. his choice *&c. ibid.* M reconciled to *Cæſar, ibid.* N.
Antipas Herod's ſon, 606 K claimeth the Kingdom, *ibid.* accuſeth *Archelaus*, 606 L. hath part of the Kingdom with *Archelaus*, 471 D
Antipater the *Idumæan*, 360 K. incenſeth the Princes againſt *Ariſtobulus*, 360 M. relieveth *Gabinius*, 367 M. his wife and children, 369 A. *&c.* gathereth ſoldiers for *Cæſar*'s ſervice, *ibid.* E made a Citizen of *Rome*, and Governor over *Judæa*, 370 C D E. 567 F. makes his ſons Governors, 372 B. perſwadeth *Hircanus* to fly, 564 N. his exploits, 567 C. poiſoned, 377 H. 570 K.
Antipater baniſhed, 585 G. advanced 426 M. inciteth his father againſt his brothers, 426 N. his congratulation 429 F. plotteth againſt his brethren, 433 E. 588 L. cauſe of miſchief, 436 M. governeth the Kingdom, *&c.* 448 L. practiſeth his father's death, *ibid.* M. 568 M. could not deceive his Aunt, 448 N. hateth his brothers children, 449 C his treaſons, 599. F. accuſeth *Sylæus*, 598 L. 452 K ſtudieth to win favour, 594 M. conſpireth againſt his father, 594 L. accuſed by *Herod*, 455 E. 599 F. anſwereth his father's objections, 456 H. hated of all, 599 B. 457 G. hath liberty to juſtifie himſef *ibid.* D. put to death, 461 G. 603 A.
Antipater accuſeth *Antipater*, 453 E.
Antipater accuſeth *Archelaus*, 465. E. 606 L M.
Antipatris built, 430 N. burned, 635 C.
Antiphilus's letter to *Antipater*, 456 M. blamed, 459 B.
Antiquity of the Jews proved, 784 M. *See* Arguments.
Antiquities when written, 543 B.
Antonia deſcribed, 722 A. not unlike a City, *ibid.* C.
Antonius writeth to *Hircanus*, 378 G. written in the Jews behalf, 379 K. maketh Tetrarchs, 380 C. loveth *Herod*, 384 B. maketh *Herod* King, *ibid* C. requireth *Ariſtobulus*, 394 B giveth *Cleopatra* a portion of *Judæa* and *Arabia*, 399 H. conquereth *Armenia, ibid.* M.
Aphrica, once called *Lybia*, 42 I.
Apollonius accuſeth the Jews, 806 M.
Apollonius ſent to rob the Temple, 417 B. acknowedged his offence, *ibid.* C. General of *Antiochus*'s Army, 316 E. diſcomfited and ſlain *ibid* E.
Apollonius Davus put to flight, 334 E.
Apology of *Achimelech*, 166 K. of *Ariſtobulus*, 363 H.
Apoſtacy of the Prieſts 294 A.
Apoſtates from the Jewiſh Religion, 213 I.
Apparel, 612 O.
Appion wrote coldly, 798 of *Moſes* and the Jews, *ibid.* his fiction refuted, 799 F. *&c.* denieth his Country, 800 H. raileth againſt the Jews, *ibid.* I. his objection of the Aſſes head anſwered, 803 A. upbraideth the Jews, 805 D. praiſeth himſelf, *ibid.* accuſeth the Jews, 494 I.
Apples of *Mandragora*, 47 A.
Apprehenſion of *John* and *Simon*, 759 E.
Arabians Iſmael's poſterity, 40 I. ſlay *Herod*'s Soldiers, 290 M. kill the Jews Embaſſadors, 401 I. overcome, 402 G. receive thieves, 439 A. brake the league made, 574 H. defeat *Herod*'s Army, 580 O, are overcome 582 K.
An Arbiter betwixt the Senate and *Claudius*, 617 B.
Archelaus accuſed, 454 K. promiſeth his ſubjects favour, 605 G. appointed, 603 D. lamenteth, 605 B. ſuppreſſeth the ſedition, 464 K L. repairs to *Rome*, *ibid.* O. approved, *&c.* 466 N. accuſed, 470 L. excuſed, 471 B. accuſed and baniſhed, 473 D. his dream, 612.
Archelaus King of *Cappadocia* 437 F. his ingenious ſpeech, 590 M. conferreth with *Herod*, 590 L. reconcileth *Alexander* to his father, 437 G. made *Herod* and *Pheroras* friends, 438 I. excuſeth himſelf 442 L.
Aretas King of *Arabia* 564 N. overthroweth *Alexander* 355 M. puts *Ariſtobulus* to flight, 361 I. furniſheth *Hircanus* with 50000 ſoldiers, 564 N.
Aretas accuſeth *Syllæus*, 452 K. diſcomfited *Herod*'s army, 484 N.
Arguments for the Jews antiquity 784 M. 785 A. *&c.* 786 G. *&c.* 787 A. *&c.* 788 M. *&c.* 789 F. *&c.* 791 D.
Arioch a Captain of the *Aſſyrians*, 37 B.
Ariſtæus obtained the Jews liberty, 299 K.
Ariſtobulus firſt King, *&c.* 349 D. impriſoneth his brethren, famiſheth his mother, *ibid.* 560 N his puniſhment, 350 I K. 561 F. compelleth the *Iturians* to be circumciſed, 350 M. ſlayeth *Antigonus*, 350 H. his miſerable end, 350 L. 561 G.
Ariſtobulus accuſeth the Phariſees, 357 I. his attempt, 358 I. ſeizeth the Caſtles, *ibid.* K. ſtriveth for the Kingdom with *Hircanus*, 360 I. agreed, *ibid.* K his war againſt *Aretas* and *Hircanus*, 362 C. his preſents to *Pompey* 362 D. promiſeth *Pompey* money, 364 I. led to *Rome*, 365 M. poiſoned, 369 C.
Ariſtobulus, why not ſent to *Antonius*, 394 D. his death contrived, 395 L. drowned, 396 C.
Ariſtobulus, Herod's ſon, 422 O. accuſed, 426 K. *&c.* reconciled, 429 E. objected to his wife her birth, 589 B. condemned, 444 L ſtrangled, 445 F.
Ariſtobulus hateth *Agrippa*, 487 B. entreateth *Petronius*, 495 C.
Ariſtobulus governeth *Armenia*, 536 M. his ſubtilty 546 H.
Ariſtocracy the beſt kind of government, 113 A.
Arithmetick, 36 M.
Arius King of *Lacedæmon*, 311 G. ſendeth Letters to *Onias* 312 H.
Ark of *Noah.* 30 N. the length and breadth thereof, *ibid.* L. M. where it reſted, 31 D.
Ark of God ſurprized, 144 N. carried into the Temple of *Dagon*, 146 L carried to *Bethſama*, 147 O. brought to *Jeruſalem*, 180 M N.
Ark transferred into *Ceriathiarim*, 147 F.
Ark carried into the Temple, 210 F. placed in the Sanctuary, and in it the Tables of Stone, 211 H.
100000 Armed Men againſt *Joſeph*, 639 F.
Arms of the *Egyptians*, *&c.* 72 N.
Armour of *Goliah*, 159 C.
Armour of *Saul*, 160 I.
Armour of the *Roman* footmen, 661 C.
The Armies order when the Tabernacle removed, 95 B.
An Army ſent againſt the *Midianites*, 108 L.
Army of *Senacherib* deſtroyed, 256 F.
An huge Army of the *Canaanites*, 125 D.
Army of *Suſac*, 221 H. of *Joſaphat*, 231 N. of *Ozias*, 247 N.
Army of the *Romans*, 660 L.
Army of *Herod* overthrown, and why, 484 M N.
Arnon a River, 104 L.
Arrival of the *Iſraelites* at *Raphidim*, 75 F. of *Raguel* in *Sinai*, 77 F. of the Ark at *Bethſama*, 147 D.
Arrogancy of *Amaſias*, 248 O. of *Ozias*, 250 B. of the Jews 756 K.
Arſaces King of *Parthia*, 340 D. taketh *Demetrius*, *ibid.* ſlayeth *Antiochus*, 346 A.
Aſprenas's Gown defiled, 509 A. he is cut in pieces, 511 B.
Art of forging, who firſt invented, 29 G.
Artabanus King of *Media*, 479 D. obtained *Parthia. ibid.* reſtored to his Kingdom, 483 E.
Artabanus requireth *Izates*'s aſſiſtance, 530 M. recovereth his Kingdom, 531 B.
Artaxerxes King of *Perſia*, 286 B no man to approach his Throne, unleſs he were called, 297 I. honoured *Mardoche*, 290 D. hangeth *Aman*, 291 I. ſendeth letters for the Jews ſafety, *ibid.* L.

Artorius ſaveth himſelf, 748 I. his promiſe to *Lucius*, *ibid.*
Aruncius ſignifieth the Emperor's death, 512 M.
Aſa King of *Juda*, 224 K. his piety, *ibid.* K. his victory, *ibid.* M. inciteth the King of *Damaſcus* againſt *Baſa*, 229 I. dies, 226 B.
Aſcalonites puniſhed, and why, 309 L.
Aſer the ſon of *Jacob*, 46 O. what it ſignifies, *ibid.* O. his ſons, 61 C.
Aſineas beſet by the Governor of *Babylon*, 598 L. his friendſhip ſought, 10 O. received charge from *Artabanus*, 459 E poyſoned, 500 M.
Aſphaltite lake, 702 K. admirable property thereof, *ibid.*
Aſſault of *Jeruſalem*, 740 K. of *Antonia*, 742. M.
Aſſar for how much ſold, 97 D.
Aſſes head ſold, 238 F.
Aſs ſpeaketh to *Balaam*, 105 G.
Aſſes how many taken at one booty, 109 A.
Aſſes of *Cis* loſt, 150 L. found, *ibid.* N.
Aſſes head objected, 803 A.
Aſſembly of the *Hebrews* thrice in the year, 111 F.
Aſſembly of *Samaritans* on *Mount Gerazim*, 670 B.
Aſſurance of *Joſeph*, &c 671 L.
Aſſiſtance of God promiſed, 110 L. of *Saul* to the men of *Jabes*, 152 L
Aſſyrians Lords over *Aſia*, 37 A. overthrew the *Sodomites*, *ibid.* B. of whom took their name, 42 H. overcame the *Iſraelites*, 250 E. 253 N tranſported them 252 A. 253 N vanquiſhed the *Syrians* and them of *Damaſcus*, 250 F. and 252 G. their deſtruction foretold, 250 D. effected, 257 L.
Aſtrological predictions, 491 B.
Aſtronomy invented, 36 N.
Athalia rooteth out the royal blood, 244 D. and put to death, 245 H.
Athniel a Judge of *Iſrael*, 133 C. overcometh *Schiſar*, *ibid.* C. recovereth the *Iſraelites* liberty, *ibid.* C.
Athronges uſurpeth the Kingdom, 468 O. taken 469 C.
Attendance on *Saul*, 151 F.
Attire of *Veſpaſian* and *Titus*, 766 I.
Avarice, 177 E. of *Antiochus*, 343 N. of *Sabinus*, 467 C. not terrified with puniſhment, 738 H.
Authority how purchaſed, 61 F.
Authority of *Moſes*, 97 C.
Authority of *Mordocheus*, 292 F. of the Phariſees, 356 C.
Authors of the ſedition puniſhed, 102 M.
Authors of injuries puniſhed, 672 N.
Azarias the Prophet exhorts to vertue, 224 M.
Azarias the High-Prieſt, 250 B.
Azael King of the *Aſſyrians*, 228 D.
Azael's tyranny foretold, 240 C. invades *Judæa*, 246 D. hired to depart, *ibid.* invades the *Iſraelites*, 245 M. deſtroys their Country, *ibid.* M
Azotians plagued, and why, 146 L.

B.

BAal god of the *Tyrians*, 244 B. his Prieſts ſlain, *ibid*
Baaras a root, 768 I. his property, *ibid.*
Baaſa King of *Iſrael*, 214 I. roots out *Jeroboam*'s race, *ibid.* his impiety, 224 N. a Prophecy againſt him, *ibid.* ſuprizeth *Ramah*, 225 I. dieth, *ibid* K.
Babas's ſons preſerved, 410 D accuſed, 410 F. ſlain, *ibid.*
Babylon, the place where tongues were confounded 33 C. what it ſignifies, *ibid.* D. beſieged and taken, 271 O.
Babylonians require *Anilæus*, 501 F. ſlay the *Jews*, 502 K.
Babylonian veil, 721 A.
Bacchides ſent againſt *Judas*, 323 N. uſeth tyranny and treachery, 324 B. fights with *Judas*, 326 B. is ſlain, *ibid.* murthereth thoſe of *Judas*'s faction, 328 B. practiſeth againſt *Jonathan*, *ibid.* C. revengeth himſelf on the fugitives, 329 K. maketh peace with *Jonathan*, *ibid.* M.
Bagoſes General of *Artaxerxes*'s army, 293 H, offereth outrage to the *Jews*, *ibid.*
Bakers dream expounded, 54 O. hanged, 55 A.
Bala Rachel's handmaid, 46 O. bare *Naphtalim* and *Dan*, *ibid.* P.
Balaam a Diviner or Prophet, 105 E. denieth to go with *Balac*'s Embaſſadors, *ibid.* F cometh to *Balac*, 106 I. propheſieth good to beſal the *Iſraelites*, 106 K. his counſel to *Balac* and the *Midianites*, *ibid.* O.
Balac ſends an Embaſſage to the *Midianites*, 105 E. alſo to *Balaam ibid*, E. reproved him, and why, 106 L. follows *Balam*'s counſel, 107 B.
Balin a King of *Syria*, 37 A.
Ballas a King of *Aſſyria*, 37 A.
Balm, 215 P. 235 A.
Balthaſar his pride, 271 H. his viſion of the hand, *ibid.* ſlain, 271 N
Benaia ſlays an *Ægyptian*, 197 B. kills a Lyon, 197 B. ſubſtituted in *Joab*'s place, 204 L.
Baniſhment of *Cain*, 29 E. of the diviners, 171 B. of *Abſalom*, 187 C. of *Antipater* 585 G. of *Doris*, 453 D. of *Pheroras*, 596 L.
Banquet of *Laban* and *Jacob*, 48 I. of *Samuel* to *Saul*, 150 N. and of him to *David*, 158 M. of *Saul*, 165 B. of *David* to the people, 181 A. of *Artaxerxes*, 286 D. of *Ptolomy*, 303 N. of *Archelaus*, 463 A. of *Herod*, 483 F.
Barak appointed General, 134 L. puts *Siſera* to flight *ibid.* N. ſlew *Jabin*, and governed *Iſrael* forty years, 135 A.
Bareas one of the five Kings of *Aſſyria* 37 A.
Baruch Jeremy's Secretary, 261 L. diſmiſſed. 266 B.
Barzapharnes ſeizeth upon *Syria*, 572 I. inſtateth *Antigonus*, *ibid.*
Barzillai's excuſe to *David*, 194 I.
Battel between *Joſhuah* and the *Canaanites*, 125 D. between the *Benjamites* and *Iſraelites*, 131 C. between *Saul* and the *Philiſtines*, 173 E between *Joab* and *Abſalom*, 191 D.
Battel of *Herod*, 400 D.
Battel between the *Romans* and the *Jews* 467 E.
Battery of *Jotapata*, 666 K. of *Jeruſalem*, 723 B. 724 L
Baths, 768 K.
Baths of *Calliroes*, 460 M 602 I.
Bathuel ſon of *Nachor*, 35 E. father of *Rebecca* and *Laban*, *ibid* G.
Beam of Gold, 368 B.
Bearing of arms inhibited, 154 I.
Beaſts venomous, a plague of *Egypt*, 69 D.
Beauty of ſuperior bodies, 30 I
Beauty of body not to be reſpected, 158 I.
Beauty of *Sarah*, 36 K. of *Rachel*, 45 F. of *Joſeph*, 53 A. of *David* and his brethren, 158 L. M. of *Bethſabe*, 184 K.
Bed of Iron, 105 B.
Beginning of the War of the *Jews*, 622 I.
Behaviour of *Rachel* toward *Jacob*, 45 F.
Bellies of the *Jews* ripped for Gold, 737 F.
Beneficence of *Xerxes*, 282 B. C.
Benefits of God recited, 74 L. M.
Benefits of *Herod*, 585 A. B.
Benjamin, *Jacob*'s ſon by *Rachel*, 44 D. goeth into *Egypt*, 57 F. what happened to him there, 58 I. attacked and impriſoned, 58 N.
Benjamites expert in ſhooting, 131 C. overthrew the other tribes twice, *ibid.* C. D. twenty five thouſand ſlain, and why, 131 F. only ſix hundred eſcape, *ibid* F. take them wives by force, 132 H. I.
Bernice her requeſt to *Florus*, 623 F.
Beroſus a *Chaldean* Writer, 787 D.
Beroſus 36 H. his teſtimony of *Abraham*, *ibid.* of *Senacherib*, 256 E. of *Nabuchodonoſor*, 270 B.
Bethſabe the pit of ſwearing, 40 A.
Beſeleel a Workmaſter of the Tabernacle, 80 L. 89 C.
Bethel what it ſignifies, 45 D.
Bethſabe defiled by *David*, 184 I. bare him a ſon, 185 B. brought forth *Solomon*, 185 C. certifieth *David* of *Adonias*, &c. 199 E.
Birth-day of *Veſpaſian* celebrated, 762 I. of *Pharaoh*, 55 A.
Birth-right of *Eſau* ſold, 50 L.
Birth of *Moſes*, 63 E.
Birth of *Samſom*, 140 K.
Bitterneſs of the waters, 73 D E. changed, 74 H.
Blaſphemy againſt God, 111 E.
Blaſphemer of God to be ſtoned, 111 E.
Blaſpheming of *Goliah*, 159 C D E.
Bleſſing of God upon the *Iſraelites*, 74 L M.
Bleſſing of *Iſaac* and *Jacob*, 44 M. of *Jacob* on his ſons, 62 H
Bleſſing of *Moſes* to the *Iſraelites*, 118 M.
Blindneſs of the enemy, and how, 237 I. 238 D.
Blindneſs of the *Jews*, 736 K. 753 B.
Blood-royal deſtroyed, 240 D.
Bodies celeſtial, their beauty and order, 30 I.
Body of *Jacob* tranſlated into *Hebron*, 62 K. of his ſons brought thither alſo, *ibid.*

Bodies of *Saul* and his Sons hung up, 174. I.
Boldneſs of the *Jews* 715. E.
Bondage of the *Iſraelites*, ſee ſervitude.
Bones of *Joſeph* tranſlated, 62 L. 71 A.
Book of *Moſes*'s Law, 111 B C. when to be read, 112 H. holy Book, 118 M. found and read, 259 I K.
Books of holy Writ, how many, 782 N.
Book of *Jeremy*, 261 L. burnt, *ibid.* L.
Booz friend to *Naomi* and *Ruth*, 142 D. exhorts his Kinſman to marry *Ruth*, 143 D. eſpouſeth *Ruth* 143 D. begetteth *Obed*, *ibid* E.
Booty of Oxen and Camel, 100 O of Sheep, *&c.* 687 O.
Borders of *Galilee*, 659 C D. of *Judæa*, 659 E. of the poſſeſſion of the nine Tribes and an half, 126 K.
Borrowed things muſt be repaid, 116 I.
Botches a Plague of *Egypt*, 69 D.
Bounds of Land are not to be removed, 113 B.
Bounds of the nine Tribes and halfs poſſeſſion, 126 I. *&c.*
Bounds of *Egypt*, 708 L.
Bowls or Ewers, 210 C.
Bounty required, 215 F.
Bounty of *Ezechias*, 253 H I.
Bounty of *Alexander* to the *Jews* 295 L.
Bounty of *Herod* to all Men, 585 A. B. of *Cæſar* to *Archelaus*, 607 C of *Titus* 728 M.
Brazen Altar, 211 I Veſſels pertaining to the ſame, 211 I.
Brazen Gate of the Temple openeth of it ſelf, 753 B.
Breach of God's Law, loſs of his favour, 704 H I.
Breach of Oath, 255 M. 368 C of Faith, 361 N.
Breadth of the Ark of *Noah*, 30 N.
Bread of propoſition, or ſhew-bread, 92 N.
Brethren, *Cain* and *Abel*, 29 B
Brethren of *Joſeph* hate him, and complot his death, 51 D. ſell him, 52 K persuade their Father that he was devoured of Beaſts, *ibid.* N. repent of the evil they did to *Joſeph*, 57 B. return out of *Egypt*, *ibid.* D. go thither again, *ibid* D. ſtayed in their journey, and accuſed of theft, 58 I K died, 62 K L
Seven Brethren tormented and put to death, 821 A B. 822 I. 823 A B.
Bribery of *Eli*'s Sons, 143 F. of *Antonius*, 391 L. of *Ventidius*, 384 F. 575 C. of *Silo*, *ibid.* 575 C. of *Antipater*, 594 M N.
Brothers of *Abraham*, 35 D. of *Joſeph*, 50 M. of *Antipater*, 588 L M.
Brothers bewail their Mother, 589 C. excuſe themſelves, *ibid.* D.
Broil at *Cæſarea*, 537 E. at *Jeruſalem*, 638 H.
Building of the Temple, 208 M. inhibited, 277 N. permitted, 278 C D E.
Bulwarks builded by the *Romans*, 733 D.
Burial of *Sarah*, 42 F. of *Abraham* 43 D. of *Iſaac* 49 F. of *Jacob*, 62 L M. of *Samuel*, 168 L. of *Jadon*, 220 E. of *Herod*, 462 N O.
Burning of the Temple, 265 I. 476 M. 750 M.
Burthen required to be eaſed, 218 D.
Buſh of Fire about *Moſes*, 66 O.
Buſhel of Corn ſold for a Talent, 738 M.
Buſineſs of *Moſes*, 77 G.
Butlers dream expounded, 54 M.
Butchery of the Thieves, 537 B C.

C.

CÆcinna perſuaded the Soldiers to revolt, 309 E F. apprehended, 710 H freed and honoured, *ibid.* I.
Cærealis conquered the *Samaritans*, 670 B C
Cæſar confirmeth *Hircanus* in the Prieſthood, 370 D. departeth out of *Syria*, 371 L. his teſtimony of the *Jews*; 373 N. ſlain, 569 D. 376 C. delivereth *Ariſtobulus*, 567 A.
Cæſar ſlayeth *Caſſius*, 368 G. *Herod*'s Friend, 384 B, overcometh *Antonius*, 403 M. confirmeth *Herod* in the Kingdom, 405 N. giveth him 800 Talents, 406 G. Lord of *Egypt*, 407 I. enlargeth *Herod*'s Dominions, *ibid.* 415. M. 583 B made *Pheroras* Tetrarch 416 G gave *Herod* revenues, 416 F. offended with *Herod*, 439 G. alloweth *Herod* to puniſh Malefactors, 443 F. maketh *Archelaus* King. 466 N. confirmeth *Herod*'s teſtament 471 D. calls a Council, 606 M. makes *Archelaus* an Ethnarch, 471 D.
Cæſarea built by *Herod*, 414 G. was called *Straton's Tower*, *ibid.* G. a great City, 584 M. 674 H.
Cain, *Adam*'s firſt Son, 29 B. ſlew his Brother, *ibid.* C. not bettered by God's chaſtiſements, *ibid* E. builded a City, *ibid.* F. invented the uſe of the Plough, 29 B. father of hypocrites 30 H.
Caius ſucceedeth *Tiberius*, 485 C certifieth the Senate of *Tiberius*'s death, 492 L. maketh *Agrippa* King, *ibid* 616 H. baniſheth *Herod*, 493 E uſurpeth divine honour, 493 G. 616 K his Statue *&c* *ibid.* K. writeth letters to *Petronius*, 493 C. calleth himſelf *Jupiter*'s Brother, *&c* 504 H. *&c.* cauſeth many to be murthered, 5[illegible]9 B. ſacrificeth, 509 A buildeth a haven, 516 L. ſlain, 520 E.
Caleb and *Joſhua* appeaſe the people, 96 M.
Calimander ſlain, 347 O.
Calling of *Moſes*, 67 A of *Elizeus*, 228 E.
Calamity of the *Iſraelites*, 62 O 73 D E F 74 I. 129 B. 130 L M. 133 B. foretold, 261 L. and 262 E.
Calamity of *Herod*, 580 A. of *Syria*, 632 L M.
Calamity in *Jeruſalem*, 738 K L M, *&c.*
Calamity of the *Romans*, 747 E. of the *Jews* recounted to the *Romans*, 749 B.
Calamity of the *Jews* at *Antioch*, 762 N O
Calamity of the *Jews* taken by the *Romans*, 775 D.
Calumniation, 435 B.
Calves of *Jerobam*, 219 K L.
Cambyſes inhibiteth the building of the Temple, 275 N O. 276 B
Camp of the enemies ſpoiled, 240 D.
Camp of the *Romans* how ordered, 660 N.
Three Camps of the *Jews*, 67 F.
Candleſticks of Gold, 84 O 211 I.
Capharis ſubmits to *Cærealis*, 705 F.
Captain over a thouſand, 160 O.
Captains of *Solomon*, 206. H.
Two Captains of *Ochozias* deſtroyed, and why, 236 B. the third preſerved, 236 C.
Captain trodden to death, 240 E.
Captivity of *Babylon* fore-prophecied, 257 I 260 D. effected, 265 I. 729 F.
Carcaſſes hinder the paſſages, 578 N.
Carcaſſes innumerable, 108 N
Carcaſſes caſt out of the City, how many, 738 M.
Care of God for the *Iſraelites* ſafety 67 F. for his Servants, 228 C D.
Carthage built, 787 C.
Careleſneſs of *Abner* touching *Saul*'s ſafety, 169 G.
Carpenters how employed, [illegible]07 D.
Caſſius reſiſteth the *Parthians*, 368 G. exacteth of the *Jews* 700 Talents of Silver, 376 D.
Caſſius Longinus Governor of *Syria*, 452 C.
Caſtle fortified, 328 F 362 L. razed, *ibid.* F.
Caſtle of *David*, 717 F.
Caſtor a ſubtle *Jew*, 726 K.
Catalogue of *Jacob*'s Sons and Nephews, 61 B C D.
Catalogue of God's benefits on *Iſrael* 74 I K.
Catalogue of the Commandments, 79 F G.
Cattel gotten in War, 124 L 127 A.
Catallus ſlayeth three thouſand *Jews*, 778 M.
Cauſe of error concerning God, 812 N.
Cauſes of diſcord, 781 E 782 H.
Cauſes of malice between *Egyptians* and *Jews*, 792 I.
Cauſes of the *Iſraelites* ruin, 62 M
Cauſes of the Wars of the *Jews*, 622 K.
Cauſes of *Veſpaſian*'s election, 707 F.
Cauſes of writing the Antiquities, 25 D E. 780 M.
Caves of the Thieves deſcribed, 576 O.
Ceaſing of Manna, 122 N.
Celebration of the Paſſover 260 A. 281 K.
Cells about the Temple, 208 N.
Candebæus put to flight, 343 N. 559 D.
Cenitus delivereth the *Iſraelites*, 133 C. vanquiſheth *Schiſat*, *ibid.* judged *Iſrael* forty years, *ibid*, O.
Cenſors affixed to the Brazen Altar, 102 L. and why, *ibid.*
Cenſors of Gold, 210 C.
Centurion of *Florus*, 623 A.
Ceſennius Preſident of *Syria*, 77 O. accuſed *Antiochus*, *ibid.* H I.
Ciſtern digged to be encloſed, 117 C.
Ceſtius G. appeaſeth the People, *&c.* 622 I. burnt *Zabulon* and *Joppe*, 534 N. conſulteth with the Princes, *&c.* 625. B. his ſiege againſt *Jeruſalem*, 635 G.
Chæreas and his complices conſpire *Caius*'s death, 504 O. why incited.

incited againſt *Caius*, 505 C. conferreth with *Clement*, *&c.* 506 I. intends to kill *Caius*, *ibid.* expecteth occaſion to aſſail *Caius*, 508 I. ſlayeth *Caius*, 510 L. honoured, 515. A. ſendeth *Lupus* to kill *Caius*'s Wife, *ibid.* E. executed, 518 O.
Challenge of a ſingle combat, 159 C.
Chaldeans mutiny againſt *Abraham*, 36 H.
Cham, *Noah*'s Son, 31 O. his progeny, 34 K. diſcovereth his Father's Nakedneſs, 34 O.
Chambers of pleaſure, 213 C.
Champions of *David*, 196 D.
Canaan Jacob's inheritance, 50 K.
Canaanites put the *Iſraelites* to flight, 98 N. wholly to be extinguiſhed, 118 M. 129 E. Ten thouſand ſlain, 129 B. made Tributaries, 215 B.
Charges of the Temple to be ſupplied, 281 N.
Chariots of *Jabin*, 134 K. of *Solomon*, 206 K.
Chariots armed ſeen in the Air, 753 D.
Chaſtiſements bettered not *Cain*, 29 E.
Chaſtity of *Joſeph*, 53 A B C. 816 K.
Chance-medley, 169 D.
Change of the *Jews* Government, 567 G.
Change of names whence, 34 I.
Cherubin, 84 H. in the Temple, 209 I.
Chetura, *Abraham*'s ſecond Wife, 41 G. bare to *Abraham* ſix children, *ibid.* O.
Chieftains of *Achis*, 172 N. cauſe *David* to be diſmiſſed *ibid.* O. of *Solomon*, 206 H I.
Children are to learn the Law, 112 K.
Seventy children of *Achab* ſlain, 213 L.
Children of *Herod*, 595 B C.
Children not to be puniſhed for the Fathers offence, 117 E.
Children male put to death, 62 O.
Children of *Canaan*, 34 N.
Children of *Abraham*, 40 I M. of *Jacob*, 47 N O.
Children of *Roboam*, 221 B.
Children unlike their Fathers, 149 B. 257 O. 241 I K.
Chodollogomor an *Aſſyrian* Captain, 37 B. overthrew the *Sodomites*, *ibid.*
Choice of the *Eſſeans* in compaſſion and helping, 613 C.
Chorah mutinieth againſt *Moſes*, 99 D E. affecteth the Office of High prieſt, *ibid.* F. he and his company conſumed with Fire, 102 L.
Cosby a daughter of *Midian*, 107 E. inticed *Zambrias* to Idolatry, *ibid.* O. ſlain, with him, 108 K.
X Chriſt crucified, 408 M. 80
Chronicles of the *Tyrians*, 254 A.
Churliſhneſs of *Nabal*, 168 N.
Chuſai's oppoſition to *Achitophel*, 188 O. his Counſel accepted, 190 L. certified *David* of the Victory, 192 I.
Chutkites removed unto *Samaria* 254 A. plague and why, 254 B. claimed kindred of the *Jews*, *ibid* G.
Circumciſion commanded and inſtituted, 38 K.
One ſacred City in *Canaan*, 111 E. and why, *ibid.*
Cities of refuge, 109 D. 116 O.
City of *David*, 170 E.
City of the *Benjamites* burnt, 131 F.
Cities of the Prieſts burnt, 166 K.
Cities builded of *Solomon* 214 K.
Cities under *Archelaus*'s ſubjection, 610 N.
Cities taken from the *Jews*, 355 N.
Chief Cities of *Galilee*, 20 K.
Cities in arms againſt the Jews, 633 C.
Four Cities of *Galilee* revolt from *Joſeph*, 641 D.
Citizens of *Jabes* bury *Saul* and his Sons Bodies, 174 K.
Citizens taken priſoners, 262 B.
Citizens of *Giſcala* entertain *Titus*, 685 C.
Citizens reſort to *Veſpaſian*, 692 G.
Civil Wars of the *Iſraelites*, 131 B.
Civil Wars of the *Romans*, 705 D. E.
Claudius choſen Emperor, 513 F. unwillingly accepted it, 515 E. carried on mens Shoulders, 513 G. denieth to give over the dignity, 516 N. confirmed by *Agrippa*, 517 A. perſuaded to uſe the Senators mildly, 517 N. giveth *Agrippa*, *Judea*, *&c.* 519 D. his Edict in favour of the *Jews*, *ibid* 519. E. commandeth *Agrippa* to deſiſt from building, 522 O. grants the *Jews* cuſtody of the High-prieſts Veſtment, 228 I. findeth the *Samaritans* guilty, 619 C. his Wives, 619 H. his death, 620 G.
Clemency becometh a King, 169 C.
Clemency of *Joſeph*, 35 F G. of *Archelaus*, 605 D. of *Varus*, 609 F.
Cleopatra Demetrius's Wife, 343 K. obtains *Trypkon*'s army, *ibid.* rebelleth againſt *Ptolomy*, 348 C. prepareth an army againſt her Son, 352 E. taketh *Ptolemais*, 353 G. cometh to *Antonius*, 380 B. murthereth her Brother and Siſter, 398 E. her corrupt dealing, *ibid.* M. beggeth *Judæa* and *Arabia*, 399 H I. her Chieftain overthroweth *Herod*, 4 0 E. her Treaſon againſt *Herod*, 580 M.
Cloud on the Tabernacle, 95 B. in the Sanctuary 211 I.
A clown made High-Prieſt, 687 C.
Clytus author of Sedition, 642 I. cutteth off his own hand, *ibid* D.
Colony of *Nimrod*, 34 M.
Colonies eſtabliſhed by *Abraham*, 42 H.
Combat betwixt *David* and *Goliah*, 160 M N.
Combat of *Saul* againſt the *Ammonites*, 152 N.
Combat challenged, 159 D. 747 B.
Comet like a Sword, 753 B.
Comfort of *Jonathan* to *David*, 187 B.
Command of *Saul* for War, 152 M.
Commandment of God tranſgreſſed, 28 L. 220 D E.
Commandment for the Ark, *&c.* 199 B.
Ten commandments, 79 F.
Commendation of *Abraham*, 43 D. of *Jacob*, 62 I. of *Joſeph* 62 K. of *Joſaphat*, 231 M.
Commination againſt the *Iſraelites* 212 F. againſt *Jezabel.*
Commiſeration of the *Galaadites*, 152 I.
Commotion of the *Jews*, 497 F.
Companies of the *Romans*, 634 M.
Companions of *Daniel* caſt into the Furnace, 269 M. preſerved, *ibid.*
Companions of *Jonathan* ſlain, 778 L.
Compariſon of *Moſes* with other Law-makers, 808 H.
Compariſon of the *Roman* Forces with the *Jews*, 626 N.
Compariſon of the *Romans* and *Jews*, &c. 683 K. of *Jews* and *Grecians*, 783 B.
Computation of time different, 899 L.
Compaſſion of *Joſeph*, 60 K. of *Thermuthis*, 64 I. of the People, 152 I. of the three Kings, 237 M. of *Elizeus*, 237 N. 240 G. of *Cæſar*, *&c.* 428 K. of the people 9 B. of *Antonius*, 574 L. of *Tyroes*'s Son, 594 I. of *Titus*, 684 L. 747. F.
Complaint of *David* to *Jonathan*, 163 G.
Complotting of *Joſeph*'s death, 51 D.
Concord in wickedneſs, 732 K. 619 D.
Concord of the *Jews* in Religion, 808 N.
Concubine of *Gideon*, 137 B. of *Saul*, 176 N. of *Solomon*, 217 H. of *Roboam*, 221 C.
Conditions of Peace unjuſt, 152 I.
Conduct of *Moſes*, 71 B C.
Conduit under ground from *Antonia*, 420 F.
Confederacy, 135 B. 161 G. 183 C D. 234 G. 241 N. 307 K.
Conference, 363 L. 577 D.
Confeſſion of *Achar*, 124 I. of the women, 596 O.
Confidence of *Adad*, 230 B. of *Joram*, 238 F. of *Ochozias*, 235 N.
Confirmation of *Moſes*, 67 B. of *Saul*, 150 N.
Conflict of the *Jews* with the *Ceſarians*, 622 M. of *Placidus* with the Fugitives, 699 F. of the *Jews* with the *Romans*, 725 D. 768 L.
Confuſion of Tongues, 33 C.
Confutation of *Manethon*'s words, 724 N. of *Lyſimachus*, 797. A. B. of *Appion* 799 F. of *Poſſidonius* and of *Apollonius*, 802. O.
Congratulation, 429 F. 463, C D.
Conqueſt of *Canaan* made difficult, 96 L. effected. 125 E, *&c.*
Conſent of Parents, *&c.* asked in Marriage, 43 B. and 46 K.
Conſpiracy of *Corah* and his Followers, 99 F.
Conſpiracy, 246 D. 248 E. 243 I. 258 D. 411 N. 504 M N. 594 I.
Conſpiracy in Robbery, 619 D.
Conſpirators puniſhed, 470 H.
Conſtancy of the *Eſſeans*, 612 M. of the *Jews*, 617 A. 743 C. 790 M. 814 H. of *Eleazar*, 818 L.
Conſultation about the Ark, 147 A.
Conſultation againſt *Joſeph*, 14 L. of *Herod* with *Archelaus*, 590 M. of *Ceſtius* with the Princes, 626 B. of *Titus*, 734 N. of *Veſpaſian*, 707 D. of *Judas*, 736 O.
Contempt of Religion. See Piety contemned.
Contempt of *Saul*, 151 G.
Contempt of God wherein it conſiſteth, 157 F G.

Contempt of death, 459 F.
Contempt of God, loſs of a Kingdom, 157 F.
Contents of *Jeremy*'s Book, 260 CD.
Contents of the Antiquites, 25 D. 26 MN.
Contention of the *Samaritans* and *Jews*, 333 IK.
Contention between *Abraham*'s and *Lot*'s ſhepherds, 36 N.
Contention whence, 587 G.
Continuance of the Laws amongſt the *Jews*, 811 C.
Core a certain meaſure, 97 E.
Corn of the Philiſtines ſpoiled, 141 A.
Corn provided by *Herod*, 413 L.
Corn burnt in *Jeruſalem*, 712 M.
Corruption of *Ventidias*, 384 F. of *Scaurus*, 565 B. 575 C. of *Silo*, 575 F. of *Antipater*, 588 M. of *Alexander*, 589 G.
Corruption among the *Greeks*, 781 A.
Coſt of *Agrippa* in building the wall, 718 K.
Coſtabarus uſurpeth, 409 O. preſerved by his wife's interceſſion. 410 B.
Covenant of God with *Noah*, 32 K.
Covenant of the *Eſſeans*, 613 D.
Covenant of *Abraham* with *Abimelech*, 39 G. of *Laban* with *Jacob*, 48 H. of *Joſhua* with the *Gibeonites*, 124 O.
Coveteouſneſs of *Cleopatra*, 580 K. of *John*, 5 D. of *Florus* 621 F.
Council called, 593 D. 606 M.
Counſel held againſt *Joſeph*, 18 M.
Counſel to be ſought at God's hands, 43 E.
Counſel of *Rebecca* to *Jacob*, 44 L. of *Joſeph* to King *Pharoah*, 55 F. of *Raguel* to *Moſes*, 78 HI. of *Balaam* to *Balac*, 106 O. of *Achitophel*, 189 G. of *Chuſai*, 190 K. of the Elders, 218 E. of the young men, *ibid.* F. of *Salom*, 593 B.
Counterfeiting of *Euricles*, 591 E.
Counterfeiters of Letters freed, 598 M.
Country of the *Amorites* poſſeſſed by the *Hebrews*, 105 B.
Country beyond the Flood deſcribed, 659 D.
Countries inhabited, 13 G. 14 HI. &c.
Courage of the *Jews*, 727 D. 635 E. of *Eleazar*, 666 O. of *John*, &c. 685 G.
Courteſie of *Rebecca* to *Abraham*'s Servant, 42 KL. of *Rachel*, to *Jacob*, 45 G. of *Raguel* to *Moſes*, 78 HI. of *Abigail* to *David*, 169 B. of the Witch to *Saul*, 171 FG.
Court of the Tabernacle, 81 BC.
Court of *Jeroboam*, 219 K.
Courtiers of *Saul* found *David*, 161 B.
Cowardice of *Vonones*, 479 E. of the *Jews*, 740 M.
A Cow brings forth a Lamb, 753 B.
Cow dung the *Jews* food, 738 N.
Craft of a Boy, 754 L.
Craiſus warreth againſt the *Paritheans*, 368 B. robs the treaſury in *Jeruſalem*, *ibid.* B. ſlain, 368 G.
Creation of the World, 27 E.
Creatures made, 27 F. and firſt named, 28 H.
Cry of ſeditious *Chore* and his accomplices, 99 F.
Cries of women and children, 665 K. of the *Jews*, 752 I.
Crown of Gold, 378 E.
Crows fed *Elias*, 226 C.
Cruelty of *Azael* foretold, 240 G. effected, 245 M. of *Athalia*. 244 D. of *Manahem*, 250 D. of *Manaſſes*, 258 BC. of *Nebucadnezzar*, 261 M. of *Bacchides*, 558 K. of *Alexander*, 354 F. of *Antigones*, 577 G. of *Cleopatra*, 580 I. of *Herod*, 590 L. of the *Damaſcens*, 637 FG. of the thieves, 636 H. of the *Idumæans* and Zealous 695 E. of the ſeditious, 711 B. of the thieves, 736 H. of *Simon*, 736 L.
Cumanus ſpoileth villages, 533 G. feareth the peoples rage, 618 O, corrupted, 534 M. baniſhed, 535 B.
Cunning of *David* in playing on the Harp, 159 A.
Cups of Gold, 210 B. 302 I.
Curſe againſt him that builds *Jericho*, 123 D.
Cuſtom of the Country, 46 M.
Cuſtoms obſerved in Sacrifices, 91 E.
Cuſtom of the War, 118 HI.
Cuſtom in *Samaria*, 239 N.
Cuſtom laudable in a King, 289 N.
Cuſtom to puniſh ſlayers of themſelves, 672 N.
Cuſtom of the *Romans*, 725 F.
Cuſtom of the Prieſt, 782 LM.
Cut throats among the *Jews*, 538 L.
Cyprus a Caſtle, 584 N.
Cyrenæus taxeth *Judæa*, 474 I.
Cyrus King of *Perſia*, 271 O. overthroweth *Baltazar*, and taketh *Babylon*, 271 O. diſmiſſeth the *Jews*, 274 E. &c. permitteth to build a City and Temple, 274 G. his decree touching the Temple, 280 FG.
Cyzicenus King of *Syria*: See *Antiochus*.

D

Dagon fell down, 146 L.
Days of Creation ſix, 27 FG. the ſeventh ſanctified, *ibid.* G. the day lengthened, 125 C.
Dalila ſoundeth *Sampſon*, 141 G. betrayeth him, 142 H.
Damaſcens kill ten thouſand *Jews*, 637 F.
N. Damaſcenus teſtimony of *Abraham*, 36 I.
Damaſco Country of *Abraham*, 36 I.
Damſels entice the *Hebrews* to Idolatry, 107 D.
Dan the Son of *Jacob*, 46 N. what it ſignifieth, *ibid.* N. his iſſue. 61 B.
Daniel's auſtere life, 268 A. expoundeth *Nebuchadonoſor*'s dream, 268 G. advanced to honour, *ibid.* 269 KL. his fellows caſt into the furnace, 269 M. interpreteth the writing, 271 N. caſt into the Lyons den, 272 D. his viſion of the Ram and Goat, 273 KL. his predictions of the *Roman* Empire, 273 N.
Darius King of the *Medes*, 270 G. ſurpriſeth *Babylon*, 271 O. cauſeth *Daniel*'s enemies to be caſt to the Lyons, 272 E.
Darius, ſon of *Hyſtaſpis* maketh a vow, 276 E. performeth it, 278 B. propounds three queſtions, 276 E. his Letters for building the Temple, &c. 278 D. 281 I. he reſtores the veſſels, &c. *ibid.* B. his Epiſtle to the Prefects of *Syria*, 281 I.
Darius, King of *Perſia*, overthrown, 294 C.
Darkneſs ſeparated, &c. 27 E.
Darkneſs of *Egypt*, 69 G.
Dart of *Saul*, 69 G.
Darts profit not the *Jews*, 723 E.
Dathan rebellious, 102 H. he with his company were ſwallowed up, *ibid.*
Daughters of *Salpades* inheritance, 109 F.
Daughters of the *Midianites*, 107 B. allure the *Hebrews* to Idolatry, 107 D.
David anointed King, 158 N. ſeized with God's Spirit, *ibid.* cauſeth *Saul*'s vexation, *ibid.* O. killeth a Lyon and a Bear, 160 H. overcometh *Goliah*, 160 M. killeth ſix hundred *Philiſtines*, and marrieth *Michol*, 161 D. vanquiſheth the *Paleſtines*, 163 B. diſcovereth *Saul*'s diſaffection towards him, 163 E. complaineth to *Jonathan*, *ibid.* G. receiveth *Goliah*'s ſword, 165 C. counterfeiteth madneſs, and why 165 D. his care of his parents, *ibid.* E. defendeth *Cilla*, 167 B. flieth to the *Zephians*, *ibid.* C. eſcapeth *Saul*'s hands, and how, *ibid.* E. twice ſaveth *Saul*'s life, 167 G. and 169 G. teſtifieth his Innocency, 170 B. ſpareth *Nabal*'s flock, 169 G. incenſed againſt *Nabal* and why, 168 N. is appeaſed, 169 G. upbraids *Abner*, 170 H. dwelleth at *Siceleg*, and ſpoileth the *Sarrites*, &c. *ibid.* M. recovers his wives and ſlays the *Amalekites*, 173 BC. lamenteth *Saul* and *Jonathan*, &c. 175 EF. choſen King by one Tribe, *ibid.* F. requireth *Michol*, 176 N. purgeth himſelf of *Abner*'s death, 177 GH. ſurpriſeth *Jeruſalem*, 179 D. vanquiſheth the *Philiſtines*, 160 L. tranſporteth the Ark, and how, *ibid.* O. intended to build a Temple, 181 H. gave God thanks, *ibid.* D. revengeth his Embaſſadors, 183 F. marrieth *Bethſabe*, 185 B. repenteth his ſin, *ibid.* D. mourneth for his ſon, *ibid.* E. expelleth his Kingdom, 188 M. his entertainment at *Mahanaim*, 177 C. commandeth to ſpare his ſon, 191 B. bewaileth *Abſolon*'s death, 192 K. granteth *Amaſa* pardon, 193 B. his concubines ſequeſtred, 194 L. diſtributed offices, 195 L. delivered out of peril, *ibid.* N. perſwaded to abſtain from War, 196 A. his Champions *ibid.* D. &c. ſends *Joab* to muſter the people, 197 C. of three puniſhments offered, chuſeth the plague, *ibid.* E. prayeth for the innocent people, *ibid.* G. commanded to build an Altar, 198 I. gathered ſtore of Iron, &c. *ibid.* M. counſelleth *Solomon* to honour God, *ibid.* O. groweth old and numb, 199 C. numbereth the Levites, 200 N. confirmeth the Kingdom to *Solomon*, *ibid.* I. commendeth *Solomon* to the Tribes, 201 I. his counſel to *Solomon*, 202 C. willeth *Solomon* to puniſh *Joab*, *ibid.* D. commendeth *Berzillas*'s ſons to *Solomon*, *ibid.* his age reign and vertues, *ibid.* E.
Dancing of the Maidens of *Iſrael*, 160 N. of *David*'s before the Ark, 180 O.
Danger of the *Iſraelites*, 710 E. 721 K. of *David*, 162 K 163 B.

163 B. 167 CDE. 167 F. of the *Sephorites*, 3 A. of *Jacim*'s Son, 3 G. of *Joſeph*, 9 D. 188 K. 639 F G. of *Herod*, 603 B. of *Titus*, 712.
Dead lie unburied, 735 F.
Dead body raiſed 247 K.
Dealing of *Laban* with *Jacob*, 47 F G.
Dealing of *Saul* with *David*, colourable, 161 AB C.
Death of the Fathers, 30 L. 31 A.
Death of the ſeven brethren, 815 D. 820 L. 821, C D.
Death of *Abraham*, 43 D. of *Iſaac*, 49 F. of *Rachel*, *ibid.* D. of *Jacob*, 62 I. of *Joſeph*, 62 K. of *Moſes*, 120 I K. of *Samuel*, 168 L. of *Solomon*, 218 C.
Death of the firſt begotten, 70 K.
Death of the Leader, diſcomfort to the Soldier, 233 K.
Dearth of Victuals propheſied, 226 B.
Debate compromitted, 173 D.
Debate of the *Jews* and *Samaritans*, 333 I.
Debate of *Herod* with his Sons, 587 A.
Debate betwixt the Ladies, 595 D.
Deborah a Propheteſs, 134 L. encouraged *Barach ibid.* M.
Deceaſed of *Herod*, 603 A B.
Declamation of *Sentius*, 514 H I.
Deceit of *Florus*, 622 K. of *John*, 689 F. of the *Jews*, 714 N O.
Deciding of hard controverſies referred to *Moſes*, 78. H.
Decree of the *Romans*, 225 L. of *Cyrus*, 280 F G.
Decree of Deſtiny, 728 K.
Dedication of the Tabernacle and Prieſts, 89 D E.
Defence of *Moſes*, &c. 806 L.
Defence of *Nicholaus*, 607 B. 610 M. 471 B.
Defy of the Enemy, 159 D. 162 L.
Deflowering of *Dina*, 49 B. of *Thamar*, 186 K L.
Deflowering of a Virgin, 115 B.
Deliverance of the *Iſraelites* out of *Egypt*, 70 K. from danger, 72 K.
Deluge, or Floud, 30. O. the cauſe thereof, *ibid.* when it happed 31 A B. deſtroyed all, ſave thoſe in the Ark, 30 N. decreaſed, 31 D.
Demetrius exhortatory Letter, 300 A.
Demetrius Seleucus ſlayeth *Lyſias* and *Antiochus*, 323 M. maketh himſelf King, *ibid* M. ſendeth *Nicanor* againſt *Judas*, 324 D. ſendeth *Bacchides* againſt *Jonathan*, 328 G. maketh peace with *Jonathan*, 329 M. fighteth with *Alexander*, and is ſlain, 332 B.
Demetrius Nicanor, overcometh *Alexander*, 336. C. obtains the Kingdom, *ibid.* B. incurred the hatred of his Soldiers *ibid.* F. diſcomfited 339 B. taken priſoner, 340 D. put to flight, refuſed by his Wife, dieth, 347 HI.
Demetrius Eucarius, King of *Damaſcus*, 353 O. overcometh *Alexander*, 354 D. beſiegeth his Brother *Philip* 355 I.
Departure of *Iſrael* from *Egypt*, 70 K. and 71 B. of *Ceſtius*, &c. 636 M.
Depulſion of the *Jews* liberty, *&c.* 626 L.
Deſcription of the Thieves Caves, 576 O. of *Ptolemais*, 616 L. of *Galilee*, 659 B. of the country beyond the Flood, 659 D. of *Samaria*, *ibid.* E. of *Jury*, 659 D. of the lake of *Genezar*, 678 C. of *Jeruſalem*, 717 D F. of *Jerico*, 781 D E. of *Antonia*, 722. K. of the Temple and Porches, 804 K L. good deſerts of *David*, 162 L M. not to be forgotten *ibid.* M. 574 H I.
Deſire of Gold, 433 B.
Deſolation thorow *Jeruſalem*, 699 B C.
Deſolation lamented, 765 D.
Deſtiny, 728 E.
Deſtruction of *Sodom*, 39 B. of *Senacherib*'s Hoſt, 156 B.
Deſtruction of all things foretold, 30. I.
Deſtruction of *Judæa*, 255 L.
Deſtruction of the *Jews*, 772 M.
Deſtruction of *Jeruſalem*, 730 I. See *Jeruſalem.*
Determination of God, 744 L.
Detractation of Writers, concerning the *Jews*, 77 *&c.* F. 792 H I. *&c.* 793 D. 795 D E F.
Device of *Joſeph* againſt the Ram, 666 M. of *Artorius*, 748 I.
Devotion of the *Iſraelites*, 141 G.
A Dew deſcended from Heaven, 78 B. called *Manna ibid.* B.
Diadem of *Aſia*, refuſed, 335 N.
Difficulties of the *Hebrews*, See Dangers.
Dignity Royal, concealed, 151 C.
Diligence of the *Romans*, 660 N.
Dina the Daughter of *Jacob*, 47 B. raviſhed by *Sichem*, 498. deſired in marriage by him, but denied, *ibid.* and M. 49. C.
Diophantus counterfitteth Letters, 592 N.
Diſcipline of the *Jews* 660 N. *&c.*
Diſcomfiture of *Saul*'s Army, 173 E F.
Diſcontents renewed, 624 I.
Diſcord in *Jury*, 586 I.
Diſcord domeſtical, 183 BCDE. 426 HI. 433 E.
Diſcord whence ariſeth, 587 F.
Diſcord between the *Idumæans* and *Zealous*, 706 L.
Diſcord of the *Jews* and *Alexandrians*, 802. K.
Diſcourteſie ſhewed, 151 E.
Diſcretion of *Gideon*, 136 L. of the *Roman* Soldiers, 682 K.
Diſeaſe called by the *Egyptians*, *Sabatoſis*, 799 D.
Diſeaſes of *Herod*, 602 L.
Diſmiſſion of the *Iſraelites*, 247 M N.
Diſobedience of *Saul*, 157 BC. of the *Iſraelites ibid.* CDE. of *Jadon.* 220 E. of *Jonas*, 249 I.
Diſobedience, 115 E. cauſe of calamity 129 F. *&c.* 130 M. *&c.* 133 B. *ibid*, 143 B. 144 L. *&c.*
Diſpleaſure of God againſt *Balaam*, 155 F G. againſt *Saul* and his people 157 F. againſt the *Chuthites* 254 B. againſt *Senacherib*, 256 C D.
Diſpleaſure of *Titus* 733 F G. of *Balac* againſt *Balaam* 105 F G. of *Saul* againſt *David* 162 K. pacified 162 N. of *Florus* againſt the *Jews* 623 F. of the *Iſraelites*, 149 D.
Diſpoſition of the Army, 45 A.
Diſproof of the zealous faction, 691 C. of *Appions* 799 A. 802 L.
A Diſſembler, 639 A.
Diſſention at *Tarichea* 679 C. between *John* and *Simon* 732 K.
Diſtinction of the *Hebrews* Government, 153 B.
Diſtribution of the *Jews*, 758 O.
Diſtribution of the ſpoils and prey, 77 B C. 109 A. 124 L. 127 A.
Diſtribution of *Herod*'s Kingdom, 610 N.
Diſtreſs of the *Iſraelites*, 73 D.
Diviſion of the Land of *Canaan*, 126 I.
Diviſion of the Land between *Abraham* and *Lot*, 36 N.
Diviſion of the Tabernacle 83 C. of the Temple 208 H. of *Judea*, 659 F. of the Prieſts 200 O.
Diviners baniſhed, 171 B.
Devel ſeeking to aboliſh the Bible, 314 B.
Doctrine of *Elias* confirmed, 227 N.
Doctrine of the *Eſſeans*, 612 N.
Doeg, Maſter of the King's Mules 165 C. accuſeth *Achimelech* and why 166 I. ſlayeth the Prieſts, *ibid.* K.
Dogs lick *Achab*'s blood, 233 E. devour *Jezabel*'s Carcaſs, 243 I.
Domitian ſubdueth the *Germans*, 764 L.
Doris, *Herod*'s Wife 378 C. thruſt out of the Palace, 453 D. ſpoiled of her Jewels, 597 D.
Dorites places *Ceſar*'s ſtatue in the Synagogue, 521 B.
Dortus crucified, 535 B.
Dowry of *Salpates* Daughter, 109 F.
Dream of *Joſeph* 51 A B. of the butler, 54 L. of the Baker, 54 M. of *Pharaoh* 55 BC. of a *Midianite* 135 G. *Nebuchadonozor*, 268 D. of *Herod* 578 H. of *Archelaus* 473 E. of *Glaphira ibid.* G.
Drowſineſs of *Abner* and his Souldiers, 170 I.
Duty of a King, 158 N.

E

EAgle of Gold 459 F. pulled down, 460 H.
Eagle the Enſign of the *Romans*, 662 M. a ſign of victory, *ibid.*
Seven full Ears of Corn, Seven thin or withered, what 550 E.
Earth created, 29 E. richly endowed, *ibid.* covered with darkneſs 29 D. curſed for man's ſake 28 N. called a Virgin and why, 28 H. ſwallowed up *Dathan* and *Abiram*, 102 H.
Earthquake, 250 B. 148 M.
Earthquake killed ten thouſand Men, 584 I.
Eaſter, or the Paſchal ſolemnized, 122 N.
Ebutius againſt *Joſeph*, 7 E.
Eclipſe. 460 M.
Edict in behalf of the Jews, 375 O.
Edict of King *Pharaoh*, 62 O. of *Cyrus*, 274 E.
Edict of reſtraint, 80 M.
Edict of *Saul* broken 155 E. of *Nebuchodonoſor*, 269 M.
Edom, a name given to *Eſau* 50 K. his Country, *ibid.* K.
Education of *Jacob* and *Eſau*, 43 E. of *Moſes*, 64 E.

Effect of God's Spirit, 158 O.
Effects of the evil Spirit, 158 O.
Egypt deſcribed, 708 I, K. Length and Breadth thereof, *ibid.* of whom ſo called, 786 I.
An Egyptian Prophet gathers 30000, 620 M.
Egyptian Prieſts circumciſed, 806 K, L.
Egyptians pay the fifth part of their Profits, 62 H. ſold their Poſſeſſions, 60 F,G. to what things addicted, 62 M. war againſt the Ethiopians, 65 A. require *Moſes* for their Captain, 11 C. afflicted with Plagues, 69 and 70, weep at the departure of the Hebrews, 70 K. purſue them, 71 B. drowned in the Red-Sea, 72 K. worſhip Beaſts, 862 I.
Eglon ſubdueth the Iſraelites, 133 D. kill'd by *Ehud*, *ibid.* F.
Ehud kills *Eglon*, 134 H. puts the Moabites to flight, *ibid.* I, K.
Eye of God diſcovereth Sin, 561 G.
Eyes pulled out, 142 I. 265 H.
Ela Son of *Baſa*, 225 K. ſlain by *Zamri*, *ibid.*
Elcana Father of *Samuel*, 144 I. loved *Anna*, 143 G.
Elders reſolved to make *David* King, 177 C.
Elders Counſel rejected, 218 F.
Seventy Elders rule *Galilee*, 638 I, K.
Eleazar High-Prieſt praiſed, 2 H.
Eleazar, *Moſes*'s Son, 67 G.
Eleazar, *Arons*'s Son, 102 L. affixed his Cenſor to the Altar, and why, *ibid.* L. ſucceeds his Father, 104 I. dies, 128 O.
Eleazar kills an Elephant, 322 D. ſlain, 558 N.
Eleazar upbraideth *Hircanus*, 348 E.
Eleazar an arch Thief ſurprized, 620 K.
Eleazar exerciſeth Cruelty, 619 C.
Eleazar one of the *Zealous*, 690 I. cauſeth the Idumæans to be ſent for, *ibid.* L.
Eleazar kills himſelf, 704 K.
Eleazar taken, 768 M. whipt, *ibid.* exhorts the Jews to ſubmit, 768 O.
Eleazar, Captain of the Sicarians, 771 C. beſieged in *Maſſada*, 772 A. ſhews the Romans Tyranny, 776 H.
Eleazar brought to *Antiochus*, 817 F. whipt, 818 M. his Anſwer to *Antiochus*, 818 I. his Death, 819 A, B.
Election of a King, 113 B, C.
Eli, High-Prieſt, 142 L. had wicked Sons, 143 E. his and their end foretold, 144 L. hearing of the Ark loſt, died, 145 B. Genealogy, 145 C.
Eliab, a work-man of the Tabernacle, 80 L. 89 C.
Elias fed by Crows, 226 C. entertained by the Widow of *Sereptha*, *ibid.* D. reſtores the Widow's Son, *ibid.* G. propheſieth Rain to *Achab*, 228 B. reproveth the Superſtition of the People, 227 L. confirms his Doctine, and ſlays *Baal*'s Prieſts, 228 A,B. flies from *Jezabel*, *ibid.* B. propheſieth Revenge to *Achab* and *Jezabel*, 229 B. reproves *Ochozias*'s Meſſengers, 235 O. prayeth that Fire conſume his Captains, 236 B. and foreſhows his Death, *ibid.* B. is taken from Men, *ibid.* D.
Elimelech goes to *Moab*, and why, 142 M. his and his Son's Death, *ibid.* M. his Heritage ſeized, 143 D, E.
Elizeus calling, 228 E. foretelleth of Water and of Victory, 235 I. relieveth a poor Widow, and how, 237 O. adviſeth *Joram* to beware of *Adad*, 238 A, B. diſcovereth his Ambuſh, *ibid.* B. leadeth the Syrians into *Samaria*, 238 E. foretels plenty of Victuals, 239 L. alſo *Adad*'s Death, and *Azael*'s Cruelty, 240 G. viſited by *Joas*, 247 H. fore-ſheweth his treble Victory, *ibid.* I. his Death, and Event thereof, 247 I, K.
Eloquence of *Moſes*, 67 B. 74 K.
Embaſſadors of *David* abuſed, 183 C. of *Ezechias* ill intreated, 252 F,G. of *Jonathan* to *Demetrius*, 337 K. of *Herod*, 602 N.
Embaſſadors to *Pompey*, 363 E.
Embaſſadors ſent to *Joſeph*, 12 K. 14 I. hope to get *Tiberias*, 16 L. their falſe Accuſations, 17 B.
Embaſſage of *Moſes* to the Idumæans, 103 E. to *Sehon*, 104 L. *Balacks* to the *Midianites*, 105 E. his and their firſt and ſecond to *Balaam*, *ibid.* E. Embaſſage of the nine Tribes to the other two, 127 I. of the Galaadites to *Saul*, 152 K. of the Syrians to *Achab*, 229 L. Embaſſage of *Balad*, 257 L. of the Jews, 281 M. of the Jews to *Rome*, 470 K.
Emmor King of the Sichemites ſlain, 49 C.
Emperors of *Rome*, why called *Ceſars*, 214 M.
Emperors ſtrive to be at Peace with the Jews, 729 C. 729 C, D.
Empire of *Rome* in an uproar, 705 D.
Empire of the Perſians, 788 O.
End of Captivity, 274 E.
End of *Antiochus Epiphan.* miſerable, 321 K.
End of the Jews anſwerable to their Lives, 771 F.
Engines 666 N. fired, 666 N. 734 H. 740 M.
Enemies of the Iſraelits to be deſtroy'd, 111 A. and why, *ib.*
Enemies how to be uſed, 810 O.
Enemies to be buried, 116 I.
Endeavour of *Agrippa*, &c. 626 H.
Enlargement of the Kingdom of *Iſrael*, 248 G.
Enneus, *Abraham*'s Friend, 37 F.
Enoch, Son of *Jared*, 31 C. taken up to God, *ibid.* D. 236 D.
Enos, *Cain*'s firſt Son, 29 F.
Enoſa the firſt City builded, 29 F.
Enquiry for *Jonathan*'s Kindred, 182 N.
Enſign of the Romans, 662 M, N.
Entertainment given to *Antipater*, 599 D. to *Veſpaſian* at *Rome*, 763 C.
Enumeration of the Countries ſubjected to the Romans, 626 N. 627 B. 628 I.
Envy of the Serpent, 28 L. of *Abimelech*, 43 F. of *Leas* to *Rachel*, 46 M. of her to *Leas*, *ibid.* N. of *Joſeph*'s Brethren, 50 O. of the Egyptians towards the Iſraelites, 62 M. of *Saul* againſt *David*, 160 N. of *Herodias*, 492 O. of *John*, 640 M.
Ephod, 87 B.
Ephraim Son of *Joſeph*, 56 I.
Ephramites get *Bethel*, 129 E. diſpleaſed with *Jeptha*, are appeaſed, 139 B. ſlain by *Jeptha*, *ibid.* D.
Epicrates ſells *Scythopolis*, &c. 348 A.
Epilogue of the Antiquities, 541 N.
Epitaphs, 135 F. and 178 H. 260 D.
Erection of the Tabernacle, 81 B
Errour of Epicures confuted, 273 O.
Eſay the Prophet, 256 B. comforts *Ezechias*, 256 B. foretold *Senacherib*'s Ovrethrow and Death, *ibid.* B. aſſureth *Ezechias* of Life, 257 I, K. foreſhews the Captivity, *ibid.* M.
Eſau, Son of *Iſaac*, 43 E. called *Seir*, and why, *ibid.* E. foretold to be Author of a Nation, 43 E. his Wives, 44 I. went a hunting, *ibid.* K. denied the Bleſſing, and why, 44 N. foretold to be mighty, yet his Brother's Vaſſal, *ibid.* N. wept for loſs of the Bleſſing, *ibid.* D. ſelleth his Birth-right, 50 L.
Eſchol, *Abraham*'s Friend, 37 F.
Eſdras the Lawyer, 282 B. aſſembled the Jews in *Babylon* 283 E. repairs to *Jeruſalem*, &c. 283 H. his Prayers for the Levites, 283 K. reads the Law, 284 B.
Eſſeans a Sect, 239 M. 477 E. 612 L. ſwear not, 613 C. have their Goods common, 612 M. their Religion and Labour, 613 A. in compaſſion and helping their Choice, 613 C. obſerve the Sabbath, 616 H. live long, *bid.* I. they propheſie, 610 M. their Opinion of the Soul, 614 K. believe not the Reſurrection, *ibid.* Marriage, 612 L. Apparel, 612 N. obey Governours, 613 C. juſt, 613 E.
Eſſen, what it is, 87 C, D.
Eſther made Queen, 287 H. reſorteth to the King, and why, 289 I. accuſeth *Aman*, and why, 290 F.
Eſtate of *Solomon*, declined, and why, 217 I, K.
Ethnarch, a Governour, 610 I.
Ethnicks puniſhed, and why, 304 D, E.
Eve created, 28 I. tempted, tranſgreſſeth, *ibid.* L. her puniſhment, 28 N. caſt out of Paradiſe, 29 A. her Children, *ibid.* B.
Evening what, 27 E.
Event of the Battel foretold, 171 E.
Event of Battel changeth, 746 I.
Evilmerodach releaſeth *Jechonias*, 270. F. dies, *ibid.* F.
Evidence againſt *Antipater*, 598 L, M.
Eunuchs, of what Gift deprived, 117 E.
Euphrates, a River of Paradiſe, 28 K. called alſo *Phora*, *ibid.*
Euricles wins *Herod*'s Favour, 440 M. relates *Alexander*'s words to *Herod*, 441 *B.* 592 I, K. gets Money by craft, 441 *B.* 592 H. plays the Ambodexter, 591 F, G. 592 H, I.
Of Exactions a Mitigation craved, 405 B, C. denied, *ibid.*
Example to do Evil, 157 A. 221 C.
Example of the Athenians, *&c.* 626 M.
Excurſions. See Incurſions.
Excuſe of *David*'s Abſence, 164 O. of *Malchus*, 574 H. of the two Brethren, 589 D. of *Antipater*, 600 L, M.
Execration of *Saul*, 155 D, E.
Exerciſe of the Romans, 660 M, N.
Exhortation of *Moſes* to the people, 71 F. 74 M.
Exhortation to maintain Liberty, 511 N. to contemn Death, 775 *B.*
Exhortation to be obedient to God's Will, 110 K.

Exhortation of *Saul* to War, 152. M.
Exhortation of *Solomon* to the People, 212. C. of *Azarias*, 214. M. of *Joſaphat* to his Subjects, 234. E. of *Ezechias* to the Prieſts, 252. F. G. of *Matthias* to his Sons, 316. A. of the Princes to the People, 624. K. of *Samuel* to the People, 148. I. of *Titus*, 741. C. of *Antiochus*, 817 G. 818. B. 825. I.
Expedition of the *Philiſtines* againſt the *Hebrews*, 154. E. 159. C. of *Joſaphat* againſt the *Syrians*, 232 B. of the *Arabians* againſt *Joram*, 241. N. of *Amazias* againſt *Joas*, 248. D. of *Ozias*, 249. M.
Expences of *Solomon*, 206. I.
Explication of Names of *Jacob*'s Sons, 46. N. O.
Exploits of *Titus*, 617. D. E. of *Domitian*, 764. H.
Expoſition of Dreams. See Interpretation.
Expoſtulation of *Samuel* with the People, 153. D. E.
Expoſtulation againſt *Joſeph*, 672. H.
Extremity of the Jews, 97. E.
Ezechias King of *Juda* praiſed, and why, 252. F. his Ambaſſadors to the Iſraelites, 252. G. offereth a ſolemn Sacrifice, 253. H. I. reforms God's Service, *ibid.* ſubdues the Philiſtines, 253. K. hath his recourſe to God, 256. B. prays and is heard, 256. B. fell ſick, 257. I. his Life prolonged, 257. K. entertaineth *Balaad*'s Ambaſſadors, *ibid.* L. his Death, 257. N.
Ezekiel propheſieth of Captivity, 260. D. fore-propheſieth the Deſtruction of the Temple, &c. 262. E.

F.

FAble deviſed by *Appion*, 804. N. O.
Fable of *Jupiter* and *Pallas*, 812. K.
Fact of *Herod* deviſed, 602. N.
Faction in *Tiberias*, 3. B.
Faction of *Chore*, 99. E. of the People, 225. M.
Faculty of Perſwaſion, 67. B.
Factious flee from *John*, 698. N.
Fadus, Governour of *Judæa*, 525. B. ſlew *Ptolomaus*, 527. D. kills *Pheudas*, 532. D.
Fall of *Adam* and *Eve*, 28. L.
Fall of the Walls of *Jericho*, 123. B.
Fall of *Ochozias*, 235. N.
Fall of a Tower, 725. A. B.
Falſe Prophets, 262. G. 263. H. ſuborned, 752. N.
Fame of *Solomon*'s Vertues, 213. E. F. of *Joſaphat*'s, 235. M.
Fame of *Herod*, 585. B. C.
Family of the Prieſts deſtroyed, 166. K.
Famine of *Canaan*, 36. K. and 43. F. 56. K. and 57. D. of *Egypt*, 56. K. increaſed, and why, 61. F. of the Jews, 97. D. E. in the days of *Eli*. 142. I. inflicted on the Iſraelites, and why, 195. M. of *Samaria*, 239. I. 263. K. in *Judæa*, 496. M. in *Jeruſalem*, 721. D. 738. M. 748. K.
Faſting of the Iſraelites, 148. K. of the Jews, 288. E. F.
Father of *Joſephus* taken, 736. N.
Fathers before the Flood, 31. A. B. C. trained up their Sons in Vertue, 30. I. and 31. A, B, C. their Age before the Flood, 31. A, B, C. their Death, *ibid.* why lived longer than we now, 32. M.
Fathers after the Flood, 35. C, D.
Favour of God to *Iſaac*, 43. F. of the Keeper to *Joſeph*, 54. K. of *Pharaoh* to *Joſeph*, 55. G. of God to *Jacob*, 61. A. of God to *Moſes*, 64. I. of the Iſraelites, 71. F. G. and 106. K. to *David*, 158. G. 162. I. of *Xerxes* to the Jews, 242. C. of *Antiochus* to *Jonathan*, 318. G. of *Ceſar* to *Joſeph*, 24. N.
Fear ſurprizing the Midianites, 135. F. 118. H. 155. B. 235. L, M.
Fear of *Saul* touching *David*, 162. I. 165. F.
Fear of the Jews, 616. K. 757. G.
Fear giveth Confidence, 581. D.
Feaſt of *Paſcha* inſtituted and celebrated, 700. L. 93. I. 533. D.
Feaſt of *Azyms*, 70. L. 253. H. 605. E.
Feaſt of Tabernacles, 92. I. 212. D. 279. K. 345. K.
Feaſt of *Pentecoſt*, 92. M. 467 C.
Feaſt of *David* to the People, 181. A. of *Ezechias*, 243. H.
Feaſt of *Lots*, 292. F.
Feature of *David*, 159. A.
Felicity of *Solomon*, 215. C, D.
Felix Governour of *Judæa*, 535. D. puniſheth Thieves, &c. 536. O. ſurprizeth *Eleazar*, 620. K. overthrows the Egyptians, *ibid.* M. accuſed, 538. K.
Fellows of *Joſeph*, 673. C. caſt, *ibid.*
Fertility of *Galilee*, 649. C. of *Genezar*. 678. C.
Feſtival ſolemnized, and why, 318. G.
Feſtus diſcomfiteth a Deceiver, 538. M.
Fiction of the Zealous diſproved, 691. C.
Fiction of *Appion* refuted, 799. A. 802. L.
Field of God, 48. K.
The great Field, 701. C.
Fight by the Sea, 678. F.
Fight of the Hebrews with the Canaanites, 98, N. of the Syrians with the Jews, 621. A. betwixt the Romans and Jews, 664. B. 671. H. of *Veſpaſian* with the Jews, 681. E. of the Citizens with the Zealous, 689. A. between *Simon* and the Zealous, 704. H. between *John* and *Eleazar*, 712. I. at the Feaſt of unleavened Bread, 714. I, &c. in the Temple, 742 N. of the Jews and Romans, 746 M.
Finiſhing of the Temple, 281 I.
Fire from Heaven kindles the Sacrifice, 66 M. conſumeth *Solomon*'s Sacrifice, 212 B. and *Elias*, 227 O. alſo the two Captains, and their own Souldiers, 236 B, C.
Firſt-begotten amongſt the Egyptians ſlain, 70 K.
Firſt-Fruits, 92 M. 114 K.
Firſt-begotten, his right, 114 O.
Five Kings of *Sodom*, 37 B.
Flaccus disfavoureth *Agrippa*, 487 B.
Flight of the Hebrews, 98 N. 173 E. of the Philiſtines, 180 L. of the Syrians, 248 B. of the Philiſtines, 148 M.
Flocks of *Nabal* ſpared, 168 M.
Florus, occaſion of the Jews revolt, 477 F. 622 K. ſucceeds *Albinus*, 542 K. worſe than *Albinus*, *ibid.* L. cauſe of the Wars, 742 M. 622 K. impriſoneth 12 of the chiefeſt Jews, 622 N. his Deceit, *ibid.* ſcorns the Jews Gratulation, 623 A. requires his Obtractors to be yielded, *ibid.* B. his Subtilty and Treaſon, 624 I. takes the Spoil, &c. 624 N. derided, 623. *B.*
Flood. See Deluge.
Floods of Paradiſe, 28 K.
Flood of *Manna*, 75. B, C. deſcended from Heaven, *ibid.* A. ceaſed, and when, 122 N.
Footmen of the Romans, 661 C.
Force of the Romans Darts, 667 D.
Forces of the Romans to the Jews, 626 N.
Force of Envy, 272 O. of Slander, 350 H.
Forces weakned and reſtored, 246 F.
Forces againſt the Midianites, 108 M.
Forces of *Suſac*, 221 E.
Forgetting of Religion, cauſe of Calamity. 129 B, C, D, G. 130 L, M. &c. 131 C. D. &c. 132 M. 133 *B.*
Form of the Jews Common-wealth, 281 L.
Fortitude of *David*, 162 I, K. of *Veſpaſian*, 681 E. of *Julian*, 743 C.
Fortreſs of the City, 688 A.
Fortune favoureth the Romans, 728 O.
Fountain of the Temple, 207 E.
Foundation of Covenant, 61 A.
Fountain-head of *Jordan*, 583 G. 678 *B.* 680 L.
Fountain near *Jericho*, 701 E.
Fountain of *Siloa*, 718 H.
Fountains flowed to *Titus*, 730 N.
Fraud of the falſe Prophet, 220 D.
Fraud paid with Fraud, 682 N.
Freemen not to marry Servants, 114 M.
Feigned Friendſhip of *Eurecles*, 591 G. F.
Friendſhip between *Iſaac* and *Abimelech*, 44 H.
Friendſhip betwixt *Jonathan* and *David*, 163 G. confirmed with an Oath, 164 K, L. of *Antiochus* with *Ptolomy*, 307 K. of the Romans with *Judas*, 325 L. of *Hiram* with *Solomon*, 786 N. 799 D.
Frogs, a Plague of *Egypt*, 60 *B.*
Fruit forbidden, taſted, 28 K, L.
Fruit of the Egyptians ſpoiled, 69 F.
Fruits of Trees under four Years growth, 113 C.
Fruits fall into Aſhes, 702 M.
Fruit kept uncorrupted 100 Years, 772 F.
Fugitive Jews flee to *Antiochus*, 322 *B.*
A Fugitive diſcloſeth the State of *Jotapata*, 670 E.
Fugitives requeſt to *Veſpaſian*, 699 D.
Fulvia, *Saturninus*'s Wife, deceived, 482 I.
Funeral of *Jacob*, 62 K. of *Samuel*, 168 I. of *Abner*, 177 G. of *Herod*, 426 N. 603 D.
Funerals of the Dead, 810 K.
Furniture of the Roman Horſe-men, 661 D.
Fury of *Florus* Souldier, 623 F.

G

GAbeans luſt and villany 130 l would not deliver the Authors thereof 131 b deſtroyed, and their City burned 331 f
Gibeonites ſend Embaſſadors to Joſhua 124 m perſwade Joſhua to make a League with them *ibid.* m appointed to publick Miniſteries 125 a
Gabinus overcometh Alexander 266 d 569 d repaireth Cities in Jury *ibid.* takes Ariſtobulus 367 k overcomes the Nabatheans 568 l
Gad the Son of Jacob 46 o what it ſignifies *ibid.* o his children 61 b
Gadara beſieged and taken 353 h 663 b
Gadareans accuſe Herod 416 b entertain Veſpaſian 699 g
Gaal aſſiſted the Sichemites to gather their fruits 137 d e baniſhed out of Sichem *ibid.* f
Galaad a Pillar 48 i
Galaadites beſieged by Naas 152 n and ſuccoured by Saul *ibid.* m
Galba foretold to be Emperour 491 c ſlain 703 b
A Galilean ſlain 619 o his death cauſe of a tumult *ibid.* e
Galileans murdered 533 l revenge themſelves *ibid.* their faith and love toward Joſeph 6 h deſire to invade Tiberias 6 n intreat Joſeph to ſtay 12 o their teſtimony of Joſeph 15 e flock to Joſeph 641 a
Galilee deſcribed 659 b the length and breadth thereof, *ibid.* c
Galley built by Herod 577 c
Gamala faithful to Rome 623 g how ſituated 680 m inexpugnable *ibid.* n taken 683 e
Games Circenſian 505 i
Ganges called alſo Phiſon 28 k
Gardens &c. about Jericho 701 f
Garden of pleaſure 28 i Adam placed there *ibid.* i
Garment of Joſeph 53 e
Garment of Linen and Woollen 112 h
Garment of the Prieſt 210 c
Garment of the High-Prieſts 721 f
Garriſon of the Philiſtines won 154 i
Garriſon placed in Syria 182 i in Idumæa *ibid.* l
Gideon called and encouraged 435 d his men and means *ibid.* e obtains the Victory and how 156 h kills Oreb and Zeb, and pacifies Ephraim *ibid.* l m
Gehon a River of Paradiſe 28 k called alſo Nilus *ibid.* k
Germans Cæſar's Guard 410 o reſort to the theatre 512 k their fury pacified *ibid.*
Germanicus poiſoned 479 f
Genealogy of Noe 30 o of Abraham 35 c of Eli 145 c of Shadoc 204 i of Alexander and Ariſtobulus 618 m
Generals of Armies 121 e 164 m 176 h 204 l 255 m 26 i 283 f 293 h
Genezar the Lake deſcribed 678 c the length and breadth thereof *ibid.* d e
Gerſon, Moſes's ſon 67 g
Ghoſt of Samuel 171 c certifies Saul of his end *ibid.* e
Giants engendred 20 m horrible to look on 129 c
Giants extinguiſhed 37 b
Gifts of the Princes of the Tribes 90 m of the Kings to Solomon 216 k l
Gifts of Herod 585 b 591 f of Antipater 574 i 598 l
Gimon a Prophet 224 o foretels the miſeries of Baſa and his race *ibid.* o
Giſcala burned 3 f
Gladneſs of Anna 144 i
Glaphira wife of Alexander 422 o Archelau daughter *ib.* encreaſeth ſuſpicion 589 b examined 441 i ſent back to her father 449 b 594 e her dream 473 g
Gleanings to be left for the poor 113 e
Gluttony of Vitellius 710 k
God created the World 27 f reſteth the ſeventh day *ibid.* g ſpeaks to Adam 28 m puniſheth him, Evah and the Serpent 28 n o ſends the Deluge 30 o willeth the Earth to be inhabited 31 o appears to Jacob 40 a his Providence in ſaving Moſes 64 h and 64 n appeareth to Moſes 66 o feeds the Iſraelites, &c. 75 b c comforteth Samuel 149 e certifieth him whom to create King 150 m ſends him to Bethlem 158 k appears twice to Solomon 205 b 212 e ſpeaketh to Elias 228 d
God's favour to the Romans 628 k 728 o knows when to revenge 730 m
Godlineſs of Anceſtors remembred 63 b
Gods of Laban digged up 49 d
Gods of other Countries 112 h
Godolias Captain of the Fugitives 265 o ſlain 266 e
Gold in great quantity 77 g 108 o 123 b 124 k l ſold for half the price 754 k
Golden Statue erected 269 m
Golden Eagle 459 f
Golden Chain 520 m
Goliah the Philiſtine 159 c challengeth a ſingle combat *ibid.* c encountred and ſlain 160 m
Gomar, Japhet's Son 33 g his Progeny *ibid.* g
Gonorrhæa, a Running of the Reins 93 c
Good deſerts not to be forgotteu 162 l
Goodlineſs of perſonage not reſpected 158 n
Goods that are found 115 m
Goods of Archelaus confiſcate 611 g common 614 g of Aman 291 i
Gorion's death, &c. 697 a
Government of the Romans, how far, &c. 661 g
Government of the Tribe of Judah 129 a
Of Governments the beſt kind 113 a
Governments of the Hebrews diſtinct 153 b
Government of the Jews changed 567 g
What Governour to be choſen 78 i 112 l
The Governour Moſes commended 120 k
Governours of Solomon 206 h i
Governour of both Galilees, who 638 i
Grapes not to be forbidden the Gatherers 113 g
Graſhoppers one of the Plagues of Egypt 69 f
Gratuity of Solomon 213 f
Gratulation of the Jews ſcorned 623 a
Gratulation of the Bethſamites 147 e of Herod 586 i of the people 463 a b
Gratus conflict 463 m *See Fight*
Graves of Concupiſcence 95 g
Grief cauſeth or hindereth paſſion 816 h
Ground about Jericho fruitful 702 i

H

HAbit or form of Elias 236 b
Habitations of Iſaac's ſons 50 k l
Hail one of the Plagues of Egypt 69 e
Haman honoured by all, but the Jews 282 l his petition for the Jews ruine *ibid.* his hatred againſt Mordoche 289 m his treachery diſcovered 291 h judged to the Gallows *ibid.* his Goods beſtowed on Mordoche *ibid.* i
Hand of Moſes 67 c.
Hand of Jeroboam withered 220 b reſtored *ibid.* b
Handmaids of Jacob's Wives 46 m n
Harbours 415 i
Ill Harveſt of the Egyptians deſtroyed 69 f
Hatred of Joſeph's Brethren 50 o of the Egyptians to the Hebrews 62 m of Saul againſt David 160 n of Abſalon againſt Amnon 180 m of the Souldiers againſt Demetrius 336 g of Sons to the father 435 f
Haven of Caius 516 l
Haven deſcribed 517 d
Heaven created 28 e and how placed *ibid.*
Hebrew Slave when to be freed 116 m
Hebrews Original 35 b of whom ſo called *ibid.* c their inſupportable ſervitude 62 n o and *ibid.* g chiefeſt of them meet Moſes 68 h perſwaded to obey *ibid.* h celebrated their Paſſover 70 i departed out of Egypt *ibid.* k and go through the red Sea 71 k ſing ſongs of praiſe 72 n fight with the Canaanites 98 n overthrow the Amorites 104 n poſſeſs their Land 105 b revolt from the Laws of their Fathers 187 e overcome the Midianites 108 o bound by Oath to keep the Law 119 b overthrow the Canaanites 125 e bring the Ark into Battel 144 m feed on bloody fleſh 155 e
Hebron, a place of burial 41 f 43 d 49 f 62 k
Hebron, the City taken 120 c David's Royal Seat 879 e
Hecatæus 36 h writ a Volume of Abraham *ibid.* k
Heighth of the Mountain Itaburium 682 m Temple 208 m
Heirs of David 181 d
Helen, Queen of *Adiabena* 528 l repaireth to Jeruſalem 530 k

Heliopolis appointed for Jacob 61 d
Help of God when moſt ready 71 o
Help of God to be ſought for 74 o
Heraulds 118 h
Hercules his War 42 i
Herod made Governour of Galilee 872 b executeth Ezechias 372 c called in queſtion *ibid.* f 578 o. ſaveth himſelf by flight 373 k killeth Malichus 370 o 570 o expelleth Antigonus out of Jury 378 b 571 c marrieth Mariamne *ibid.* accuſed, made Tetrarch 380 b c 571 f aſſailed by the Parthians 382 a fleeth to Malchus 383 k made King 384 c leadeth his Army againſt Antigonus 385 m 571 c his Proclamation 385 m 575 e overcometh the Galileans 386 d 388 d ſubdueth the Thieves 387 i, k 576 m repaireth to Antonius 391 k wounded 388 g beſiegeth Jeruſalem 389 k hindereth the ſpoil of the City 391 i bribeth Antonius *ibid.* l preferreth his favourites 392 d honoureth Hircanus 393 n maketh Ananel High-Prieſt 393 o taketh the Prieſthood from Ananel 395 i contriveth Ariſtobulus's death 363 n his counterfeit ſorrow 396 e goeth to Antony 39 c committeth his Wife to Joſeph, &c. *ibid.* c d e inſtateth Cleopatra, &c. 399 o levieth an Army 400 b overcometh the Arabians 402 g 582 k diſmayed at Antony's overthrow 403 m practiſeth Hircanus's death 404 d baniſheth Antipater 585 f repaireth to Cæſar 405 k his ſpeech to Cæſar *ibid.* entertaineth Cæſar and his Army 406 b incenſed againſt Mariamne 407 i againſt Pheroras 590 n cometh to Jericho 576 i takes Sephoris 576 l his buildings and works as Theaters 410 g Caſtles 412 b 414 g 415 i 415 l 416 f 417 h 584 m 585 a diſtributeth Corn amongſt the People 413 l remits the third part of Tribute 417 h wearieth the people 417 k re-edefieth the Temple 418 a b &c. ſaileth into Italy 422 l giveth Wives to his Sons 422 o his liberality 423 b 424 g openeth David's Sepulchre 433 b crediteth all tales 436 i weary of his life and why 437 d fortunate abroad and unfortunate at home 426 m beheadeth Pappus 578 o accuſeth his Sons before Cæſar 427 e 428 i k 587 b giveth ear to accuſers 441 a b accuſeth his Sons 444 k 593 d ſtrangleth them 594 k accuſeth Pheroras's Wife 451 d ſendeth Antipater to Cæſar 452 i tortureth the Bond-women 453 b putteth away his Wife 454 k calleth Antipater from Rome 454 m 998 n bringeth him in queſtion 455 d impriſoneth Antipater 458 l maketh his Will 459 d e 467 i certified of his Brother's death 578 h commandeth the nobles to be ſlain 460 n his liberality 460 o 579 g bemoaneth his Sons 594 n betrotheth his Nephews *ibid.* g 595 i loved Antipater above the reſt 600 i blotteth him out of his Teſtament 601 e putteth him to death 603 a his own death and burial 462 k &c. 603 d
Herod fortifieth Cities 478 i buildeth Tiberias 478 n
Herod diſmiſſeth Aretas's Daughter 484 m marrieth Herodias *ibid.* n repaireth to Rome 493 c accuſed and baniſhed *ibid.* d e
Herod created King of Chalcis 519 e killeth Silas 524 f his authority to create the High-Prieſt 528 k
Herodias envieth Agrippa 492 o baniſhed 493 e
Herodian a Caſtle 573 d 585 a
High-Prieſts Ornaments 871 b &c. garment 721
High-Prieſt ſince Sadoc 265 m
Hill of witneſs 48 i
Hiram his League 170 d his Ambaſſadors to Solomon 206 n promiſeth him Wood 207 b receiveth great quantity of Wheat 117 d *ibid.* propoſeth hard queſtions 213 f
Hircanus High-Prieſt 334 g beſiegeth Ptolomy *ibid.* maketh peace with Antiochus 345 m taketh money out of David's Monument *ibid.* n ſuprizeth Cities of Syria 346 c conquereth the Idumeans *ibid.* o beſiegeth Samaria 347 m takes it 348 b diſcontented with the Phariſees 348 b followeth the Sadduces 110 g his death *ibid.*
Hircanus Joſeph's Son 309 m Treaſon intended againſt him 310 e accuſed and why 310 f his Apology *ibid.* his jeſts 311 b c aſſailed by his Brethren 311 e afflicteth the Arabians 312 k his buildings *ibid.* k kills himſelf *ibid.* l
Hircanus High-Prieſt 566 n 357 h content to live a private life 360 i his Embaſſage to Scaurus 362 b repaireth the walls of Jeruſalem 376 f honoured by the Athenians 371 i foretold of his death 373 k his Ambaſſadours brought into the Senate 375 m taken priſoners 381 n highly honoured 393 n his death 404 c
Hire of a Harlot 111 g
Hire not to be detained 117 d
Hiſtory of Dina 49 b
Hiſtories recited 729 c
Hiſtories of Antiquities 780 k
Hiſtoriographers refuted 792 k l 793 f 794 k n 795 f 796 f 797 a b hide Antiochus Perjury 803 d
Holy Ointment 89 c
Holocauſt or burnt Sacrifice 91 b
Homer ancienteſt Greek Writer 781 b
Homicide committed 112 o
Honourable drawn before Tyrants 732 i
Honouring of ſtrange gods: look Idolatry
Honours of Joſeph 55 g and 60 m
Honour of the Magiſtrate 112 l 626 k
Honours change manners 166 m
Honour of Mordocheus 289 c d
Honour due to Parents 810 l
Horſes taken 127 a
Horſemen of Solomon 206 k
Horſemen brought Letters to Joſeph 13 d
Horſemen of the Romans 661 d
Hoſpitality of the Eſſeans 612 n
Hoſt: look Army
Houſhold-ſtuff 127 a
Houſes full of dead Men 335 f 758 k
Humanity becometh a King 169 c
Humanity of Balaam 105 d e of the three Kings 237 l of Cæſar 607 d of Titus 744 n
Humanity of Titus counted cowardice 727 b
Humanity of the Romans inciteth the Jews againſt them 754 o
Hunger killeth many 727 d
Hurt of the General diſmaieth Souldiers 133
Hymns ſung to God 253 h

J

JAbiſites beſieged 152 h promiſed aſſiſtance *ibid.* l bury the bodies of Saul and his Sons 174 k praiſed 175
Jabin a King of Canaan 134 k ſubdueth the Iſraelites *ibid.* l his Army put to flight 135 a
Jacob the Son of Iſaac 43 e his greatneſs foretold *ibid.* held his Brother's heel 43 e ſteals the Bleſſing 44 m fleeing to Laban ſeeth a Viſion 45 b voweth a Sacrifice to God *ibid.* d arriveth at Charran *ibid.* a talks with Rachel and Laban *ibid.* f &c. requireth Rachel &c. 46 k deceiveth 46 l departeth privily from Laban 47 b accuſeth Laban of ill dealing 47 f maketh a Covenant with him 48 h ſendeth meſſengers to his brother Eſau 48 k is reconciled to him and how *ibid.* m wreſtleth with an Angel *ibid.* n ſacrificeth 42 d bewaileth Joſeph 52 m ſendeth his Sons into Egypt &c. 56 k would not part without Benjamin 57 d rejoyceth at Joſeph's proſperity 60 m his Journey into Egypt 61 b meeteth Joſeph and talks with Pharaoh 61 d bleſſeth his Sons and dieth 62 i
Jaddus High-Prieſt 293 k meets Alexander 295 h and in what manner *ibid.* ſhews him Daniel's prophecy 295 l
Jadon propheſies againſt the Altar at Bethel 220 b reſtores Jereboam's hand *ibid.* b breaks God's Commandment 220 e ſlain of a Lion *ibid.* e his prophecy detracted 220 f
Jael kills Siſera 134 o
Jair governeth Iſrael 138 l was rich and had thirty Sons *ibid.* b
James accuſed and ſtoned 539 d
James, &c. betrays his Country 704 k
Japha taken 669 c
Japhet Noah's eldeſt Son 23 b his iſſue 22 g covered his Father's ſhame 34 o
Jaſon warreth againſt Onias 713 i k
Javan and his Progeny 10 i
Javelin of Saul 163 b
Jaziel a Prophet 235 i aſſureth Joſephat of the Victory *ib.* i
Ibes Enemies unto Serpents 65 d
Ichabud when born 145 g and why ſo called *ibid.*
Idolaters plagued 108 l m
Idolatry of the Iſraelites 107 d 219 m of Solomon 216 o

of Joram 211 i of Jezebel and Achab 216 b of Amaſias 24 a and 248 b of Achaz 251 i of Jeroboam 219 l m of the Egyptians 792 i
Idols to be deſtroyed 111 a
Idumæa the Country of Eſau 50 l
Idumæans revolt 241 k admit circumciſion 346 d pardoned by Varus 409 f 20000 come to Jeruſalem 690 o ſhut out of the City 692 m object reproaches againſt the Citizens *ibid.* pitch their tents near the Walls *ibid.* n enter the City by night 693 f depart out of Jeruſalem 696 n conſult of their ſubmiſſion 757 b
Jealouſie 93 f
Jealouſie of Herod 568 n
Jebuſites expelled 179 e
Jechonias made King of Juda 261 n revolteth 262 b taken priſoner *ibid.* releaſed 270 f
Jehu King of Iſrael 228 d 242 b ſlayeth Joram and Ochozias 242 f g deſpiſeth God's Laws 245 m dieth *ibid.*
Jehu the Prophet 234 e reproveth Joſaphat and why *ibid.* e Jeptha Judge of Iſrael made a vow 138 o overcometh the Ammonites 139 a ſacrificeth his Daughter 139 b killeth 40000 of the Ephraimites *ibid.* c d dieth *ibid.*
Jeremy foretelleth the Captivity 260 d keepeth at Jeruſalem *ibid.* b propheſieth the deſtruction thereof 261 l admoniſheth Joachim *ibid.* i perſwadeth the Jews to yield 263 k impriſoned in a pit *ibid.* his counſel to the King 264 b ſet at liberty 266 b
Jericho the City ſurveyed 121 e the Walls thereof fell down 123 b deſtroyed *ibid.* c never to be re-edified *ibid.* d
Jeroboam rebelleth 217 n fore-ſhewed to reign over ten Tribes *ibid.* o fled into Egypt 218 b recalled *ibid.* c proclaimed King 219 i perſwaded the people to Idolatry *ibid.* l his hand withered and was reſtored 220 b his impiety 222 c his puniſhment fore-propheſied *ibid.* e his expedition againſt Abias 223 i dieth 224 h
Jeroboam the Son of Joas 248 f warred againſt the Syrians. and enlarged his Kingdom 248 g dieth 249 l
Jeruſalem taken 179 d David's Royal City *ibid.* e ſurprized 221 e beſieged 235 m 263 k 264 d 579 a taken and burned 265 k ſurprized 297 n tributary to Rome 365 l taken by Soſius 390 f deſcribed 713 e f 758 g *&c.* ſecond time burned 755 f ſix times ſpoiled 760 h
Jeſſe begat David 143 e
Jeſus High-Prieſt 279 h
Jeſus High-Prieſt 213 h depoſed 213 i
Jeſus Chriſt Crucified 840 m
Jeſus Captain of Thieves 7 b
Jeſus conſpireth againſt Joſeph 8 n his talk with him 17 f
Jeſus exhortation to the Idumæans 691 a 691 f
Jeſus his exclamation againſt Jeruſalem, *&c.* 753 e his death *ibid.* g
Jewels of great price 42 n
Jews more ancient than the Greeks 784 m arguments thereof *ibid.* came not of the Egyptians 795 b c when got Judæa and built Jeruſalem 796 o truſty to their Princes 802 i why eat not ſwines fleſh 806 i
Jews impiety reproved 221 f their Captivity 265 l 267 k depart from Babylon 278 f in danger to be exterminated 286 b lament 288 c faſt and pray *ibid.* e f revenge them on their Enemies 292 c led away Captive 297 n ſet at liberty 289 k tormented 314 c ſlain on the Sabbath 315 n brought out of Galaad 320 c diſcharged of tribute 343 l terrified 251 m Lords of Syria, *&c.* 343 e ſhut their gates againſt the Romans 364 l honoured by Kings of Europe and Aſia 373 n ſlain 381 i favour Herod for his bounty 413 n complain to Agrippa 423 g Jews Embaſſage to Cæſar 431 f 50000 ſlain 582 k cauſe of the Wars 527 d Jews ſlain about the Temple 533 e plagued 2 n conſtrained to make War *ibid* m revolt from the Romans 11 e valiantly defend themſelves 279 b 3000 ſlain 606 h call Archelaus in queſtion 610 i will not conſent to Pilate to alter their Laws 615 d their fight with the Samaritans 623 a ſedition and ſlaughter among them 621 b their requeſt to Agrippa 625 e refuſe Cæſar's ſacrifices 629 f take Antonia 630 m ſpoil the Villages and Cities of Syria 632 k Jews againſt Jews *ibid.* m ſlain 632 633 634 h *&c.* overcome the Romans 635 d beſiege Askalon 658 i 10000 ſlain 658 l 8000 ſlain 658 m repulſed 666 i pour ſcalding oyl upon the Romans 668 m 1200 ſlain 669 d 40000 periſht at Jotapata 671 e flie into the City 677 c 9000 ſlain 683 f turn their weapons againſt themſelves 686 i drive the Romans from their Camp 713 b ſhewed the tortures of the fugitives 732 o curſe Cæſar 733 e embowelled for Gold 737 f upbraid God 736 h afraid *ibid.* k ſurpriſe the Romans Horſes 746 l burn the Porch of the Temple *ibid.* o eat their girdles, ſhoes, *&c.* 748 l overcome the Romans 747 l arrogant in calamity 756 k refuſe to ſubmit themſelves *ibid.* f 40000 ſaved, an infinite number ſold 757 d ſlain in Syria and Egypt 775 d burn their goods 775 l the number of captives and ſlain 759 b
Jezabel builded a Temple to Bel 226 b ordained Prieſts and Prophets *ibid.* b killed the true Prophets 227 k complotted Naboth's death 218 f g perſecuted Elias 228 b her death fore-ſhewed 228 i devoured by dogs 243 i
Image of a godly Prince 259 m n
Image of Gold 269 m
Imitation in ſin 159 b 219 m 221 d 250 e 258 d
Immanity of the Idumæans and zealous 694 i of Simon 704 m
Immunity granted to the Jews 335 b
Impiety of Eli's ſons 143 f of Baſa 224 o of Achab and Jezabel 226 b 228 b of Amri and his Predeceſſors 225 m of Achaz 241 i 252 b of Ochozas 246 b of Ozias 259 a of Phaceias 250 e of Ozeas 255 c of Manaſſes 258 b of Joas 260 l of Joachim *ibid.* f
Impiety cauſe of calamity 129 b 130 l m 131 c d 132 m 221 d 222 e 224 i 225 m n 229 i 242 a 248 a 251 k 252 b 258 b 260 e 261 m n 262 d e 263 h i *&c.* 264 d e *&c.* 265 h i
Imprecation for building of Jericho 123 d
Imprecation of Saul 155 d
Inceſt 94 h of Lot 39 d of Ammon 183 c
Inchanters baniſhed 171 b
Incloſure before the Temple 210 d
Inconſtancy of fortune 682 i
Inconveniencies under a King 149 f g
Incouragement of Moſes 67 c of Joſhua 119 d
Incredulity puniſhed 240 e
Incurſions of the Amalekites 135 b of the Philiſtines h of Adar 217 m
Indebted Acts and devices 763 b
Indulgence cauſe of ſin 157 d
Induſtry of the Romans 660 n
Ingratitude of the Sichemites 137 b of the Iſraelites 153 d of Nabal 168 n of Demetrius 336 b of Malchus 574 h
Inhabitants of Nob ſlain 166 k
Inhabitants of Countries 33 f 34 l
Inheritance of Jacob and Eſau 50 l m of Salphades daughters 113 e
Inhibition of Cambyſes 276 b
Iniquity 577 b of the Jews 740 h
Injuries of Florus 477 f
Injury to David's Embaſſadors 183 o to Thamar 186 l
Injuſtice of Law-makers 814 i
Innocency of David 168 170 l
Inſolence 248 a b 250 b 250 d 733 d
Inſtitution of Circumſion 38 l 70 l of the Paſſover
Inſtruments of Muſick 210 c
Interpretation of Joſeph's dream 51 c of the Butler's 24 m of the Baker's 24 o of Pharaoh's *ibid.* e f of Nebuchodonoſor's 269 o of the hand-writing 271 n
Interpreters royally entertained 302 o
Intent of Florus manifeſted 624 m
Intention of Saul againſt David 160 i m 163 b 164 m
Inteſtine diſcord 686 i
Invective againſt murtherers 178 m againſt the Zealous 687 f of Joſeph againſt the Jews 730 k
Inventer of Muſick, who 29 g
Inventer of the Art of Forging *ibid.*
Firſt Inventers of Letters 781 a
Invocation of God in trouble 74 o
Joab General of David's Army 176 h diſcomfiteth Abner, *ibid.* i ſlayeth Abner 177 d diſcomfiteth the Syrians 189 f reconcileth Abſalon to his father 188 h i
Joab and the Army enter the City mournfully 192 m his Oration unto David, *&c.* *ibid.* c ſent out againſt Siba 194 m killeth Amaza n *ibid.* rebuked, propoſeth conditions of Peace 194 l one of Adonia's coadjutors 199 d ſlain 204 l

Joachas King of Iſrael ſubdued, 246 f g and why, *ibid* his repentance and prayer *ibid.*

Joachim King of Juda 260 e paid tribute *ibid.* 261 i revolteth and is ſlain 261 i not buried 261 m

Joachin King of Judah 261 n See Jechonias

Joas King of Iſrael 247 h called Elizæus's father *ibid.* h his treble Victory *ibid.* k

Joas ſaved, and how 244 d created King of Judah 244 e his piety during Joiadas time 245 l repaireth the Temple *ibid.* n his impiety after Joiadas deceaſe 246 e ſtoneth Zacharias *ibid* g bought his peace 246 d dieth *ibid*

Joatham his works about the Temple 250 f acts of War *ibid.* k 251 i

Joas King of Judah taken Priſoner 260 e his impiety and death *ibid.* f

Jobel, a Maker of Tents 29 f

Jochabel, Moſes's Mother 63 e ſecretly hid him three months, *ibid.* f appointed to be his Nurſe by Pharaoh's daughter 64 k

Jodes killeth Eglon 133 f ſubdueth the Moabites and ruleth Iſrael *ibid.* 134 i k

Joel and Abia govern the Commonwealth 149 b

Joiada High-Prieſt 240 c createth Joas King 240 d ſweareth King and people to ſerve God *ibid.* i deceaſeth 246 b

John releaſeth Iſmael's Captives 267 i refuſeth counſel *ibid.* i

John High Prieſt ſlayeth his Brother 293 i puniſhed 293 k

John, Jonathan's Brother ſlain 328 d

John Baptiſt ſlain 485 b

John's acts in Giſchalis 5 m his Treaſon 6 i ſeeketh to murder Joſeph 5 m he and the Embaſſadors reſort to Jeſus 15 a his followers forſake him 21 f a Treacher and Murderer 639 b flieth into Giſchala 641 a perſwadeth the Tiberians to revolt 641 n moveth to Rebellion 684 i reſerved to be at the ſiege of Jeruſalem 685 a ſweareth to the People *&c.* 689 e breaketh his Oath *ibid.* g aſſaulted on both ſides 712 m putteth the Zealous to flight 714 i ſeizeth the Temple *ib.* raileth upon Joſeph 744 i apprehended 749 e is condemned to perpetual priſon *ibid.* f

John, Captain of the Idumæans 724 m ſlain *ibid* m

Jonas cauſe of a Tempeſt, and why 249 i devoured of a whale, and caſt out 249 k preacheth to the Ninevites *ib.* k

Jonathan Saul's ſon 154 i entred the Enemies Camp, and ſlew them 155 b c breaketh the Edict *ibid* d counſelleth David to flee 162 i pacifieth Saul's diſpleaſure and certifieth David thereof 162 l m diſcovereth Saul's hatred to David, and how 164 l reneweth his Covenant 167 c

Jonathan Governour of the Jews, 328 b revengeth his Brother's death 328 k aſſaileth Bacchides by night 329 i putteth Apollonius to flight 334 e appeaſeth Dometrius 336 g putteth Demetrius to flight 339 h reneweth friendſhip with the Romans *ibid.* i, *&c.* fighteth with Demetrius 340 a repaireth Jeruſalem, *&c.* *ibid.* g taken by Triphon 340 f 559 b ſlain 342 c 559 c

Jonathan's Letters to Joſeph 13 c

Jonathan challengeth a combat 747 b ſlayeth Pudens 747 e

Joppe a retreat for Thieves 647 k taken *ibid.* n.

Joram King of Judah 237 n ſerved Idols 241 i murdereth his Brethren *ibid.* i dieth miſerably 241 m

Joram King of Iſrael, an impious man 236 d asketh aid *ibid.* e in diſtreſs with two other Kings *ibid.* e f relieved, and how 237 h overcame the Moabites *ibid.* l beſieged 238 f threatneth Elizæus 239 k certified of the Enemies flight 239 o his expedition to recover Ramath 241 o

Jordan yieldeth the Iſraelites paſſage 190 n his fountain 680 l

Jehoſaphat, King of Judah, his piety 311 m his expedition with Achab 232 b m reproved 234 e reneweth the true ſervice of God *ibid.* e prayeth, and why 235 i obtaineth victory, and how 235 k l his ſhips caſt away *ibid.* m aideth Joram 236 e dieth 237 m

Joſeph ſon of Jacob 47 a envied of his Brethren 50 o dreamed a dream 52 o ſold by his Brethren 52 l reſiſted his miſtreſs two fold temptation 53 a e accuſed and caſt into priſon 54 h k expounded dreams 54 m o counſelled the King how to prevent Famine 55 f advanced to honour, and married a wife *ibid.* g ſounded his brethren, and why 56 m ſent them away, but detaineth Simeon 57 b c banqueteth them and Benjamin 58 h ſtayeth their journey, and accuſeth them *ibid.* i k l attacketh Benjamin *ibid.* n maketh himſelf known to his brethren 60 i k reſorteth to Pharaoh with his brethren, &c. 60 burieth his father 62 i giveth charge concerning his bones *ibid.* dieth *ibid.* i

Joſeph preventeth Calamity, and how 308 i *&c.* Embaſſador to Ptolomy *ib.* n Tributes of Cœloſyria committed to him 399 i his wealth and Children *ibid.* n ſendeth his ſon Hircanus to Ptolomy 310 c his death 311 f

Joſeph, Herod's Brother, ſlain 388 c d

Joſeph, Herod's Uncle 397 c ſlain, and why 388 i k l

Joſephus, of the Prieſtly line 433 d 543 a ſtudious from his infancy 1 e expert in the Greek and Hebrew tongues 542 o a Phariſee 1 f his ſhipwrack 2 h dehorteth the Jews from ſedition *ibid.* k remaineth in Galilee 4 n procureth the ſafety of the King's goods 5 c would not be bribed 5 f ſurprizeth Jeſus 7 d his care of Religion 7 d tranſporteth Corn into Galilee 8 h laboureth to reſtore Ptolomy's Goods 8 m moveth the People to compaſſion 9 b his Oration *ibid.* c eſcapeth from danger 9 d diſmiſſeth the Tarichæans 9 g politickly taketh Tiberias 10 l diſmiſſeth the Tiberians 11 b his dream 12 n his Anſwer to Jonathan 13 f beſetteth the ways of Galilee 14 m objecteth treachery to the Embaſſadors 15 c pacifieth ſedition 16 i ſends 100 Embaſſadors to Jeruſalem *ibid.* b certifieth the Galilæans of Jonathan's treachery 18 k taketh Simon 19 e ſurprizeth Tiberias *ibid.* d proſecuteth his Hiſtory 21 d aſſaileth the walls of Sephoris 22 o putteth the Kings ſouldiers to flight 23 c his accident 23 d diſchargeth Captives 24 i entertained by Veſpaſian 24 k envied, *&c.* *ibid.* maketh ſeventy Elders Rulers in Galilee 638 i fortifieth the City with Walls 638 k inſtructeth the Galilæans in War *ibid.* cometh to Jotapata 663 e defendeth Jotapata 663 g 664 e f 665 e burneth the Engines 666 m leapt into a trench 671 l conſenteth to Nicanor *ibid.* m his ſpeech to his fellows 672 h reſorteth to Veſpaſian 673 d foretelleth Veſpaſian of his future honours 673 f rewarded by Veſpaſian 674 h impriſoned *ibid.* delivered 109 c wounded in the head 737 b his ſpeech to the People 744 i preſent at the Wars of the Jews 783 d ſold his Books to many 738 e

Joſias reſtored God's Service 258 e rooteth out Idolatry *ibid.* f cauſeth the Book of the Law to be read 259 l burneth falſe prophets bones *ibid.* m celebrateth the Paſſover 268 a is ſlain *ibid.* b

Joſhua Captain over the Iſraelites 76 n with Caleb appeaſeth the People 96 m appointed the Succeſſor of Moſes 109 b paſſeth over Jordan 122 l buildeth an Altar 122 m compaſſeth about the City of Jericho 122 o burneth the City 123 c pronounceth them accurſed that re-edifie it *ibid.* d prayeth unto God 123 f taketh and burneth Ainan 124 k maketh a Covenant with the Gibeonites 124 o ſlayeth five Kings 125 c ſlayeth the Kings of Canaan and their Army 125 d ſendeth Men to meaſure the Land 126 k divideth it by Lots 126 k &c. his Oration to the two Tribes and half 127 d exhorteth the People to keep the Law 128 m dieth *ibid.* n

Jotapata beſieged 663 e 664 g valiantly defended 665 b c 666 h *&c.* 667 a *&c.* 668 o 669 a b *&c.* taken 670 f 671 h.

Jotham, ſon of Gideon 167 b upbraideth the Sichemites *ibid.* b adviſeth them to reject Abimelech 137 c

Journey of the Hebrews 70 l 71 b 72 k n 73 b

Joy of Jacob 61 d of the Egyptians 62 h of Anna 144 i of the Jews 278 c d *&c.*

Ipſan governed Iſrael 139 d his Children *ibid.* e

Iron bed of Og 105 b

Iron work forbidden 136 i

Iſaac promiſed 38 l and *ibid.* o is born 39 g why he was called Iſaac *ibid.* g legitimate Son of Abraham 40 i maketh a Covenant with Abimelech 44 i ſhould have been offered 41 b marrieth Rebecca 43 c dieth 49 f

Iſachar ſon of Jacob 47 a what it ſignifies *ibid.* a his Sons 61 c.

Isboſeth, Saul's Son, proclaimed King 176 h his Army diſcomfited *ibid.* i reproved Abner, and why 176 n traiterouſly ſlain 138 l m

Iſha, what it ſignifies 28 i

Iſis Prieſts hanged 481 c d

Iſlands, *&c.* called Cethim 34 l

Iſhmael ſlew *Godolias*, 266 E. taketh many Priſoners, 166 F.

Iſhmael, *Abraham*'s Son, 34 K. circumciſed, *ibid.* L. his State and Progeny foretold, *ibid.* L. his Name, what, 36 K. Baniſhed, and why, 40 K. his Sons, 40 L.

Iſrael, a Name given to *Jacob*, and why, 48 M.

Iſraelites Servitude, 62 M. their Male-Children put to Death, 62 O. grievouſly afflicted, 67 E. and 68 L. celebrated the Paſſover, 70 I, K. departed out of *Egypt*, 72 O. are exhorted to put their truſt in God, 71 F. go thorow the Red-Sea, *ibid.* ſing Songs of Praiſe to God, 72 M. diſtreſſed in the Deſart, 78 A. murmure, and why, *ibid.* E. fed with Manna forty Years, 75 D. incenſed againſt *Moſes*, and why, *ibid.* E. F. wander in the Wilderneſs forty Years, 97 A. aſſail their Enemies, 98 L. War againſt the Amalekites, 76 I. and get great Spoils, 77 C. come to *Sinai*, *ibid.* D. hear God ſpeaking to them, 79 E. builded the Tabernacle, 80 L. aſſail their Enemies, and are overcome 93 M, N. put the Amorites to flight, 103 *B.* ſlay *Sehon*, and *Og*, 103 A, B, C. ſerve ſtrange Gods, 107 D. commanded to deſtroy their Enemies, 111 A, B, H. bound to keep the Law, 119 *B.* enjoyed the Fruits of the Earth, 122 N. took *Jericho*, 123 *B.* alſo *Ainan*, 124 K. overcame the Canaanites, 125 E. divided their Land amongſt them, 126 K. *&c.* reproved for ſparing the Canaanites, 129 G. twice overthrown, 131 D. ſlay all the Benjamites ſave ſix hundred, 131 F. give them four hundred Virgins for Wives, 132 I. their Puniſhment, Prayers and Faſt, 148 I, K, L. their report to *Samuel* of his Sons, 149 D. deſire a King, *ibid.* reſcue *Jonathan*, 156 I. ſpare the Cattel of the Amalekites, 157 *B.* revolt from *Roboam*, 219 I. the Godly return to him, 221 *B.* their Tranſlation, 250 E. 253 N. diſpoſſeſſed of their Country, and why, 253 N.

Iſſue of *Iſaac* foretold, 38 L. what ſhould effect, *ibid.* L. of *Abraham* by *Chetura*, 41 G. of *Jacob*, 46 N, O.

Iſſue of the War, 608 O.

Ittam a Place of Recreation, 216 M.

Jabal, Inventer of Muſick, 29 G.

Juda the Son of *Jacob*, 46 N. his Counſel to ſell *Joſeph*, 52 L. urgeth his Father to ſend *Benjamin*, 57 D. maketh a Speech before *Joſeph*, 59 *B.* his Children, 61 *B.*

Judæa made tributary, 260 E. deſcribed, 659 F. Length and Breadth thereof, *ibid.* G. deſolated, 740 I.

Judas Maccabæus, 316 C. ſlayeth *Apollonias*, and diſcomfiteth the Syrians, *ibid.* E, F. his Oration to his Souldiers, 317 M. twice diſcomfiteth *Lyſias*, 318 B, C, D. purged the Temple, 318 E. 319 H. warreth with the neighbouring Nations, 319 I, K. ſuccoureth the Jews in *Galaad*, 319. C. 320. D. his admirable Victory, *ibid.* D. beſiegeth the Caſtle in *Jeruſalem*, 321 N. and why, *ibid.* his League with *Antiochus*, 323 I. ſlayeth *Alchimus* Partakers, 325 K. putteth *Nicanor* to flight, 225 H. covenanteth Peace with the Romans, 325 K. abandoned of his Men, *ibid.* N. is ſlain, 326 C. 559 *B.*

Judas the *Eſſean* a Prophet, 350 H. 561 D.

Judas the Arch-Thief, 468 L.

Judas Galilæus Sect, 476 M.

Judge corrupted with Money, 278 E, F.

Judges Qualities, 112 L. their Office, 234 E. placed in every City of *Juda*, *ibid.* E.

Judgment-ſeat in ſeveral Cities, 149. A

Julian his Valour and Death, 743. D, E.

Julius Ant. for the Jews, 432. L.

Jupiter Enyelius Reliques, 33 D.

Juſtice is God's Power, 112 K.

Juſtice of God, 254 C. leaves nothing unpuniſhed, 598 H.

Juſtice oppreſſed, 149 D.

Juſtice neglected, 565 A, B.

Juſtice of the *Eſſeans*, 613 E.

Juſtification of *Samuel*, 153 C.

Juſtus inciteth the People to Rebellion, 3 D. reproved, 19 F. his Country *Tiberias*, 20 K. accuſed, 23 E. condemned to Death, 20 N. his Book when publiſhed, 52 *B.* deſireth to command *Galilee*, 22 M.

Izates King *Adiabena*, 529 A. learneth the Service of God, *ibid.* diſſwaded from Circumciſion, 259 *B.* writeth to the *Parthians*, &c. 531 A. calleth upon God, 532 L. delivereth the Kingdom to his Brother, 532 M. dieth, *ibid.*

K

KEeper of the Priſon's Entreaty of *Joſeph*, 54 K.

Kind of living moſt miſerable, 731 E, F.

Kindneſs of *Agrippa*, 11 C.

Kinds of Sacrifice, two, 91 A.

Kindneſs pretended, 598 N.

Kindneſs of *Herod*, 59 F.

Fat Kine and lean, what they ſignifie, 55 D.

King deſired, 150 I.

King's Field, 37 F.

Five Kings of the Midianites ſlain, 108 O.

Of a King to be elected, what things are required, 113 *B.*

The Kings of *Canaan* war againſt the Hebrews, 125 D. they and their whole Army put to the Sword, *ibid.* F.

31 Kings overcome by the Hebrews, 126 H.

Kings of *Egypt*, why called *Pharaohs*, 214 M, N.

Kings of *Alexandria*, called *Ptolomies*, 214 M.

King of *Moab* Sacrificeth his Son, 237 L.

King enjoyned by Oath to ſerve God, 245 I.

Kingdom of *Solomon* rent, 217 O. 219 H.

A Kingdom how continued, 158 N.

Kingdom promiſed to *Jehu*'s Poſterity, 240 *B.*

Kingdom of *Herod* divided, 172 D, E.

Kingdom not given, but the Honours thereof, 587 C.

Kingdom of *Agrippa*, 618 L.

Kindred, 43 *B.* 45 F.

Kinſman, 47 E.

Knowledge of Celeſtial bodies, 30 K.

Knowledge of Good and Evil, 28 L.

L

L*Aban*, *Bethuel*'s Son, 45 E. conſenteth to *Rebecca*'s Marriage, 43 C. entertaineth *Jacob*, 45 E. appointeth him Maſter of his Shepherds, 46 I. deceiveth him, *ibid.* L. purſueth after him, 47 C. maketh a Covenant with him, 48 H. his Goods, 47 *B.*

Labour of the *Eſſeans*, 613 A. of the Roman Souldiers, 660 N. ceaſeleſs, 735 C.

Ladder of *Jacob*, 45 *B.*

Ladies at variance, 595 E.

Lake *Aſphaltites*, 37 C. deſcribed, 702 K. the Property thereof, 702.

Lake of *Genezar*, 679 H.

Lakes *Aſphaltites* and *Tiberias*, 701 D.

Lamech his Wives and Iſſue, 29 F.

Lamech, *Methuſelah*'s Son, 39 O.

Lamentation of *Eſau*, and why, 44 N.

Lamentation of *Jacob*, 52 M. of the Hebrews, 112 F.

Lamentation of thirty days, 115 E.

Lamentation for *Abner*, 177. F. for *Ariſtobulus*, 381 L.

Land of the Amorites poſſeſſed, 105 B.

Land-marks not to be removed, 113 B.

Land of *Canaan* divided by Lots, 126 K.

Land of *Sodom* where, 702 M.

Lap of *Saul*'s Garment cut, 167 G.

Largeneſs of *Titus* to his Souldiers, 761 *B.*

Largeneſs of *Jewry*, 790 N.

Laver how ſuſtained, 209 M. round Lavers, *ibid.* N.

A Law moſt cruel, 62 O.

Laws made by *Moſes*, 111 B, C.

Laws of Adultery and Jealouſie, 93 F. of the ſeventh Year, 94 L. of the Fathers forſaken, 107 E. of the Plough, 113 D. of like for like, 117 *B.* of Violence, 116 M. of War, 118 H, I. againſt Wall-breakers, 442 I. againſt Forſakers of their Places, 734 K. of Poyſon, 117 A.

Laws of the Jews of great Antiquity, 814 K.

Law-makers of the Gentiles, 814 I.

Laws of the Gentiles, 814 L.

Lea, *Laban*'s Daughter, 46, ſubſtituted in *Rachel*'s place, *ibid.* L. bare to *Jacob* four Sons, *ibid.* N.

League of *Iſaac* with *Abimelech*, 44 I. of *David* with *Hiram*, 179 E. of him with *Solomon*, 207. D. *Hircanus* with the Romans, 336 I, K. 346 D, E.

Learning of *Daniel*, 267 O. of *Joſeph*, I, E.

Legacies, of *Herod*, 462 K.

Legions of the Romans, 660 K. 711. C.

Lending upon Uſury unlawful, 116 I.

Length of the Ark of *Noah*, 30. N.

Length of the Temple, 208 M.

Lenity of *Saul*, 153 A.

Lenity of Magiſtrates, 157 D.

Lepers driven out of the City, 39 G. 239. N. 259 *B.* and 250 B. *C.*

Leproſy of *Ozias*, 250 *B.*

Letters of *David*, 184 L. of *Senacherib*, 256 C. of *Artaxerxes*, for the ſecurity of the Jews, 291 L. of *Ptolomy*, 390 E. of *Eleazar*, 301 *B.* of *Demetrius*, 336 E.
Levi, Son of *Jacob*, 46 N. ſlew the Sichemites, 49 C. his Sons, 61 *B.*
Levite's Wife, 130 H, I. abuſed, dieth, *&c.* 130 M, N.
Tribe of *Levi* ſacred to God, 93 A.
Levites ſing Hymns, 235 K. numbred, 200 N.
Liberality of the Enchantreſs, 171 G. of *Herod*, 585 *B.* of *Helena*, 530 K. of *Izates*, *ibid.*
Liberty of the Iſraelites, 73 D. reſtored, 133 C.
Liberty of Speech, 231 L. 587 M.
Liberty a precious thing, 514 I.
Liberties granted to the Jews, 800 L, M.
Library of *Ptol. Philadelphus*, 298 D.
Lice a Plague of *Egypt*, 69 C.
Lie of *Poſidonius* confuted, 802 O.
Lie of *Appion* concerning our Oath, 805 B, C.
Life of *Moſes*, 807 *B.*
Life of Subjects like to their Princes, 221 C.
Light created, 27 E. called day, *ibid.* E.
Lightnings horrible, when, 78 O.
Lightnings on the Enemies, 148 M.
Limits of the nine Tribes and half's Poſſeſſion, 126 K. *&c.*
Limits of a Kingdom enlarged, 248 G.
Line of *Achab* rooted out, 243 M.
Line of *Joſeph*, 1 *B.*
Linen and Wollen Garment, 112 H.
Logion, or Rational of the High-Prieſt, 87 C.
Longinus, breaketh into the *Jews* Army, 726 H.
Loſs of the Ark, 144 N. and why, *ibid.*
Loſs of *Saul*'s Kingdom foretold, 157 F. and why, *ibid.*
Loſs of the Empire of *Aſia*, 249 K.
Loſs of the General diſmays the Souldiers, 233 K.
Lot, Son of *Aram*, 35 D. had choice of the Land, 36 O. led away Captive, 37 C. reſcued, 11 E. receiveth Angels, 31 A. fled to *Zoar*, 39 C. committed Inceſt. *ibid* D.
Lot's Wife, 39 C.
Lots caſt, 124 I. 116 K, *&c.* 151 E. 155 G.
Lots caſt to kill one another, 776 L. 673 C.
Love of Women blindeth, 107 E. and cauſeth to ſerve ſtrange Gods, *ibid.* E, F. 216 G. 217 H.
Love of *Jonathan* toward *David*, 162 I. 164 H. 164 K. of *Joſeph* to his Country, 731 C.
Lovers of Order, *&c.* 806 O.
Luſt of *Putiphar*'s Wife, 53 A, F. of the Gabeans, 130 L, M. of *Caius*, 516 L. of the Egyptians, 36 L.
Luſty Jews reſerved, 758 N.
Lybia of whom called *Africa*, 42 H.
Lycurgus among the Lacedæmonians, 811 E.
Lyſius General of *Antiochus*'s Army, 317 I. invadeth *Judæa*, 318 G. is overcome, 318 C. once again invadeth *Judæa*, *ibid.*
Lyſimachus killeth *Apollodotus*, 353 L. betrayeth *Gaza*, *ibid.*

M.

M*Aacherus* killeth many Jews, 387 M. fortifieth *Gath*, 388 D. his Iniquity, 577 D.
Madneſs counterfeited, 165 D.
Midianites Embaſſage to *Balaam*, 105 E. their Daughters ſeduce the Hebrews, 107 D. put to flight and ſlain, 108 L. ſubdue the Iſraelites, 135 C. kill one another, 136 K.
Madus and his Progeny, 33 G.
Magicians could not expound the Dream, 268 E, F. 269 N.
Magicians deceive many, 537 C. Work much Miſchief, 600 N.
Magiſtrates to be obeyed, 110 L, M. to be honoured and reverenced, 112 L, M. 626 K. 882 N. their Duty, 234 E.
Magog Author of the Scythians, 33 G.
Magnanimity of *Herod*, 430 N. of the Romans, 802 M.
Magnificence of *Solomon*, 215 D. 216 M. of *Ezechias*, 253 H, I. of *Herod*, 585 C. of *Veſpaſian*'s Triumph, 766 I.
Maidens of *Iſrael* ſing and dance, 160 N.
Malchus King of *Arabia*, 574 H. repelled *Herod*, *ibid.* A. repented him of that dealing, 575 *B.*
Male Children put to Death, and why, 62 O.
Maledictions of *Moſes*, 118 M, N.
Malefactors executed, 540 I.
Malice of *Pharaoh*, 62 O. of *Doeg* and *Saul*, 166 K, L. of the *Ziphians*, 169 D. of the Egyptians to the Jews, 792. I.
Malichus layeth wait for *Antipater*, 376 F. poyſoneth him, 377 H. ſlain, *ibid.* N.
Mambres, *Abraham*'s Friend, 37 F.
Man created, 27 G. called *Adam*, and why, 28 H. impoſed Names on the Creatures, 28 I. placed in Paradiſe, 28 I. tranſgreſſeth, *ibid.* H. caſt out of Paradiſe, 29 A. Author of his own Death, 32 K.
Manahem foretels *Herod*'s Reign, 417 N.
Manahem King of *Iſrael*, his Acts, 250 D. bought his Peace, *ibid.* E. dieth, 250 E.
Manahemus chief of the Rebels, 631 A. ſlain, 631 E.
Manaſſes marrieth *Senaballat*'s Daughter, 293 K. retaineth his Wife, *ibid.* K, L. enjoyeth his Deſire, 294 F.
Manaſſes *Joſeph*'s Son, 56 I.
King *Manaſſes* Impiety, 258 *B.* led away Priſoner, 258 C. repenting, is reſtored, *ibid.* C. his Acts, 258 D. dieth, *ibid.*
Mandate of *Cyrus*, 275 K.
Manethon an Egyptian Writer, 784 N. ſhewing the coming and departure of the Jews, *&c.* 786 K. his fabulous Reports, 792 L. his Lies confuted, 793 E. his Words repeated, 798 K.
Manna, what, 75 *B.* Food of the Iſraelites, 75 C. how much to be gathered, *ibid.* C. when it ceaſed, 122 O.
Manner of Purification, 103 G.
Manners of the Egyptians, 62 N. of the Eſſeans, 612. M. 613 C. of the Idumæans, 690 M. of the Athenians, 813 D. of the Perſians, 813 G.
Manoah's Wife ſaw an Angel, 139 F. foretold of a Son, and inſtructed, *ibid.* F. is ſeen of both, 140 H, I.
Man-ſlaughter, 109 E.
Mara, what, 73 E.
March of the Romans, 662 L, M.
Mariam *Moſes*'s Siſter, 63 G. watch'd him, *ibid.* G. fetched his Mother, 64 K. her Death, 103 G.
Maraochæus, *Eſther*'s Uncle, 286. G. diſcovered the Traitors, 287 I, K. his lamenting, and why, 288 A, B. honoured, 290.
Marriage, when to be contracted, 114 M.
Marriage with an Harlot forbidden, *ibid.* M.
Marriage with a Bond-woman, 115 D.
Marriages made, 594 N. broken, 595 D.
Mariamne, Wife of *Herod*, 378 C. committed to *Joſeph*, 397 C. accuſed, excuſed her ſelf, 398 D, E. diſpleaſed with *Herod*, 490 E. coldly entertained *Herod*, 407 I. upbraided *Herod*, 586 K. accuſed, and put to Death, 408 M. 586 N.
Marphad ſacked *Syria*, 37 *B.* killed Giants, *ibid.* *B.*
Marſus Governour of *Syria*, 522 H. diſpleaſed, *ibid.*
Martial Diſcipline, 638 L, M. 660. M, N.
Maſons, how employed, 207 D, E.
Maſſacre of the Jews, 632 I, *&c.* 633 C, *&c.* 634 K, *&c.* 736 M, N, *&c.*
Maſſada, a ſtrong Caſtle, 771 C. for what occaſion builded, 773 A. battered with a Ram, 773 C.
Matter for the building of the Tabernacle, 80 L, M.
Matter committed in truſt, 117 C.
Matthias refuſeth to commit Idolatry, 315 K. ſlayeth an Apoſtate, *ibid.* rooteth out Idolatry, 313 N. his Death, 316 D. maketh War againſt *Antiochus*, 558 K.
Matthias raiſeth Sedition, 460 I. burned, *ibid.* L.
Matthias, cruelly handled, 736 M.
Meaſures found out, and by whom, 29 F.
Medimus, a certain Meaſure, 97 E.
Meeting of the Hebrews thrice a Year, 111 F.
Melancholy of *Herod*, 602 M.
Melchiſedeck King of *Solyma*, 47 E. entertaineth *Abraham*, &c. *ibid.* praiſeth God, and receiveth the Tenths, 47 F.
Men thronged to Death, 618 O.
Menelaus High-Prieſt, 313 I. warreth againſt *Jaſon*, *ibid.*
Mephiboſeth obtains the Poſſeſſion of *Saul*, 182 O. purgeth himſelf of *Sibas*'s Slanders, 193 E. reſtored to the half of his Poſſeſſions, 194 I.
Merchandiſe brought to *Solomon* 216 K.
Merchants of *Arabia*, buy *Joſeph*, 52 K. ſold him to *Putiphar*, *ibid.* N. of *Tharſis*, 235 M.
Mercy hurtful in War, 726 N.
Mercy of *Varus*, 609 F. of *Titus* towards *Joſeph*; 673 E. to his Enemies, 685.
Meroe a ſtrong City of *Ethiopia*, 65 F.
Meſſengers ſent to *David*, 163 C. to *Nabal*, 168 N.
Meſopotamia troubleſome to Travellers, 42 K.

Meſopotamians ſubmit themſelves 184 i
Method of morality and Diſcipline 808 i
Methuſala, Enoch's ſon 30 how long he lived 31 c
Mice devour the fruit, &c. 146 m
Micheas reproveth Achab, and why 231 i how rewarded, *ibid.* i foretelleth Achab's death, and Sedechiah's puniſhment 232 d e his allowance 233 h
Michol, daughter of Saul 162 i given to David in marriage *ib.* i conveyeth David away 163 c deceiveth Saul's meſſengers 163 o reſtored to David 175 o mocked at him 181 a
Midwives of Egypt 62 o
Mildneſs of David 168 i
Military Diſcipline 638 l m 660 m n
A Mind furniſhed with Vertues 158 l
Miniſteries of the Gabeonites 125 a
Miracles 681 k l 220 b 227 n 226 d 226 n 237 o
Miracle of the Sun's going back 257 l
Miracle of Elias 701 e
Miſa King of Moab 237 l put to flight, *ibid.* l ſacrificeth his Son, *ibid.* m
Miſdemeanor of the wicked 30 n of Samuel's Son 149 d of a Souldier 618 n 619 h
Miſery of the Iſraelites 62 m 63 e 68 h 74 o fore-propheſied 222 e of the Jews fore-told 259 k of Judea 476 m of the Jews propheſied 628 n of the people 732 m 739 g
Three Miſeries aſſail Jeruſalem 698 o
Mithridates King of *Parthia* 355 i
Mithridates King of Pontus ſlain 353 m
Mithridates warreth with the Egyptians 370 b commendeth Antipater to Cæſar, *ibid.* b
Moabites put to flight 134 i War againſt Joſaphat 234 g kill one another 235 l
Module of the Temple 201 m
Module of the Tabernacle propoſed to Moſes 80 m
Moderation of Saul 151 c of David 170 i
Moderation in abundance hardly kept 248 b
Monarchy of the Aſſyrians deſtroyed 257 l
Money taken out of David's Tomb 345 n diſtributed 728 i
Monobazus King of Adiabena 528 l
Moon made 27 f her end and motion, *ibid.* f
Monument of the Prieſthood confirmed 102 l
Monument of Jonathan 343 d of David 345 n of John the High-Prieſt 723 c
Morning, what 27 e
Moſes, the Son of Amram 63 b foretold to afflict the Egyptians eſtate, and advanceth the Iſraelites 62 n caſt into the Flood 63 g taken out thereof, *ibid.* h called Moſes 64 k adopted by Pharaoh's daughter, ſpurned the Crown, *ib.* m conducted the Egyptians againſt the Æthiopians 65 c his victory, *ib.* the Jews Law-maker 26 n more ancient than other Law-makers 791 a fleeth to Raguel, and why 66 k marrieth his daughter, *ib.* ſent to deliver the Iſraelites 67 d confirmed in his calling, *ib.* a b perſwadeth Pharaoh to diſmiſs the Iſraelites 68 i worketh miracles, *ibid.* k l m inſtituteth the Paſſover 70 i k conducteth the Iſraelites 71 b c exhorteth them, *ibid.* f prayeth to God 72 i leadeth them through the red Sea, *ibid.* k praiſes God, *ibid.* n ſacrificed to God, in Sinai, *ib.* o beſeecheth God to ſweeten the Waters 73 g putteth the People in mind of God's benefits 74 m imploreth God's help, *ibid.* o ſtriketh the Rock, bringeth out water 75 f encourageth the Iſraelites 76 l lifting up his hands, &c. 77 a aſcendeth Sinai 78 m how long remaineth there 80 h faſted, *ibid.* asketh counſel of God, &c. 90 o numbreth the people 94 o ſendeth Spies to ſearch the Land 96 i retires the people into the Deſart 99 a ſendeth forces againſt the Madianites 108 m appointeth Joſhua to be his Succeſſor 109 b exhorteth the people to obedience 110 l ſweareth them to keep the Law 119 b exhorteth Joſhua, *ibid.* d dieth 119 f g
Mother eateth her Child 239 i 748 o
Mother of the ſeven Brethren 824 n 825 b 826 h i, &c.
Mourning of Reuben for Joſeph 52 l of the Romans 637 b of them in Jeruſalem 711 a
Mourning for thirty days 115 e
Mourning for *Moſes*'s death 119 g for Saul and his Sons 174 f for Abner's 177 g for Herod's 462 n o
Mountain of Sinai 66 n 77 e
Mounts builded, loſt 734 h
Mounts raiſed near the Temple 746 k
Multiplication of Jacob's poſterity 63 d
Multitude of buſineſs 77 g of dead Carcaſſes 740 h
Mundus defileth Paulina 481 d, &c. baniſhed, *ibid.*
Murmur of the Iſraelites 74 i 96 m
Murther of Simeon and Levi 49 c
Murther of Azael 176 k of Abner 177 e of Joram's brethren 241 l of Infants foretold 240 g
Murther of *S*aul puniſhed 175 e of Iſhboſheth 178 l
Muſick, by whom invented 29 g
Mutability of Fortune 682 h i
Mutiny in Chore and his Complices 99 d e, &c.
Mutiny about the Golden Eagle 460 h
Mutiny againſt Archelaus 463 f g, &c.

N.

Naas, King of the Ammonites 152 i his outrages offered the Iſraelites, *ib.* i. propoſed hard conditions of peace 151 i k granteth to the Inhabitants of Jabes a truce, *ib.* k is ſlain 152 o
Nabal's Flock ſpared 168 m his curriſh anſwer to David's men, *ibid.* n died for grief 169 d
Nabathæa, the Country of Iſmaels poſterity 40 l
Nabathæans ſpoiled 340 b
Naboth falſly accuſed 228 f ſtoned to death, *ibid.* g
Nabuchadonoſor King of Babylon 260 g vanquiſheth Nechao, *ib.* 261 h exacteth tribute, and ſlayeth Joachim 261 h eſtabliſheth Joachin King, *ib*, n beſiegeth and deſtroyeth Jeruſalem 264 d 265 h dreameth a dream 268 d erecteth an Idol 269 m converſed with beaſts *ib.* o conquereth the rebels 787 e builded a Palace 788 i beſiegeth Tyre, *ibid.* n his death 270 a
Nadab, Aaron's Son, burned, and why 90 i
Nadab, Jeroboam's Son 224 h his Impiety and Death, *ibid.* i
Name of Saul famous 152 o
Naming of the Creatures 28 h
Names of Regions and Nations 33 f
Naomi, her ſorrow 142 n returneth into her Country 143 n her counſel to Ruth 143 b
Norbanus for the Jews 432 l
Narration of the Arabian Wars 443 a
Nathan the Prophet 181 b forbiddeth David to build the Temple, *ibid.* c reproved David 185 c
Nativity of Jacob and Eſau 43 i two Nations proceed of them, *ibid.* e
Nation of the Jews mixed with all people 747 b
Nations whence deſcended 33 g, &c.
Nature forbids a man to kill himſelf 672 l
Nature of the Idumæans 690 m
Navy of Solomon 215 b
Naum the Prophet 250 g foretelleth the overthrow of the Aſſyrians, *ibid.* g
Nazarites 103 e
Nechao his exploits 260 c is overcome, *ibid.* g 261 h 262 f
Neceſſity a ſharp weapon 663 f
Neglect of God's Service cauſe of all evil 219 n
Negligence of Saul's Guard 169 f g
Nehemiah his ſadneſs, and why, 284 e inciteth the people to build the Walls 285 i his ardent care in building them 285 k his death *ibid.* n
Nemrod 33 a b Son of Chus 34 m
Nephanes and Sabach, David's Captains 196 b c
Nephews of Jacob 61 b of Herod 594 m
Nephthalim the Son of Jacob 45 n his Sons 61 b
Nero proclaimed Emperour 535 k his Murthers, *ibid.* l 620 h amazed at the Acts of the Jews 657 e ſendeth Veſpaſian to govern *Syria*, 657 f
Nicanor laboureth to ſurprize Judas, 324 c ſlain 325 i
Nicanor known to Joſeph 671 m
Nicanor wounded 723 c
Nicaule Queen of Æthiopia 215 c reſorteth to Solomon *ibid.* d wondreth and praiſeth Solomon's Wiſdom 215 d e giveth him Preſents, *ibid.* f
Nicholaus's Oration 424 i
Nicholaus the Hiſtoriographer reproved 433 c
Nicholaus accuſeth Syllæus, excuſeth Herod 442 n proſecuteth

cuteth the King's accuſation 456 m excuſeth Archelaus 466 k 607 b defendeth Herod and Archelaus 459 b 607 b
Nicon, the Romans great Ram 725 c.
Nigar ſlain, &c. 697 b.
Nilus 28 k maketh Egypt fertile 61 f how far navigable 694 k
Nineveh admoniſhed 249 k her deſtruction propheſied 250 f effected 251 h
Niſan, a Month with the Hebrews 70 i
Noah, the Son of Lamech 30 o admoniſheth the wicked *ibid.* l buildeth the Ark n ſaved with all his houſhold *ibid.* o ſendeth out a Crow and a Dove 31 e the tenth from Adam 30 o ſacrificeth to God 31 e prayeth to God 32 i is heard *ib.* k God's covenant with him *ib.* k his age 31 l his three Sons 32 o his kind of life 34 o was drunken and derided 34 o
Nob, a City of the Prieſts, burnt 169 c d
Nobility ſlain by the Thieves 686 m 12000 ſlain 695 f
Nobility of the Jews fly to the Romans 744 n
Nobles repair to David 178 o
Nobles ſhut up by Herod 460 n 602 n releaſed 462 m 603 b
Nothing attempted by the Romans raſhly 661 d 682 k
Number of the Children of Iſrael 70 l from twenty to fifty years of age 89 b of David's Souldiers 179 a of workmen 207 d e of Jews that returned from captivity 275 f l of High Prieſts 540 n of the captives and ſlain in Jeruſalem 759 b c
Nuptual feaſt 46 l.

O.

Obed-Edom's felicity 180 n
Obed begat Jeſſe 143 e
Obed, a King of Arabia 354 b diſcomfits Alexander *ibid.*
Obediah hideth the Prophets 227 i
Obedience of Abraham 40 o
Obedience to Magiſtates 110 l m
Obedience of the Roman Souldier 661 a b
Obimes, Jeroboam's ſon 222 d falleth ſick and dieth *ibid.* g
Obodas, King of Arabia 435 b given to idleneſs *ibid.* c 438 o
Obſequies of Herod 462 n
Obſervers of God's Laws rewarded 26 i
Occaſion of the Jews War 623 a
Occaſion of victory, what 661 f
Occaſion of violences 687 e f
Occurrences of Kingdoms, and Commonweals 25 f and 106 m
Occurrences of Jeremy 260 d e
Ochozias, King of Hrael, reproved, and why 235 n o his Souldiers conſumed *ibid.* in 236 b his death foretold 236 c
Ochozias, King of Judah 241 n viſiteth Joram 242 c ſlain *ibid.* g
Office of Judges 112 l m of an Hiſtoriographer 359 g of the Prieſts 707 a
Off-ſpring of Noah, Abraham, &c. Look progeny.
Og, King of Galadine 105 b is ſlain with his Army. *ibid.* b his ſtature and great ſtrength *ibid.* b
Oil in the pot multiplied 226 d 237 o
Scalding Oil thrown on the Romans 668 m
Olda, the Propheteſs 259 i
Old man killeth his wife, &c. 387 k
Old and weak Jews ſlain 758 n
One ſacred City, one Temple, and one Altar 111 b
Onias High-Prieſt 296 b
Onias High-Prieſt 307 l paid not his tribute *ibid.*
Onias High-Prieſt's Son 323 i wins the favour of Ptolomy 332 g buildeth a Temple in Egypt 333 h 777 n
Onias ſtoned to death 361 b
Ophni, Son of Eli 143 e his impiety and wickedneſs *ibid.* e is ſlain 144 n
Opinion of the Eſſeans and Grecians of the Soul 614 k l
Opinion of the Phariſees and Sadduces 477 b c
Opinion of the wiſeſt Greeks, &c. 805 f
Oppreſſion of the Iſraelites, 133 a o, *ibid.* m 135 b
138 m 139 f of the Jews 631 e f 622 h, &c, 623 a b, &c.
Oracle of God to Jſhoua 124 h
Oracles of the Prophets to be reverenced 233 l
Oration of Abraham 41 b of Reuben 56 m and 59 o of Juda 52 b, &c. of Joſeph 60 i k of Moſes to the people 79 b to the ſeditious 100 i, &c. of Zambrias 110 h of Moſes before his death 107 g of the Gabeonites 124 n of Joſhua &c. 127 b of Phinees 127 g of Samuel 148 i 151 b of Saul 165 f of Abias 223 k of Herod 401 b 402 a, &c. 581 b 582 l of Nicholaus 424 l 425 k 456 m 587 f of Agrippa 626 g of Joſeph 640 i 672 k, &c. of Titus 676 m 684 l of Ananus 687 e, &c. of Jeſus 691 a of Cæſar, &c. 717 b of Joſeph to the Jews 728 n 729 a of Titus to the Jews 754 n, &c. of Eleazar 773 f
Orchards 701 f
Order of the Romans 660 n
Order of the ſuperior bodies 30 i
Order of the Army, &c. 95 a b
Order of the Carpenters, Maſons, &c. 207 d e
Order of the Cities of Galilee 638 m n
Order of Titus's Army 711 d e
Ordinance of Artaxerxes 287 n o 291 l m
Ordinance of the Fathers tranſgreſſed 107 e
Oreb ſlain 136 l
Original of the Hebrews 35 b
Original of the Troglodites 42 h
Original of the Iſraelites miſchiefs 253 n
Original of the Grecian Laws 807 e
Original of the Jews Laws 815 b
Ornaments of the High-Prieſt 87 a b e, &c.
Ornamenss of Solomon's *P*alace 213 c
Oronna, or Orphana, a Jebuſite ſpared 179 g giveth David his Floor, 198 i k
Oſeas King of Iſrael overcome 252 o made tributary *ibid.* c taken priſoner 253 m his Subjects tranſported and why *ibid.* n o
Oath, how in time paſt taken 42 k
Oath taken to obſerve the Law 119 b 259 m
Oath, how and when to be kept 132 i
Oath of Jonathan to David 164 k l
Oath of Senacharib falſified 255 m
Oath obſerved 452 m
Otho Emperor 705 f ſlain, *ibid.*
Overthrow of the Sodomites 33 a b of the Amorites 104 m of the *H*ebrews 98 n and 173 f of Antony 403 m
Outrages of Eli's Sons 143 f of Naas offered the Iſraelites 152 h of Azael 245 m 246 f g of Florus's Souldiers 623 c
Outward Court of the Temple, &c. 721 d
Oxen ſeven, what do ſignifie 55 e how many taken at once 109 a not to be muzled 113 f Ox that ſtriketh 117 b
Oza ſuddenly ſtrucken dead 180 n and why, *ibid.*
Ozias, King of Juda's warlike exploits 249 l m Acts and Studies, *ib.* n o ſtricken with a Leproſie, and why 250 b enjoyned to depart the City, *ib.* and 250 b. his death and burial 250 c

P.

Pachorus ſendeth Horſemen to Antigonus 380 f 572 i his perſwaſion to Phaſælus 381 i his treaſon and ſubtilty *ib.* k l 572 m
Pageants built 766 l
Painters cauſe multitude of Gods 813 a
Palæſtine, whence took its name 34 m
Philiſtines overcome the Iſraelites 139 f 144 m invade the Iſraelites 144 i are overcome 155 c d 160 m 180 i k
Palace in Tiberias burned 543 a
Palace built in Jeruſalem 414 b
Palace of Solomon 212 g
Palace of the King 719 d burned, *ibid.* e
Palm-trees 701 d f
Pamphilian Sea divided it ſelf 72 n
Pappus beheaded 389 k 578 o
Paradiſe 28 i where ſituate *ibid.* k adorned with all ſorts of Plants *ibid.* l
Parents compelled to murther their Children 63 a
Paricide a publick injury 457 d

Paricides 256 f
Parthians reſtore Antigonus 380 f 373 f complot treachery againſt Phaſælus 381 k l ſurprize him and Hircanus *ib.* n lay a plot for Herod 382 a loſe Armenia 483 d
Parts of the Temple 209 i
Paſcha, or Paſſover of the Hebrews 70 i k celebrated 253 h 269 a 281 k
Paſſage of the Iſraelites over Jordan 122 l m
Paſſages ſtopped up from the Hebrews 71 d.
Patience of Joſeph 54 k
Paulina deceived and defiled 481 c d
Peace bought 245 n 250 e
Peace of the Iſraelites 206 i of the Jews 231 n
Peace better than War 691 d
A penalty moſt cruel 61 o, &c.
Penalty of a Woman married for a Virgin, &c. 114 m
Penalty publiſhed 156 d what it wrought *ibid.*
Penſioner to Saul, David 159 b
Penitent obtain mercy 731 a
Penury of water 582 i See want
People of Iſrael afflicted 62 m 63 a b 67 a 68 i k departed out of Egypt 71 b exhorted to put their truſt in God, *ibid.* f g and to obey the will of God 110 i k &c. drive away the cattle of the Amalekites 157 b require mitigation of their burthen 218 d revolt from Roboam 219 i are tranſported, and why 253 n fly with their money 731 c
People enjoyned by oath to ſerve God 245 k 259 m
People of Judah bleſs God 235 k l and why, *ibid.* l
Peoples love to Joſeph 18 h
People permit not Pilate to alter their laws 615 d
People exclaim againſt Florus 624 h die for want, &c. 727 e
Perfection of mind reſpected 158 l
Perjury of Florus 622 k
Peroration of Herod 581 e of Joſeph 672 o
Perplexity of the Iſraelites 71 d
Perſwaſion of Jeroboam to Idolatry 219 m
Perſwaſion of falſe prophets dangerous 233 l m
Perſwaſion of Rapſaces 255 o
Peſtilence one of the Plagues of Egypt 69 e
Peſtilence deſtroyeth Senacherib's Army 256 f
Peſtilence a great affliction 263 k
Petra, a City of Arabia 573 d
Petronius's charge for placing Caius's ſtatue 594 l, &c. executeth it not, and why 494 m n certifieth the Jews of Cæſar's threats 616 n writeth to Caius 496 i receiveth Letters of Caius's death 497 e 617 d his Letter to the Dorites 521 c
Phaceias King of Iſrael 250 e his impiety and wickedneſs *ibid.* e ſlew 120000 Jews 251 l took Achaz's Son Priſoner *ib.* m was ſlain 252 c
Pharao enamoured of Sara 36 l plagued *ib.* m
Pharao his dreams 55 b c delivereth Joſeph from bonds, *ib.* c advanceth him to great honour, 55 g rejoyceth at the arrival of Joſeph's brethren 60 m enquireth Jacob's age 61 e reſtored the Profits of his Subjects Lands 62 h
Pharao killeth the male children 62 o would have killed Moſes 64 n and 66 k his death 67 f
Pharao counſelled to diſmiſs the Hebrews 68 i not moved with miracles, layeth heavier tasks on them, *ib.* l adviſed once more, *ib.* m driveth away Moſes 70 h diſmiſſeth the Iſraelites, *ib.* k his Hoſt drowned 72 k
Phariſees, a Sect 339 m 477 a greedy of revenge 357 i exempt from ſwearing 417 l would not ſwear obedience 451 c 463 d their opinion 614 n
Pharos, a Tower 708 m
Phaſælus his Government 372 c vanquiſheth Fœlix 377 o 571 b made Tetrarch 380 c 571 e taken priſoner 371 n daſheth out his brains 383 i
Phaſælus's Tower and City 530 n 584 n
Pheroras made Tetrarch 416 g accuſeth Alexander and Ariſtobulus 426 l refuſeth the King's Daughter 433 g blamed for Alexander's offence 438 l pardoned, *ibid.* deceived 450 m refuſeth to put away his wife 451 f baniſhed 595 m falleth ſick, and dieth 452 m 596 n his Wife accuſed 452 o ſhe confeſſeth the poyſon 453 f
Philip rebelleth againſt Antiochus 322 f is ſlain 323 k
Philip King of Syria 355 i beſiegeth Demetrius 355 h
Philip, Herod's ſon 471 d hath part of the Kingdom 471 d repaireth Cities 478 e
Philo-Judæus's defence, &c. 494 i
Philiſtines overcame the Iſraelites 139 f exacted tribute of them, *ibid,* f put to flight 148 m invade the Iſraelites 154 k are overcome 155 b c and 160 m diſcomfit Saul's army 173 f overcome by David 180 i k by Ozias 249 l by Ezechias 253 k
Phineas the ſon of Eleazar 108 k ſlayeth Zambrias and Chosbi *ibid.* l overthrew the Madianites 108 l m his Oration to the two tribes and half 127 g ſucceeded Eleazar 128 o foretold the Iſraelites their victory, &c. 131 d
Phineas Eli's ſon 143 e his wickedneſs and impiety *ibid.* e is ſlain 144 n his wife then bare Ichabod 145 c
Phiſon, a flood of Paradiſe 28 k called alſo Ganges, *ib.* k
Phora 28 k
Phraates King of Parthia ſlain 478 o
Phul King of the Syrians 250 d for money made a peace *ibid* d
Piety profitable 224 n o
Piety of Anceſtors remembred 63 b
Piety contemned, cauſe of calamities 132 n 133 d 144 k &c. 168 i 252 c d
Piety of Aſa 224 i of Joſaphat 231 m of Jotham 250 f of Ezechias 252 d of Joſias 258 f g and 259 h i, &c. of Matthias, &c. 315 i
Pigeons dung ſold 238 g
Pilate ſucceedeth Gratus 480 i bringeth Cæſar's ſtatues to Jeruſalem 480 i not admitted 480 k crucifieth Chriſt 480 m putteth Samaritans to flight 482 l accuſed *ibid.* ſendeth the ſtatues from Jeruſalem 480 k beateth the ſeditious 615 f
Pillage taken 255 l
Pillars raiſed 30 k
A Pillar called Galaad 48 i
Pitcher of Water 169 g
Pit to be fenced 117 c
Pit of ſwearing 40 h
Pits bituminous 37 b
Pity of Joſeph towards his brethren 60 i
Placidus repulſed at Jotapata 692 i his victory 682 o burneth Bethenabris 700 i
Placing of the veſſels, &c. in the Temple 250 b c and 210 d 211 h l
Plagues of Egypt 68 o 69 a b c d e f g 70 k
Plague in David's time 197 f
Plague invadeth Judea 409 k 412 g
Plat-forms erected 669 a
Plants ſprang at firſt out of the earth 27 f
Plants not of four years growth 113 c
Plato admired 811 d permitteth not poets, &c. 813 b
Pledge to be reſtored to the poor 116 k
Plenty fore-ſignified 55 e f
Plotting of Antipater 433 e
The Plough found out, and by whom 29 b
Poem of Homer 781 b
Poets cauſe multitudes of Gods 813 a
Poyſon tried, &c. 458 k l 601 b
Policy of Rebecca, &c. for her ſon 44 l of Jacob to pacifie his Brother, 48 m of the Gabeonites 124 m of Joſeph 9 e 10 k 13 e of Jonathan 16 m of Joſeph 642 h 665 c 668 h 101 m
Politianus meets with Agrippa, &c. 625 c inciteth the People to peace, *ib.* e
Pompey governour of Syria 362 d marcheth againſt Ariſtobulus 363 l 364 h beſiegeth Jeruſalem 364 l committeth Ariſtobulus to priſon *ib* 565 g taketh the Temple 365 k beſtoweth the Prieſthood on Hircanus *ib.* 366 o ſpoileth not the Temple, *ib.* d. 566 m carrieth Ariſtobulus to Rome 567 a beheadeth conſpirators 566 n o
Popedius accuſed 505 f
Popularity of Alcimus 324 b c
Porch of the Temple 208 m fired 747 a
Port of Cæſarea 415 i
Port made by Herod 584 i k
Portion of Salpades daughters 109 f
Portion of Judea 659 f
Poſſeſſion of Canaan propheſied of 62 i

THE TABLE.

Poſterity of Iſhmael 40 l
Poſterity of Giants extinguiſhed 37 b
Poſterity of Jethro poſſeſſed of Land 129 d
Poſterity of Noah repleniſhed the World 32 o
Poſterity of Eſau 50 l of Jacob 61 b
Poyſon not to be uſed 117 a
Power given to ſave 59 f
Power of God every where 230 f
Power of Kings, Wine and Women 277 i k l
Power of the Soul 774 l
Power of David and Solomon 805 f
Practice of Simeon and Levi 49 c
Prey that the Iſraelites got in War 77 b c 109 a 123 e 124 l
Prayer of Noah 32 i of Amram 63 b of Moſes 72 i 101 d &c. of Joſhua 123 f of Samſon 142 k of Solomon 211 k of Samuel and the Iſraelites 148 k l
Praiſe of Abraham 43 d of Jacob 62 i of Joſeph 62 k of Joſhua 77 c and 128 n of Moſes 120 k of Samuel 168 l of Saul 172 k of David 202 e of Solomon 218 c of Joſaphat 235 m of Nehemias 285 k of Ananus 694 n of Eleazar 819 d
Praiſe given to God 70 k l
Prediction of things to come 118 m
Preparations for War burned 322 b
Preſents of Abraham 42 k of Jacob 57 e of the Egyptians 70 k of Abigail 169 b of the Meſopotamians 184 i of the Queen of Æthiopia, and of Kings 215 f 216 l of Ptolomy to the Interpreters 392 o of Herod 591 d
Preſervation of Moſes 63 g 64 n of Daniel and his Companions 269 n
Preſervation from Blood-ſhed 169 b
Preſidents in every City 112 k and what manner of men they ought to be, *ibid.* k
Pride of Amaſias 248 a of Ozias 249 o of Senacherib 255 n of Nebuchodonoſor 269 n of Balthaſar 271 h of John 698 m
Prieſt's veſtures 86 m Prieſts regiſtred 782 m
Prieſts abſtain from Wine 721 f 790 o
Prieſts executed, and why 754 m
High-Prieſts number and ſucceſſion 540 n
Prieſthood confirmed to Aaron and his ſons 102 k
Prieſthood to be tranſported, fore-ſhewed 144 k
Princes of Syria 280 a
Principality affected by Adonais 199 d by Coſtabarus 409 o 698 m 705 d 711 f
Priſcus ſlayeth Jonathan 747 c
Priſoners diſmiſſed 251 n
Privileges granted to the Jews 305 b 373 o, &c. 374 b c d 375 h i k
Problems of Hiram, &c. 786 m.
Prodigies preceeding Jeruſalem's deſtruction 753 a b c
Profeſſors of Wiſdom burn themſelves 774 n
Progeny of Japheth 33 g of Canaan 34 n of the Sons of Sem 35 a of Cham's Sons 34 k of Jacob 61 b of Aaron 540 n of Herod 485 d 480 h i
Prohibition of Arms and Iron-work 154 i
Profit, how great redounded to King Pharaoh 61 f
Promiſe of God's aſſiſtance 110 k l
Promotion of Joſeph 55 g
Prophecy of Jacob touching his poſterity 62 i k of the ſacred Secretary 62 n of Balaam 106 k of Samuel 144 l 157 f of Achias 217 k 218 o of Jadon 220 a of Olda 259 k
Prophecy of the Captivity and Delivery 263 h i
Prophet Moſes a good Governour 120 k
Prophet Nathan 181 c 185 c Achias 217 k Jadon 217 o Samæus 221 f Azarias 224 m Elias 227 h Gimon 224 m Elizæus 236 g Eſay 256 b Jeremy 260 e Ezekiel 261 n Jonas 248 g Naum 250 g Aggæus and Zacharias 280 d Micheas 232 d.
Falſe Prophet diſcrediteth the true 220 f 232 e
Falſe Prophet deceiveth the people 537 d
Proſperity of Joſeph 55 d of Solomon 215 d e f g, &c. of Jeroboam 249 l
Proſperity maketh proud 247 a 249 o
Proſpect ſtopt up 538 n
Providence of God in ſaving Moſes 63 f g 64 n of the Iſraelites 119 e
Proviſion of Victuals 179 c 576 h i
Proviſion for the Prieſts 285 m
Provition of things neceſſary for War 660 m n
Proves againſt Antipater 457 b c 601 b c
Prudence of Joſeph 55 c 56 i of Solomon 206 k of Joſephus 665 a b
Ptolomais deſcribed 616 l beſieged 351 b taken 352 d
Ptolomy Lagus obtaineth Egypt 297 m ſeizeth Jeruſalem by a Stratagem, *ibid* 298 n led the Jews away captive *ibid.* n o
Ptolomy Philadelphus cauſed the Jews to be tranſlated, &c. 297 n his Library 298 d his Proclamation 299 k his Liberality 300 c his Epiſtle to Eleazar, &c. 300 e his Gifts given to the Temple 301 d e 302 i, &c 303 h, &c. his Banquet 303 n
Ptolomy Euergetes King of Egypt 307 l incenſed againſt Onias, *ibid.*
Ptolomy Philopater warreth againſt Antiochus 305 e his Death, *ibid.* f
Ptolomy Epiphanes King of Egypt 312 g his children, *ib.*
Ptolomy Philometor circumvented 313 h ſuccoureth Alexander 335 i his death complotted, *ib.* k refuſeth the Diadem of Aſia, *ib.* n his Fight and Death 336 b
Ptolomy ſlayeth Simon 344 b impriſoneth Hircanus's Mother and Brethren, *ib.* his cruelty againſt them 344 d murthereth them 344 e
Ptolomy Phyſcon 347 h the Syrians requeſt to him, *ib.*
Ptolomy Lathyrus 347 n aideth Antiochus, *ib.* cometh to aid the Ptolemaidans 351 c beſiegeth Ptolemais, and why 351 f overthroweth Alexander 352 c driven out of Egypt 352 f
Ptolomy Mennæus fined 362 f adopteth Antigonus 378 b
Ptolomy's wife robbed 538 k is ſlain 577 b
Puniſhment of Adam and Eve 28 n of the Serpent, *ibid.* m of Sodom 39 b c a falſe Witneſs 112 n of Homicide committed, *ibid.* n of Saul, 157 e of Jadon 220 e of Senacherib 256 f of Nebuchadnezzar 260 g
Puniſhment for honouring falſe Gods 217 i 251 k l
Puniſhment of Ariſtobulus 350 i
Puniſhment of raviſhers of Virgins 810 i
Purgations of Women 48 i
Of Purifications, the manner 123 g 124 h
Purification uſed in the Sacrifices 809 f
Purifications of the Body 810 i
Purſuit of Laban after Jacob 47 c of the Egyptians after the Hebrews 71 b
Potiphar, an Egyptian Lord bought Joſeph 52 n o
Publick Records burnt 763 b

Q.

Quadratus, Governour of Syria 619 e decideth the Jews and Samaritans debate, *ibid.* f
Quails fell amidſt the Hebrews camp 75 b 95 g
Qualities of the Egyptians deſcribed 62 m
Quantity of Gold 216 i
Queen's Houſe or Palace 213 c
Queen of Æthiopia, look Nicaule
Queen Vaſti refuſeth to come to the Banquet 286 d depoſed, *ibid.* d e
Hard Queſtions reſolved 213 f g
Queſtions of Artaxerxes 277 i k l
Quintilius Varus Governour of Syria 445 b pacifieth the Seditious 467 b delivereth the Legion 469 f aſſiſteth the Romans 609 b taketh Cities and Caſtles, *ibid.* c crucifieth the Seditious 609 e

R.

Rachel, Daughter of Laban 45 f bringeth Jacob to her Father 46 h ſtealeth away her Father's Gods 47 b how ſhe hid them 47 b taught by Jacob to contemn them, *ibid.* dieth in Child-bed 49 d
Race of the Canaanites to be rooted out 126 n
Race of Giants remained 129 d
Race of Achimelech murthered 166 k
Rage of Antiochus 817 d
Raguel, a Prieſt of Madian 66 l Father-in-law to Moſes, *ibid.* m cometh to Moſes in Sinai 77 f
Rahab hid the Spies 122 h requireth of them an oath, and why

why *ib.* i, her and all hers ſaved 123 c.
Reign of David 202 e f, of Solomon 216 c, of Joſaphat 237 m, of Herod 462 k, of Tiberius 615 g, of Caius 617 e, of Agrippa 618 l, of Claudius 619 g
Railing of Goliah 159 d e
Rainbow a ſign of atonement 32 l
Rain fore-propheſied 227 h
Raiſing of a dead Man 247 i
A Ram offered in Iſaac's ſtead 41 e f
Ram, an Engine 666 k, ſhaketh the tower 714 l
Rampires built by the Romans 733 e
Rapines committed by day 686 l
Rapſaces Chieftain of the Aſſyrian Army 255 n, perſwadeth Ezechias to ſubmit *ib.* o
Raſis wars againſt Achas 251 k, ſeizeth Elath *ib.* ſlain 252 a
Rational 87 d
Raviſhment of Dinah revenged 49 b, puniſhed *ib.* c
Rayment of Joſeph 53 f, a proof againſt him 54 i
Rayment taken in war 127 a
Reading of the law 284
Reaſon deſcribed 815 d, its dominion over paſſions *ib.* d
Rebecca daughter of Bathuel 35 e, ſiſter to Laban *ib.* e, ſhews courteſie to Abraham's ſervant 42 n, 43 a, procures his entertainment *ib.* b, married to Iſaac 43 c, brought forth two twins *ib.* e, her device for her ſon 44 l
Rebellion of Core 101 c, of Siba 194 l m, of the Antiochians 337 l m, of the Jews againſt the Romans 629 b
Rebellion of Scythians and Sarmates 764 m
Rebellions puniſhed 102 l
Rebels kill an Ambaſſador 635 g
Rebels conquered 429 g
Reconciliation of Abſalom 188 i, of Herod and his Sons 587 d, of Pheroras with Herod 438 i
Records of the Greeks for the Jews antiquity 784 m, &c.
Reformation of God's Service 253 i k
Religion contemned, cauſe of calamity 132 n, 133 d, 144 k, ſee piety contemned
Religion renewed 224 n
Religion of the Eſſeans 613 a
Relicks of Jupiter taken away 33 d
Remiſneſs in puniſhing, cauſe of ſin 157 d
Renown of Solomon's virtues 213 e f g
Repairing of the Temple 245 n, 259 h
Repairing of the City of Jeruſalem 249 m
Repentance of the people 97 b, of Achab 229 k, of David 185 c, of Joachas 246 e, of Manaſſes 258 c
Report of Joſeph's death 675 a
Report of the behaviour of Samuel's Sons 149 d
Repoſe 27 g
Requeſt of Jonathan 337 k, of the Jews 610 l m, of the Romans to Cæſar 717 c
Requital of Courteſie 42 m, 66 m, required 122 i, performed 123 c
Reſolution of Joſeph's Brethren 51 e
Reſtitution of things borrowed 116 i
Reſtoring of God's ſervice 245 i k, 258 d
Return of Jacob's ſons 57 c, of the Spies 96 k, 122 k, of Veſpaſian 761 c
Revenues of Prieſts 103 c, of Mephiboſheth's lands 183 b, of Agrippa 524 l, of Archelaus 610 n, of Pheroras 589 d
Reverence of the Sabbath 614 h
Reverence of the Roman Soldier 661 b c
Revolt from the laws of the Fathers 107 e
    of the ten Tribes 219 i
    of the Germans 764 i
Reward of learned Preachers 231 l 263 m
    of valiant Men 741 g
    of ſuch as keep the Law 811 b
Rewards oppreſs Juſtice 149 b
Riches of the Madianites 109 a, of the Ainites 124 l, of David 202 f, of Solomon 215 c, of Ozias 249 n
Riddle of Samſon propounded to the Thamnites 140 m, reſolved *ib.* n
Ripping of Womens Wombs foretold 240 g
River of Arnon 104 k, of Sabbaticus 765 b
Robbers puniſhed 372 c, 416 b
Robberies in Trachona 416 a, winked at 621 d
Roboam intreated to eaſe the Peoples burden 218 d, denied their Petition *ib.* f, abandoned of ten tribes 219 i, forbidden to make War *ib.* i, built ſtrong Cities 221 b, his Wives and Children *ib.* b, impiety *ib.* maketh brazen ſhields 222 c, dieth *ib.*
Rock yieldeth forth water 75 f
Road of the Philiſtines 167 a
Rod of Moſes turned into a Serpent 68 k, devoureth the Egyptians Rods 68 l
Rod of Aaron fructifieth 103 a
Romans government how far it extended 661 b
Romans overcome the Jews 568 i k, ſack Jericho 576 i, get a great prey *ib.* k, skirmiſh with the Jews 618 i, fire the porches *ib.* i, have ſubdued the Athenians, &c. 626 n, yea the whole world *ib.* m, and 627 a, &c. fly into the King's forts 631 b, are ſlain *ib.* e, burn Joppa, &c. 634 n, burn the Temple Gates 636 k, overcome the Jews 658 e, retire without their purpoſe 668 o, enter Jotapata 670 e f, moved with no compaſſion 670 g, their warlike diſcipline 661 b, attempt nothing raſhly 661 d, drive the Jews to their ſhips 676 k, aſſault Gamala 680 l, 683 b c, many ſlain *ib.* f, win Gamala *ib.* f, fight with the Jews 713 c, their fear and trouble *ib.* f, overcome the ſeditious 725 b, get the firſt wall 725 o, driven out by the Jews 728 b, hindred by the Jews 728 l, plant their courts of guard 735 d, fear the deſperateneſs of the Jews 740 k, undermine the wall 741 a, invade Antonia 742 m, ſet Jeruſalem on fire 755 f, enter Jeruſalem 758 k, find treaſure in the vaults 759 e, ruinate City and Temple 760 k
Ruben ſon of Jacob 46 n, why ſo called *ib.* his ſons, 61 b, his diſſwaſion 51 e, and perſwaſion 52 k, intended to ſave Joſeph 52 l, pleads before him 56 m
Rue of admirable greatneſs 767 g
Ruin of the Iſraelites ſought 62 n o
Ruin of the Amalekites foretold 77 d
Rulers of Jeruſalem 637 f
Rumour of Herod's death 397 f
Rumour of the Emperour 492 i 511 g
Ruth her love to Naomi 142 m, married to Booz 143 d

S

Saba chief City of Æthiopa 65 f, called Meroe, and why *ib.* f
Sabach and Naphanus David's Captains 196 b c
Sabbath 27 g, called a day of reſt, and why *ib.* o
Sabinus repaireth to Jeruſalem 465 b, and why *ib.* 606 i, 607 e f
Sabinus purſueth thoſe that ſlew Caius 511 h, alloweth not of Claudius 518 l, killeth himſelf, 519 b
Sabinus took the Capitol 710 e, ſlain *ib.* k
Sabinus valiant 742 h, ſlain *ib.* l
Sacks of chaff 666 m
Sacred Sanctuary 720 n
Sacrifice acceptable to God 157 e
Sacrifice of Cain and Abel 29 c, of Noah 31 e, of Jacob 49 d
Sacrifices of the Princes of the Tribes 90 m
Sacrifice of thankſgiving 91 c
    for ſin 91 d
    of Pentecoſt 92 m
    of Solomon at the dedication of the Temple 212 d
    of Samuel 148 l
    of Ezechias 253 h i, of Herod 581 g
    of the old Teſtament 89 g, 809 e
    conſumed of it ſelf 89 f
Sacrilege of Achan 123 e, puniſhed with death 124 i, of Craſſus 368 c, 568 m, of John 738 k
Sadoc ſent to David 190 l, being purſued, is hidden 190 m
Sadoc eſtabliſhed High-Prieſt 204 i, *ib.* m
Sadduces a ſect 339 m, 476 m, their opinion 477 c d
Safety of David reſpected 162 k
Sale of the Jews 679 m

Salmanaſſar K. of Aſſyria 252 o, overcometh Oſeas, and why, *ib.* d, taketh Oſeas Priſoner, and tranſports the Iſraelites 253 m, ſpoiled Syria and Phœnicia 253 o
Salome accuſeth Mariamne 497 k, accuſeth Alexander, &c. 426 l, enticeth her Daughter, &c. 434 k, denied to Syllæus in marriage 435 c d, excuſeth her ſelf 434 o, marrieth Alexis 449 b, diſcovereth Conſpiracies 450 o, releaſeth the Nobles 450 m, 603 b, Princes of Jamnia 618 o, dieth 464 l
Solomon's Coronation 202 a, King of Iſrael 203 d, requires wiſdom of God 205 b, marrieth a Wife 204 n, decides the two womens debate 205 a b, builds the Temple 207 f, prays to God 211 k m, exhorts the people to praiſe God 212 c, builds a Palace *ib.* g, reſolves hard queſtions 213 f, repairs the walls of Jeruſalem 214 k, builds Cities, *ib.* k. makes the Canaanites tributary 215 b, builds a Navy *ib.* b. remunerates Nicaule the Queen *ib.* f, marries ſtrange wives 216 o, commits idolatry *ib.* o, his pnniſhment denounced 217 i, had enemies raiſed againſt him *ib.* k, dieth 218 b
Sallis ſubdued the Egyptians 785 a
Samaria beſieged 238 g, of whom ſo called 225 n, taken 347 m, deſcribed 656 d
Samaritans hinder the building of the Temple 275 n o, 279 o, their offer rejected *ib.* n, Jews enemies 281 l, kinſmen to the Jews when 295 n, diſdain the Jews 314 d, ſent letters to Antiochus *ib.* e, contend with the Jews 333 i k, accuſe the Jews 534 n, their ſtriſe with the Jews 619 e, 11000 ſlain 670 c
Samæus reproveth the Jews 221 f, comforts the people *ib.*
Samæus his admonition 373 h, honoured *ibid.*
Samſon kills a Lion 140 l, marries a wife *ib.* m, propounds a riddle *ib.* m, his Acts againſt the Philiſtines 141 d e f, prays, and why 141 d, betrayed by Daliſa 142 h, the ſlaughter of the Philiſtines, and of himſelf *ibid* k
Samuel his parents 144 i, conſecrated to God *ib.* i, God called him thrice *ib.* k, foreſhewed the death of Eli and his Sons 144 l, offers ſacrifice 148 l, comforts the people *ib.* his victory and recovery of lands 148 n, commits the Commonweal to his ſons 149 b, troubled, and why 149 e, bidden to create a King *ib.* f, ſhews the peoples eſtate under a King *ib.* anoints Saul King 150 o, juſtifies himſelf, and why 153 b, ſtrives to reconcile Saul to God 157 c, kills Agag 158 i, tells Saul of God's diſpleaſure 157 f, anoints David King 158 n, his death, burial and praiſe 168 l
Sanballat Governor of the Samaritans 293 k, followeth Alexander 294 b, buildeth a Temple *ib.* f
Sanctuary 93 b, 209 h, 211 i
Sanctuaries or places of refuge for whom 109 e
Sand like glaſs 616 m
Sara daughter of Aram 35 o, Abraham's wife *ib.* d, her beauty 36 l, King of Egypt enamoured on her *ib.* b, bringeth Agar to Abraham 38 i, her age when ſhe conceived Iſaac 38 o, preſerved from Abimelech, and how, 39 e, brought forth Iſaac *ib.* cauſed Iſmael to be expelled, &c. 40 k l, affecteth Iſaac *ib.* m, her death 41 f
Saraus, high Prieſt, took Priſoner 265 l
Saturninus Preſident of Syria 438 o, 439 a, permitted Herod to enter Arabia *ib.* b, his indifferent ſentence 444 m
Saul ſeeketh the loſt Aſſes 150 k, anointed King by God's commandment *ib.* o, confirmed therein 151 b, hideth himſelf *ib.* f, ſaluted by the people for their King *ib.* f, promiſeth the Jabeſites aſſiſtance 152 l, killeth King Naas *ib.* n, ſacrificeth, and is reproved 154 l, overcometh the Philiſtines 155 c, would have ſlain Jonathan 156 h, always a Conqueror *ib.* k, taketh and ſpareth Agag 157 b, ſlayeth the Amalekites, and razeth their Cities 156 o, offendeth God 157 b, loſeth his Kingdom, and why *ib.* f, denied pardon, renteth Samuel's garment *ib.* g, ſlew the Philiſtines 160 m, reſolveth to kill David 162 i, darteth his Javelin at *David* 163 b, propheſieth 163 f, queſtions about David's abſence, &c. 164 n, maketh an Oration to his Captains 165 f, purſueth David 167 e, condemneth himſelf, and juſtifieth David 168 k, purſueth David again, and his life ſaved 199 f, baniſheth diviners 171 a, by a forcereſs is foretold the event of the battel, *ib.* c d, praiſed 172 k, is ſlain 173 f g
Scarcity foreſignified 55 e, how to be prevented 55 f, among the Iſraelites 95 e, very great in Claudius his time 97 d e, in Samaria 238 g h
Scarcity of corn 413 i k
Scaurus maketh peace with Ariſtobulus 362 b, Preſident of Cœloſyria 363 n, his war againſt Aretas 364 h, 565 a, bribed *ib.*
Science of the celeſtial bodies 30 k
Schiſar K. of *Aſſyria* 133 b, oppreſſed the Iſraelites *ib.* b
Scopas General of Ptolomy's Army 306 a, diſcomfited *ib.* overcometh the Jews 306 a b
Scythopolitans kill 3000 Jews 634 l
Sea of Pamphylia divided it ſelf 72 n
Red Sea divided at the ſtroke of Moſes's rod 72 k, returning to his courſe, drowneth the Egyptians *ib.* l
Brazen Sea 209 l
Sebas 196 e
Sebaſte a haven 455 a
Secretary or Prieſt fore-telleth Moſes's greatneſs 62 n, willeth him to be killed 64 n
Security promiſed to Rahab and hers 122 i
Sects of the Jews 339 m, 477 a, 612 l
Secrets of Syllæus diſcloſed 599 d
Sedechias a falſe Prophet 231 e, contradicts Micheas *ib.* e
Sedechias King of Juda 262 d, revolteth *ib.* ſeduced *ib.* 263 h, &c. neglecteth the Prophet's counſel *ib.* o, ſurpriſed 264 f, his eyes put out 265 h, his death *ib.* n
Sedition againſt Moſes 95 e, 99 b and 100 i, of Chore for the Prieſthood 99 d
Sedition againſt Roboam 219 h, of the Samaritans againſt the Jews 298 b, among the people 312 k, of the Jews 494 h, betwixt Senate and people 516 h
Sedition at the Paſſover 464 l, between the Jews and Samaritans 534 l, for the golden Eagle 605 d, in Jeruſalem 607 e, 621 d, between Greeks and Jews 634 h, threefold ſedition 711 f, took the City 723 b
Seditious more impious than the Sodomites 724 h
Seditious 620 k l, beaten 615 f, bribe Albinus 621 d, fly to the Temple, and why 624 n, gave not ear to thoſe in authority 629 f, put the Romans to flight 675 e, agree among themſelves 712 o, 724 i, challenge the ſodden child 749 a, ſummon Titus to parley 754 m, take away the King's Treaſure 756 i, their utmoſt hope 756 m, kept in Acra, and in Vaults 757 f
Seed of the Woman 28 n, ſhall bruiſe the Serpent's head *ib.*
Seeds at firſt grew out of the earth 27 f
Seeds not to be mixed together 113 d
Sehon King of the Amorites denieth paſſage to the Hebrews 104 m, overthrown by them *ib.* o, is ſlain *ib.*
Seir, what it ſignifies 43 e, Eſau's dwelling place 49 a
Seleucus Nicanor privilegeth the Jews 305 b
Seleucus Soter reigneth in Aſia 311 f
Sem Noah's third Son 32 o, covereth his Father's ſhame 35 a, his progeny *ib.* b
Semochonitis a lake 680 m
Semiramis built not Babylon 788 k
Senaar a plain 32 o
Senabarus one of the five Kings of Aſſyria 37 a
Senacherib ſurprizeth the Cities of Judah 255 l, beſiegeth Jeruſalem *ib* m, his Army ſtricken with the Peſtilence 256 f, himſelf ſlain *ib.*
Senate perſwade Claudius to reſign 516 i, their decree, &c. 378 f, anſwer to Agrippa 617 f, their repair to Claudius 618 i
Senſleſneſs of Achaz 252 b
Sentence againſt Herod's ſons 593 e
Sephora Moſes's wife 66 n
Sephoris walled 478 i, ſpoiled 522 h, entertaineth the Romans 635 b
Sepulchre of David 202 o, of Memnon 618 l
Serpent's tempting of Eve 28 l, his ſubtilty *ib.* l, his puniſhment *ib.* o, enemy to man *ib.* o, wherein his ſtrength lyeth, and how eaſily killed 29 a

Serpents very hurtful deſtroyed 65 d e
Servant of Elizeus 238 c
Servants of Solomon happy, and why 215 e
Servant of Abraham taketh his oath 42 k, his Prayer and care in diſcharge of his meſſage *ib.* k, and 43 a b
Service of God neglected 252 b
    of foreign Gods 216 o, 248 b, 252 b
    of Antipater 574 m
Services of the Gibeonites 125 a
Servitude of the Egyptians great 61 o, of the Hebrews inſupportable 62 n, 67 a, and 68 i
Servitude of the Iſraelites 133 b, and why, *ib.* 134 k, 729 e, &c.
Seth Son of Adam 30 i, a virtuous man, *ib.* i, left a godly Iſſue, *ib.* k, his age and death 31 b
Sethoſis King of Egypt 786 h
Seven men of Saul's kindred puniſhed 195 n
Seventy Jews with John and Simon ſent into Italy 765 f
Seventy Interpreters 302 o, 801 a
Severity of Herod 416 e
Sextus Cæſar, Governor of Syria 372 c, writes in Herod's behalf, *ib.* f, ſells the Preſident's place 373 l, ſlain 376 b
Sheep-ſheering of Nabal 168 n, of Abſalom 180 o
Shews at Cæſarea 761 e
Ships of Solomon 216 k, of Joſaphat, &c. 235 m
Shipwrack of Joſephus 2 h
Siba manureth Mephiboſeth's Lands 183 b, accuſeth him, and getteth his goods 189 b
Sibi Son of Bochri, incenſeth the People to Rebellion 194 l, by Joab 195 k, his puniſhment, *ib.* l
Sybills Propheſie of Babel 33 d
Sicarions 771 c, beſieged 772 a, Authors of new Calamity 777 i, taken, *ib.* k
Schima, Joſhua's habitation 128 m
Sichem deflowreth Dina 49 b, deſireth to marry her, *ib.* m, is ſlain, *ib.*
Sichemites ſlain 49 c
Sichemites conſtitute Abimelech their Ruler 137 b, baniſh him, *ib.* d, are ſlain, and their City ſack'd, *ib.* g h
Sickneſs of Jeroboam's Son 222 d
    of Ochozias 235 n
    of Joram 241 l m
    of Adad 240 f
    of Ezechias 257 i
    of Herod 409 k l
Sicle 89 a
Siege of Jeruſalem 179 c, 255 m, deferred 703 c
Signs of the Law 112 k
Sign of Ezechias's recovery 257 k l
Signs before the deſtruction of Jeruſalem 753 b, c, d, e,
Sign of a true Hiſtory 782 h i
Signification of the golden head 269 k
Silas, Capt. of the K's Guard 522 a, hated 522 k
Silon corrupted with Mony 386 a
Silva beſiegeth Maſſada 772 a
Simei pardoned 193 c, puniſhed 204 m
Simeon, the Son of Jacob 46 n, why ſo called, *ib.* m, he and Levi ſlew the Sichemites 49 c, left as a pledg with Joſeph 57 c, his Sons 61 b
Similitude 137 b, 672 l
Simon ſuccours the Galileans 319 n, takes Bethſura 338 e, declared High Prieſt 342 d, animates the People againſt Tryphon, *ib.* e. his Authority 342 e, razes the Caſtle of Jeruſalem 342 f, makes war againſt Antiochus 343 f, traiterouſly ſlain 344 b, 559 d
Simon degraded 454 i
Simon affecteth the Crown 468 m, 608 m
Simon's Counſel againſt Joſeph 640 n o, &c.
Simon killeth many of his Countrymen 632 o, his Parents and Wife, &c. 633 a b
Simon, Son of Giora, commits Rapines and Murders 642 m
Simon of Garaſa 703 e, aſſembles the Thieves, *ib.* ſpoils Idumæa 705 a b, aſſaults the Temple 706 o, his Camp 722 o, apprehended 759 e, 761 f, kept for the Triumph, *ib.* drawn thro Rome with a Halter 767 b
Singing, *vid.* Song.
Single Combat 159 d
Sin eſcapes not unpuniſhed 169 d. 761 g
Sins of the Jews againſt the Law 730 l
Siſera Captain of Jabin's Hoſt 134 k, routed and ſlain, *ib.* n
Situation of the Land of the Amorites 105 b
    of the higher Galilee 659 b
    of Jotapata 664 b
    of Gamala 680 m
    of Maſſada 772 b
Six thouſand Jews conſumed with fire 752 m
Skirmiſh of the Romans with the Jews 608 i
    between the Galileans and the Romans 669 f
    of Simon and John 712 i
Slavery of the Hebrews, ſee Servitude
Slaughter one of another 136 i, 155 b, 235 l
    on the Sabbath Day 632 h
    of Achimelech and his Family 166 k
    of Ochozias's Servants 243 m
    of Baal's Prieſts 244 a
    of Azarias 420 g
    of the Tapſians 250 e, of the Army of Juda 251 l
    of the Moabites 118 e, of Antigonus's Faction 382 of the Jews 624 m, in the Temple 712 k, 751 c, in the Vaults 756 n
Slanders touching the Jewiſh Nation, anſwered 791 f g, &c.
Sleep of Abner and his Soldiers reproved 169 g
Sodom, once a goodly City 36 o, her deſtruction foretold 38 o, burnt 39 b
Sodomites overcome by the Syrians 33 a b, taken and reſcued, *ib.* d, their Sins 39 a b, ſtricken with blindneſs, *ib.* c, deſtroyed, *ib.* b
Sohemus diſcovereth the King's Secrets 406 f, advanced 407 m, put to death 408 l
Soil of Peræa 659 d
Soldier ſhews his privy member 533 o
    Anothers filthy fact 618 n
Soldiers ought to obey their Captains 677 b
    take Meat out of the Citizens mouths 730 f
    rewarded 460 n, 761 b
    require a Monarch 517 f, repair to Claudius 518 k
    diſmiſſed, and why 247 n
    of the Romans obey their Captains 661 a b
    that came unto David numbred 179 a b
    with their Captains conſumed 236 b c
A Soldier burneth the Book of the Scripture 534 h, is puniſhed 619 a
Solemnity of the Paſſover 70 k, 92 k
    of the new Moon 164 m
    of tranſporting the Ark 180 m n o
Solyma, the place where Melchiſedech was King 37 e, after called Jeruſalem, *ib.* and 179 e
Song of Praiſe and Thankſgiving of the Iſraelites 72 n
    of Moſes 72 n
    of the Women and Maidens of Iſrael 160 n
    of Viſion 46 n
Sons of Noah 32 o
    of Abraham 40 h i, and 43 d
    of Iſaac 50 k
    of Eſau 50 l
    of Jeſſe 158 m
    of Saul ſlain 173 f
    of David 179 g
Sons of Jacob hate their Brother Joſeph 50 o, go into Ægypt to buy Corn 56 k l 57 f, impriſoned, and accuſed of Theft 56 o, and 58 k l, carry Preſents with them 57 f, depart into Ægypt with their Father 61 b
Sorcereſs of Endor 171 c, raiſed Samuels Ghoſt, *ib.* c
Three ſorts of Sedition 711 f
Soſius hath charge of the Army 388 c, leads an Army againſt Jeruſalem 390 b, takes Antigonus 579 e
Sovereignty to be given 158 m
Soul immortal 672 m, 784 m, tied to a mortal Body, *ib.* n
Spear of Goliah the Philiſtine 159 c
Spectacle of compaſſion 731 e
Spies ſent into Canaan 96 i, ſent to Jericho 121 d, ſurvey
the

the City *ib.* f, promiſed Rahab to ſave her and all that was hers 122 h
Spirit of God forſaketh Saul 258 o, entred into David 158 o
Spoils gotten in War 77 c
dedicated to God 123 d, 225 m
of the Temple 246 d
committed in the day 685 l
carried in triumph 772 e f
Sports of Olympus 431 b
Stars made 27 e, their end, courſes, and motions *ib.*
State of Jeruſalem troubled 642 l m
Statue of Gold erected 269 m, commanded to be worſhipped *ib.* m
Statue of Caius 494 l
of divers metals 269 m, beaten to pouder *ib.*
Statues of Cæſar 480 i k, Jews refuſe to admit them *ib.*
Stature of Og 105 b
of Saul 151 f
of Goliah 159 c
Sterility fore-ſhewed 55 e f
Stock of Baſa deſtroyed 225 m
Stone taken out of the mountain 269 i
Store of the Prieſt, where kept 419 l
of Proviſion 772 f
of all ſorts of moveables 124 l
of Corn gotten 240 d e
of Victuals 576 h i
of Engines and Arrows 767 f
Storm 693 b
Stratagem of Moſes 65 d, of the Ephraimites 129 e, of Joab 183 e, of Ptolomy 297 n, of Ceſtius 637 b, of Joſeph 640 l, 641 e, 665 b, of the Jews 747 e
Straton's Tower, or Cæſarea 412 o, 414 g
Straits of Engaddi 167 f
Strength of Sampſon 141 e, and 142 k
Strength of Eleazar 666 o, of Netiras, &c. *ib.*
Strife among the Prieſts 538 h
Stripes thirty nine 114 i
Stuff to build the Tabernacle of 80 l m
Subjection of the Iſraelites to the Moabites 133 d, to the Canaanites 134 k, to the Paleſtines 139 f, to the Aſſyrians 252 a
Subtilty of the Serpent 28 i
Subtilty of Jacob 44 k, of Lea and Rachel 46 o, of Laban 46 l, of Phara 62 o, of King Naas 151 g, of Michol 163 c, of Saul 168 i, of a Woman 187 c, of the falſe Prophet 220 d, of Silo 578 l m, of Florus 624 i
Succeſſion of the High Prieſt 540 n
Succeſſor of Moſes, who 109 b
Succeſſors of Alexander 297 m n
of David 181 d
of Nabuchodonoſor 220 f
Sum of the Iſraelites taken 197 c
Sum of Gold, Silver, &c. towards the building of the Temple 199 b
Sun made 23 e, the end, courſe and motion thereof *ib.* e
Sun ſtood ſtill 225 c, goes back 157 l
Superſtition of the People reproved 223 k l
Supplication of Moſes to God 74 o
of Joachas 246 f
of the Jews ſent to Caius 617 c d
of the Iſraelites 148 k l
Supplies ſent to Titus 677 c
Surpriſal of the Ark 144 n, of Rabatha 180 i
Suſac invadeth Judea 221 e, ſpoileth Jeruſalem and the Temple *ib.* g
Suſtenance faileth the Iſraelites 74 i
Swearing amongſt the antient Jews 42 k, and the manner thereof *ib.* impoſed, and why 259 l
Sword of Goliah 160 m, 165 c
Sycophants of Agrippa 524 h
Syllæus governs the King's Affairs 435 b, deſires Salome to Wife 435 c d, accuſes Herod to Cæſar 439 e, defers the payment of Herod's mony *ib.* condemned to die 443 d
Symoborus one of the five Kings of Aſſyria 37 a
Syrians war againſt Achab 229 l, diſcomfited 239 c, *ib.* f, led away captive 252 a, war againſt David 181 g

T

Tabernacle built 81 b, erected in the deſart *ib.* d, &c. dedicated 89 d, and when *ib.* d, placed in Siloe 125 e
Table ſet in the Tabernacle 84 m
Tables of the Ten Commandments 79 f, 80 k, placed in the Ark 84 h
Table of Gold 211 i, 301 e
Talents 565 a, 568 l m
Talents of Gold 216 i
Talent how much 813 e
Tales credited 436 i
Talions law, or law of like for like 117 b
Talk betwixt God and Cain 29 c
of Jacob with Rachel 45 f
of Laban with Jacob 46 h
of David with Goliah 160 l
Tapſians put to the Sword 250 e, and why *ib.* e
Tarichea beſieged 676 k, taken 677 e f
Taricheans vanquiſhed by Sea 679 h i
Task of the workmen of Solomon 207 d e
Task more grievous impoſed, &c. 68 l
Taxation of the Jews 476 k
Tears of Eſau 44 n
Tediouſneſs of the Hebrews Journey 73 d e f
Teglaphalaſſar K. of Aſſyria 251 o, led the Iſraelites captive 252 a, ſlays Raſis, and takes the Syrians Priſoners 252 a, Gold and Silver given him *ib.* b
Temperance of Saul 151 f
Tempeſt after Samuel's Prayer 153 f
cauſed by Jonas 249 i
drowned thoſe of Joppe 674 m
of Miſeries aſſails Jeruſalem 698 o
Temple when built 207 f, its height, length, and breadth 208 m, with all other things belonging to it 209, when conſecrated 210 g, ſpoiled 221 g, cleanſed 252 e, repaired 249 h, burned 265 i k, began to be built 279 k, finiſhed 281 i, dedicated *ib.* g, deſolate three years 318 f, repurged *ib.* burned 476 m, the ſtrongeſt Fortreſs of the City 688 h, built on a ſtrong hill 719 f, conſumed with Fire 750 m
Temple on Mount Garizim 296 a, laid deſolate 346 c
Temple of Apollo 431 a
of Iſis pulled down, and why 481 f
built by Veſpaſian 769 c
of Onias ſhut up 778 k
Temples of Idolaters to be deſtroyed 111 a
Temples builded by Herod 417 h
Tempting of the Serpent 24 i, of Joſeph's miſtreſs 53 a b, &c
Ten Commandments 79 e
Tenths of the fruits 111 g
Tenths for the poor Levites and Feſtivals 114 k
Term of Man's life 35 e
Term of Exile for Chance-medley 109 d
among the Enemies 235 l, 239 o
Teſtament of Herod 459 d, altered 601 e
Teſtimonies of the Jews antiquity 786 o, 787 d, 788 n, 789 b c d, 791 c
Thankſgiving of the Iſraelites for their deliverance 72 n
Tharbis the King's Daughter of Æthiopia 65 g, enamoured of Moſes *ib.* g, yieldeth the City of Saba, and is married to Moſes *ib.* i
Thares Abraham's Father 35 c, went out of Chaldea to Charran *ib.* d, his Age and Death *ib.*
Thargal a Captain of the Aſſyrians 37 b, ſacked Syria, and extinguiſhed the Gyants 37 b
Theatre built by Herod 410 g
Theft committed, how puniſhed 116 l
Thermuthis Pharaoh's daughter 64 i, taketh Moſes out of the water *ib.* i, adopteth him for her ſon, and preſerveth him from death 64 m
Theudas the Magician, 532 o, his perſwaſion to the People *ib.*
Thieves confident 636 m
Thieves apprehend Ananias's kindred 539 f

THE TABLE.

Thieves taken by *Herod* 438 n
Thieves murder in the day 620 l work much miſchief *ib.* n
Thieves ſpoil the Country 686 k make a high Prieſt 686 n
Thievery puniſhed 416 b 438 m n
Things unclean 93 b
Thirſt oppreſſed the Iſraelites 75 e
Thirſt of the Arabians 403 k
Thirſt of Sampſon 141 d of David 816 m
Thobel a warrier 29 c invented the Art of Forging *ibid.* g
Thola a Judge of Iſrael 138 i
Tholomæus the Arch-Thief 527 d
Ten thouſand thronged to death 618 o
Thraldom of the Canaanites 215 b
Three admirable works 721 b
Three valiant Jews 733 g
Threefold ſedition divided into two parts 714 k
Thrice in the year the Hebrews ought to meet 111 f
Throne of Solomon 213 d
Thucidides Hiſtory 781 e
Tiberians meet Joſeph 6 k their Letters to Agrippa 10 i intend war againſt Joſeph 18 o ſubmit themſelves to Veſpaſian 675 f 676 b
Tiberias builded 478 n in danger of ruine 22 i recovered 641 e
Tiberius Emperor 478 m rejecteth Venone's ſuit 479 e puniſhed Iſis Prieſts 481 f thruſteth the Jews out of Rome 482 k his league with Artabanus 483 f his death 485 c why he deferred to give audience to Ambaſſadors and Priſoners 488 n &c. why changed not Governours *ibid.* k addicted to the Mathematicks 491 l recommendeth the Empire to Caius *ibid.* d his Funeral 492 l.
Tiberius a Governour of Judæa 533 b crucifieth the Sons of Judas *ibid.* c
Tiberius a Governour of Egypt 708 n
Tidings of Nero's death 703 a
Tygranes invadeth Syria 357 n
Tigris a River of Paradiſe 28 k called Diglat *ibid* k
Tillage practiſed by Noah 34 o
Timber precious 215 g
Time of the Iſraelites deliverance 71 b
Time of the building of the Temple 207 f
Time of the Jews return, 275 l. and 278 f g
Time of the Iſraelites tranſportation 253 n
Time of the Kings reign of David's line 265 i
Time when Jeremiah lived 260 d
Time of the deſtruction of Jeruſalem and Temple 265 k 751 b 752 i 757 e &c. 758 h i 760 h
Timotheus twice overcome 320 a b
Titus his mighty Army 660 k winneth Japha 669 c taketh Tarichea 677 e f entreth Gamala 683 c repaireth to Jeruſalem, and why 710 m putteth his Enemies to flight 712 l in what places beſieged Jeruſalem 717 e circuiteth the walls, 723 b commanded them to be battered 724 h puts the Jews to flight *ib.* m taketh the ſecond wall 726 o 727 f ſurceaſeth the ſiege, and diſtributeth money 726 i crucifieth many Jews 732 n accuſeth the ſouldiers 734 l calleth God to witneſs 736 i dareth John to fight 744 h ſtriveth to ſave the Temple 745 c beholdeth the ſouldiers *ibid.* f reſtraineth his wrath 750 h granteth the Jews life upon condition 755 e promiſeth recompence to the ſouldiers 760 n celebrateth paſtimes 765 b lamenteth Jeruſalem 765 e
Torment of Eleazar 818 m and 819 b
Torment of the Mother and ſeven Brethren 820 h &c. 821 a &c. 121 d 822 i 822 m 823 b 824 i
Tortures laid upon many 436 m
Touch of conſcience 350 k
Tower of Babel 33 d
Tower of white Marble 312 k
Towers erected 214 k 249 m 718 o
Tower of Antonia 419 o
Towers of Herod 718 o 719 a b
Trachonites compelled to civility 438 l Rob again *ib.* m ſubdued by Herod 439 c
Trajan taketh Japha 669 c
Training up of ſoldiers 638 l 660 l m n
Traytor apprehended 452 k
Tranſgreſſion of vocation puniſhed 250 b
Tranſgreſſion of Saul 157 c d
Tranſgreſſors of God's law threatned to be puniſhed 2 i k 157 e f g
Tranſlation of the Bible 303 n o
Tranſlation of the Prieſt-hood fore-ſhewed 144 k
Tranſlation of the Iſraelites 250 e 252 a 253 n and when *ibid.*
Tranſportation of the Kingdom 157 f
Tranſportation of the Ark 180 m n
Traveller to be directed in his way 116 n
Travellers not to be forbidden ripe fruit 113 g
Treaſon intended and diſcover'd 287 i k 335 k l
Treaſon practiſed 225 k 136 g 248 e 250 d *ibid.* 580 m 591 e f 598 k 624 i 640 m
Treaſury of the Temple emptied 246 d 252 a 255 l
Treaſure taken away 368 b 468 h
Treble Wall 717 f
Tree of Life 28 k
Tree of Knowledge *ibid*
Trees fruitful not to be cut down 118 l
Trembling of the Earth 250 b
Tribe of Ruben, Gad, and the half Tribe of Manaſſes require the land of the Amorites 109 b promiſe to help their brethren, *ib.* c d requireth to perform it 121 e are diſmiſſed 126 i builded an Altar 127 e their anſwer to Phinees 128 f
Tribe of Dan oppreſſed 132 i ſeek a Place to inhabit *ib.* n
Tribe of Levi ſacred to God 93 a
Tribe of Judah's accuſation and excuſe, &c. 194 k l
Ten Tribes revolt, and why 219 i k tranſported, and why 253 n
Tribunal of Solomon 213 b
Tribune a Captain over a thouſand 160 o
Tribune exacted of the Iſraelites 139 f of the Canaanites, 215 b
Tribute impoſed 181 f 182 i 235 n 250 f 252 c 350 k 261 i 769 e
Triple-Golden Crown 87 f
Triumph of Titus and Veſpaſion 766 h i
Troglodites of whom deſcended 41 g
Trophies of Herod 411 l
Trouble of mind 158 o 165 e
Trouble of the Sorcereſs 171 d of Saul *ib.* e f
Troubles in France 700 n
Truce-breaker 255 m 262 b
Truce granted the Inhabitants of Jabes 152 i
Two Trumpets of Silver 95 c
Truth of Joſeph's Hiſtory 237 d 21 c
Truth of God's Promiſe 211 d
Truth of God's Oracles 240 e 259 n
Truth of Elijah's Prophecy 242 f
Truth prevaileth 277 o 278 a
Tryphon requireth Antiochus 337 i k overcometh Demetrius *ib.* o breaketh covenant 342 b plotteth Jonathan's death 34 of his demands of Simon 342 a obtaineth the Kingdom 343 i k ſlain *ib.* l
Tumults in Jury 468 l 615 d in the Army 725 b for a Galilean ſlain 618 n o
Turpentine-Tree that, &c 704 o
Twins brought forth at once 43 e
Tyranny of Antiochus 314 b c of Herod foretold 392 e effected 416 d of Caius 503 f of Varus 523 h i l 609 e
Tyrannies breed miſchief 514 k
Tyrannies enfeeble themſelves 443 e
Tyro impriſoned, and why 445 d accuſed of Treaſon 445 e 594 i he and 300 Captains were ſlain 445 f

V.

Valerianus his ſpeech 675 e
Valley of benediction 235 l
Valour of Sampſon 130 l and 140 l of David 161 a of David's ſouldiers 179 d of Herod 577 e of Netyras and Philip 667 a of Veſpaſian 681 e Titus 713 e of the Jews, decreaſed 740 m
Vardanes perſuadeth Izates 531 c ſlain *ib.* d.
Varience of Women 433 f
Varus's Tyranny 4 k aſſiſteth the Romans 609 b ſee Quintilius
Vengeance to be taken on the Amalechites 118 m n
Ventidius fiſheth for money 384 f 575 c ſendeth for Silon 386 f overcometh the Parthians 387 m

THE TABLE.

Vertue of the mind reſpected of God 158 l
Vertue of Abraham 43 d
Vertue of David 202 e
Vertue of Solomon 206 k 214 n 215 a b c
Veſpaſian arriveth at Tyre 23 e gathereth forces againſt the Jews 658 n cometh to Ptolemais 658 o helpeth the Sephorites 659 a filleth Galilee with ſword and fire *ibid.* c d directeth the Romans march 660 h invadeth Galilee 662 g beſiegeth Jotapata 663 e wounded in the ſole of the foot 669 b leadeth his Army to Jotapata 669 b taketh it 610 f taketh Joppe 674 n cometh to Agrippa 675 c overcometh the Taricheans 679 h conſulteth with his Chieftains about the Jews 679 h i beſiegeth Gamala 680 q comforteth his Souldiers 682 h f expecteth Victory, &c. 697 e viſiteth Judea 701 a hath Tidings of Nero's death 703 a invadeth Judea 705 e elected Emperour 708 h 709 h his vertues, &c. 707 d e f diſchargeth Joſeph 709 c proclaimed Emperor 710 l
Veſſels of Gold and Silver given to Solomon 216 i
Veſſels of Gold and Silver taken 109 a
Veſſels pertaining to the Temple 209 l m 210 b
Veſſels of the Temple carried away 265 k ſent back, 275 h i
Veſtments of the high Prieſts in Antohia 482 o
Veſtures of the Prieſts 86 m n 210 g
Vexation of Saul by an evil Spirit 158 n
Victory wherein it conſiſteth 676 o
Victory maketh proud 248 a
Victory of Placidus 700 l of the Jews 717 a
Victory of Moſes and the Egyptians 65 e
Victory of Joſhua over the Canaanites 125 c d
Victory of the Iſraelites over the Benjemites 13 m
Victory of Saul over the Ammonites 152 n over the Amalechites 156 m n
Victory of David over Goliah 160 m of him againſt the Philiſtines 163 a 180 k l
Victory of Joab 183 f 191 d
Victory of Achab againſt the Syrians 230 c
Victory of Amaſias 247 o of Joas *ibid.* k 248 d of Veſpaſian 679 h of the Romans 680 l 683 e
Victuals failed the Iſraelites 95 e f 239 i
Victuals very plenty 240 d e 576 h i
Villany moſt horrible 130 l m
A Village called Abraham's Houſe 36 i
Villages burned 469 f g
Vine of Gold 362 d e
Vineyard planted by Noah 34 n
Vineyard of Naboth 228 f
Vines to be planted 113 d
Violence not to be uſed 116 m
Virgins of the Medianites taken 109 a b
Viſion of Jacob 45 b 48 k
Viſion of Joſeph 91 a b
Viſion of Pharaoh 55 b c
Viſion of Amram 63 d e
Viſion of Nebuchoddonoſor 268 d e
Viſion of the Goat and Ram 272 k l
Viſion of Archelaus 473 e f
Viſion of the Hand 271 h
Vitellius cometh to Jeruſalem 482 n remitteth the tribute, *ibid.* maketh Jonathan High Prieſt 483 c warreth againſt Aretas 485 b
Vitellius Emperor 703 b encampeth his Army in Rome 707 c forſaken of his ſouldiers 709 f ſlain 710 k
Ulcer one of the Plagues of Egypt 69 e
Uncle of Saul 151 b
Unconſtancy of Man's Love 151 c
Unjuſtice death 436 i k
Unjuſt 166 k 227 m n 436 i k
Voice in the Inner Temple 753 d
Vologeſus King of Parthia 513 d incited to kill Izates, 532 n compelled to return 532 l
Volumnius Preſident of Syria 439 a arbiter between Syllæus and Herod, *ibid.* his ſentence, &c. 444 m
Voluptuouſneſs of the Iſraelites 107 b c
Venones diſcomfited 479 e ſubmitteth himſelf to Syllanus 479 f
Vow of Jeptha 138 o
Vow of Anna 143 g
Vows of the Eſſeans 615 f
Voyage of Vepaſian by Sea 761 d
Urias Berſabe's Husband 148 i refuſeth to repair to his Wife, and why, *ibid.* k is ſlain 184 n
Uron, Miram's husband 77 a holdeth up Moſes's hands *ib.* a
Uſe of the Plough by whom found out 29 b
Uſe of the Sea and ten Lavers 210 a
Uſury and Theft 810 a

W.

Ways paved 216 m
Weight of Gold brought 213 e
Weights found out, and by whom 29 f
Wall built about Jeruſalem 735 b
Firſt Wall taken 725 d
Second Wall taken 726 o
Walls of Jeruſalem finiſhed 258 m
Walls of Jericho fall down 123 b
Walls of Babylon 788 l Walls of the Temple beautified with Gold 208 o
Want of Water 678 c
Want of Water and Victuals 73 d 236 f 238 g &c. 412 g
Warranties of ſecurity promiſed to Rahab 122 i
War how to be undertaken 118 h
War intended for Liberty 688 k
War between Antonius and Auguſtus 581 b
War between the ſeditious and peaceable 630 h
War of the Egyptians with the Æthiopians 65 b c
War of the Amalechites againſt the Iſraelites 76 i
War of the Philiſtines againſt the Iſraelites 159 e 171 b
War of David 180 i 181 e
War of Adad againſt Achab 229 l
Civil War of the Iſraelites 131 b c *ib.* f 135 d e 219 i 223 i
Wars of the Jews written at Rome 783 e
Water poured on the Earth, &c. 67 d
Water turned into Blood 67 d
Water failed the Iſraelites 37 d changed *ibid.* g
Water of Bethleem's Well, &c. 196 g
Water delivered by meaſure 652 i
Wearineſs of the Hebrews 73 d
Whale devoureth Jonah 249 k
Witch of Endor 171 c
Witch of Arabia 596 n
Wicked Man puniſhed 169 b 240 e f
Wickedneſs moſt horrible 130 m n
Wickedneſs cauſe of Calamity 129 b 130 l m 131 c d 132 m 133 b
Widow of Serepthа 226 d
Widow of Obadias 273 n
Wife of Putiphar enticeth Joſeph to lie with her 53 a b c accuſeth him to her husband 54 h i
Wife of the High Prieſt 94 k
Wife of the dead Brother 154 c
Wife of the Levite villanouſly abuſed 130 m
Wife of Phinees 145 c
Wife of Jeroboam 222 d goeth to ask counſel, and why *ibid.* d e
Will of God to be obeyed 110 k l
Winding-Stairs 209 h
Wiſdom of the Law-maker 26 m n of Joſeph 558 c d
Wiſdom of Solomon 205 b c 215 d e
Wiſdom of Daniel 267 o
A falſe Witneſs his Puniſhment 112 n
Falſe Witneſſes ſuborned 229 h
Wives of Solomon numbred 217 h inticed him to commit Idolatry 216 g 217 h
Wives of Herod 449 e
Wives of Eſau 44 i
Wives of Jacob 47 b
Wives of Lamech 29 f
Women Created 28 i tempted and fell *ibid.* l puniſhed n
Women married for a Virgin, &c. 114 m n
Two Women accuſe one another 205 d
Women ſeduce Solomon 216 o
Women at diſcord 433 f
Women eat their own Children 239 h i 734 i k
Women ſing Songs 160 n
Womens Terms 48 i
Word of God not without Fruit 252 g
Work-maſters of the Tabernacle 72 n
Workmen building the Temple 207 a b e f
Works of God 809 d

World made in ſix days 27 e f g
Wraſtling of Jacob, &c. 48 m
Wrath of God againſt the Egyptians 72 k l
Wrath of Saul againſt David 162 i
Wrath of David againſt Nabal 168 m
Wrath of God againſt the Jews 741 d
Wrath of Florus 623 a
Wrath of Herod 586 n 589 c 675 b
Wrath of Vitellius 710 i
Wrath pacified 22 l 562 n
Wrath bridled 750 h
Writers why they omit ſpeaking of the Jews 791 e
Wrongs done by the Amalekites 118 m
Wrongs done by the Ammonites 183 c

X.

Xantique a month 92 k
Xerxes King of Perſia favoureth the Jews 282 b his Letters to the Princes of Syria *ibid.* c granteth Nehemiah's requeſt 284 e f

Y.

Years of Adam 30 i
Years of Jubilee 94 m
Seven Years plenty and ſcarcity 55 d e f
Great Year 32 m
Years between the building and deſtruction of the Temple 75 f
Years of the Captivity of Babylon 274 e
Young Men pull down the Eagle 460 i put to death, 602, k
Youthly courſe of Manaſſes 257 o
Youthly courſe of Amos 258 d

Z.

Zabulon burned 635 n
Zabulon Jacob's Son 47 a what it ſignifies *ib.* his Sons 61 b
Zacharias ſtoned to death 246 c and why *ibid.*
Zacharias Son of Achaz ſlain 261 k
Zacharias King of Iſrael ſlain 250 d
Zacharias encourageth the People 280 d
Zacharias condemned by the Zealots 696 i accquitted *ibid.* l. ſlain in the Temple 696 k
Zacharias one of the chief of the Zealous 690 l
Zamaris the Babylonian Jew 449 f
Zambrias marrieth Chosbi 107 f. ſpeaketh againſt Moſes *ibid.* g ſlain together with his Wife 108 k
Zamri King of Iſrael 225 m rooteth out Baſas's poſterity, *ibid.* burneth himſelf in the Palace 225 m
Zaræus King of Æthiopia 224 k overthrown *ibid.* l.
Zeal of Phinees 108 k l
Zeal of the People 259 h
Zeal of Elias 228 a b c
Zeal of Matthias and his Sons 315 i
The Zealous occaſion of violences 687 e why ſo called *ibid.* fight with the Citizens 689 c require help of the Idumæans 690 m their fiction diſproved 691 c Tyrannize over the living and dead 698 i take Simon's wife 705 a fight with the Idumæans 706 l
Zeb killed by Gideon 136 l
Zelpha Lea's handmaid 460 beareth to Jacob, Gad, and Aſar *ibid.*
Zenodorus liveth by ſpoil 415 n accuſed by Herod 416 b c his Country given to Herod 438 l
Ziphian's promiſe to deliver David 167 d labour again to betray David 169 f
Zoilus a Tyrant of Straton 351 b
Zorobabel Prince of the Jews 279 h i obtaineth praiſe and rewards 278 a and why *ibid.*

An Exact and Orderly Collection of all the Scriptures which are handled by *Joſephus* in his Hiſtory of the Antiquity of the *Jews*, ſet down in Chapter and Verſe as they lie in the Bible, whereby a Man may find on a ſudden any thing wherein the Author doth either Expound, Enlarge or Alter the words of Scripture. And hereby the Reader may turn to every Verſe as familiar as to the Bible.

Geneſis.

Chap.	Verſ.	Fol.	Let.
1	1 *ad finem*	27	e
2	2	27	G
	10 11	28	i
	13 14	28	K
	17	28	i
	19	28	h
	21	28	i
3	1 *ad* 9	28	K l
	12 *ad* 18	28	l m n
	20	28	H
4	1 *ad* 12	29	a b, &c.
	14 *ad* 24	29	d e f g
	25 26	30	h i
5	3 4 5	30	i K
	3 *ad* 24	30	l m n
	24 *ad finem*	31	a b
	12 *ad* 13	30	m n
	14 *ad* 15	30	n
7	2	30	n
	4	31	d
	7 8	30	n o
	17 *ad* 20	31	e f g
8	1	31	d e
	7 8	31	d e
	16 17	31	e f
	20 21	32	i k
9	11 *ad* 15	31	l m n
	18 19	31	n o
	19 *ad* 25	34	n o
10	8 9	33	a b
	10 *ad finem*	33	g, &c.
11	2 *ad* 9	33	b c D
12	1 *ad* 4	35	e f g
	7	36	k
	10	36	l
	11 *ad* 19	36	l m
13	1 *ad* 10	36	n o
14	1 *ad* 12	37	B c
	13 *ad* 20	37	d e
	20 *ad* 24	37	E f
15	1 *ad* 13	37	f g h
16	1 *ad* 7	38	i k
	9 10 16 17	38	K
17	1 2, &c.	38	l
18	1 *ad* 16	38	n o, &c.
	17 *ad* 23	39	a
19	1 *ad* 8	39	B
	11 *ad* 26	39	c
	30 *ad* 38	39	c d
20	1 *ad* 6	39	d
	11 *ad* 16	39	f g h
21	1 2 3	40	m
	14 *ad* 21	40	i k
	30 31	40	k l
22	1 *ad* 4	40	m n o
	7 8 9	41	a b
	10 11	41	d e
	12 13 16 17	41	e f
23	*per totum*	41	g h i
24	1 *ad* 23	42	K l m
	22 29 *ad* 60	42	N O a b
25	7 8	43	d
	21 *ad* 23	43	e
	24 25	43	e
26	1 2 6	43	f
	13 *ad* 16	43	f g
	19 *ad* 21	44	h
	26 *ad* 29	44	h i
	30 *ad* 35	44	i k
27	1 *ad* 5	44	k
	6 *ad* 30	44	l m
	30 *ad* 42	44	n
	42 *ad finem*	44	m n
28	1 *ad* 10	45	a
	10 *ad* 19	45	b c
	20	45	c d
29	1 *ad* 9	45	d e
	9 *ad* 12	45	f g
	12 *ad* 23	46	h i
	22 23	46	i
	23 *ad* 27	46	k l
	27 *ad* 35	46	l m
30	14 15 16	46	n o
	18 24	47	a B
31	1 2 3	47	b
	19 23	47	b c
	24 26	47	c d
	31 *ad* 36	47	e f
	46 47	48	i
32	1 *ad* 7	48	k l
	13 *ad* 18	48	m
	24 *ad* 30	48	n o
33	1 2, &c.	49	a
	13 17	49	a b
34	2 3 4	49	b
	21 25	49	c
35	1 2	49	c d
	16 17 18	49	d e
	26	49	f
36	6 7	50	k l
	per totum	50	l m
37	1 *ad* 4	50	n o
	5 *ad* 9	51	a b
	9 *ad* 21	51	c d e
	22 *ad* 34	52	h i k, &c.
39	7 9 10	52	o
	11 12	53	e f
	14 *ad* 23	54	h i k
40	5 9 *ad* 15	54	m n
	16 18	54	o
41	1 *ad* 17	55	b c
	18 *ad* 36	55	e
	42 43	55	g
	47 *ad* 55	55	f, &c.
42	1 *ad* 10	56	k l
	17	56	o
	21 24	57	b c
	36	57	c d
43	1 *ad* 14	57	d e
	11 16	57	e f
	16 29	57	f g h
44	2 *ad* 12	58	i k
	12	58	n o
	18 *ad finem*	59	a b
45	1 *ad* 16	60	i k
	16	60	l m
	26 *ad* 28	60	m n
46	1 *ad* 5	61	a b
	6 *ad* 26	61	b c
	30	61	d
47	2	61	d
	3 *ad* 10	61	e
	16 *ad* 20	61	f g
49	33	62	i
50	13 14	62	k
	22 *ad* 26	62	k l

Exodus.

Chap.	Verſ.	Fol.	Let.
1	1 *ad* 11	62	m n
	16 22	62	n o
2	1 2 3	63	a b c
	1 2 3 *ad* 10	63	d e
	3 4 5	64	h i
	9 10 11	64	l m n, &c.
	11 *ad* 14	66	k l
	16 *ad* 19	66	l m
	21	66	n
3	1 2 3	66	o
4	2 *ad* 9	67	c d
	10 *ad* 26	67	e f
	20	67	g
5	1 2	68	h
	5 *ad* 19	68	l m
6	6	68	m
7	10	68	o
	19	69	a
8	16	69	C
	24	69	D
9	3	69	c
	6	69	e
	10 23	69	e
10	14	69	f
	22	69	f
	28	70	h
12	2	70	h i
	16	70	i
	29 33	70	k
14	2 7 9	71	a b
	11 12	71	e
	13	71	f
	14	71	g
	15	72	h i
	21 22 27	72	k l
15	1 2 3	72	n o
	1 *ad* 22	74	l m
		72	h i
	23 25	72	o
16	1	73	d
	3	73	c
	15	73	e
	23	73	f
	15 16	73	g
17	1 *ad* 5	74	i k, &c.
	8 9 10	76	i k
	13 16	77	c d
18	1 2	77	f g
	13 *ad* 24	78	h i
	24	78	k
19	1 2 3 4, &c.	78	m n
	16	78	o
	25	79	B
20	1 *ad* 17	79	e
21	2 *ad* 7	116	l
	23	117	a
	28 *ad* 32	96	i k
22	14	116	i

BRITISH MUSEUM 15 APR 64

A Table of *Joſephus* directing to the Bible.

Chap.	Verſ.	Fol.	Let.
24	18	80	h
28	12	80	H
	17 *ad* 21	88	K
29	1 *ad* 38	88	m
34	28	80	i k
35	23, *&c.*	80	k l
36	1 2 3	80	l
	2	89	c
	6	80	m
	8	89	a
	8 *ad finem*	80	a b
37	1 *ad* 6	83	l
	16 *ad finem*	83	g
38	1 *ad* 8	85	e
39	1 *ad* 12	86	m
	2 5	87	B
	6 *ad* 14	87	K
	10 11, *&c.*	87	d
	30	87	e f
	51	88	i
40	1 2 3	89	d

Leviticus.

1	2 *ad* 10	916	a b
2	14 *ad finem*	92	m
8	*per totum*	89	f
9	24	89	f
10	1 2 3 4	90	i
14	1 *ad* 8	93	K
19	13	117	b c
21	7 8 9	94	K
23	5 6	92	k
24	20	93	m
25	2 *ad* 8	94	l
	8 *ad* 14	94	m

Numbers.

1	23	72	f
5	15 *ad finem*	93	f
6	1 *ad* 12	103	d e
9	15	95	b
10	2	95	b
	14	95	c d
11	1 2	95	e f
13	1 *ad* 24	96	h
	24	96	l
14	1 2 6	96	l m
	23 33	97	a
	43	98	n
16	1 *ad* 4	99	d
	8 *ad* 15	99	g h i
	31 *ad* 35	101	b c d, *&c.*
		102	f g
17	1 *ad finem*	102	m n
18	8 *ad* 20	103	B c
19	*per totum*	103	g
	10	113	h
20	1 14 *ad* 15	104	E
	21 *ad finem*	104	m
	23 24	104	i
	35	104	l
21	13 14	113	c
22	1 *ad* 5	105	e
	15 21 *ad* 28	105	f g
	28 31	105	g
	35 36	106	h
23	1 *ad* 10	106	k l
	11 12	106	l
24	3 4	106	n
	10 11	106	n o
25	1 2 3	107	c d
	3	113	c
	6 7 8 9	107	e g k l
	16 17	108	l m
27	18	109	a
31	8 *ad* 18	109	a
32	1 2 *ad* 5	110	h
	89	126	n
35	34, *&c.*	109	d
	6 11 14	126	n
36	12	109	e f

Deuteronomy.

2	31	92	l
3	21	109	b
4	1 *ad* 43	110	h
6	6 7	112	k
15	12 *ad* 19	116	l m
16	1 10 13	111	f
17	15	113	b
19	2	126	n o
	14	113	b
20	15 *ad* 20	118	f
	11 *ad* 21	94	*per totum*
22	10	113	d
	11	112	i
	23 24 25	115	b c
23	1	117	e f
	24	113	B
24	12 13	116	K
	21 22	113	e
25	3 4	113	e f
	5 *ad* 9	115	c
	19	118	m
26	1 2, *&c.*	113	c
29	1 *ad* 10	119	b
31	3 23	119	m
33	23	119	d
34	8 9	119	e f
	10	120	K

Joſhua.

2	1 2 3	121	e
	4 6	122	h
3	1 2 3	122	K
4	1 2 3	122	m
	5 *ad finem*	122	n
5	10 11 12	122	n
6	3	123	o
	20 *ad* 26	123	a b c
7	1	123	d
	5 *ad* 16	123	f g h
	10	124	h
	16 17 18	124	i k
	24 25	124	k
8	1 2	124	l
9	3	124	m
	6 15	124	n o
	21 23	125	a
10	1	125	B
	9 *ad* 13	125	b c
11	1 *ad* 5	125	c d
	7 *ad finem*	125	e f
	23	126	h
13	1 *ad* 12	126	i
	24 29	126	n
14	15 16 *per tot.*	126	k l
20	*per totum*	126	o
	8 9	109	d
22	2 *ad* 6	127	a
	10 *ad* 16	127	d e f
	21	128	l
23	*per totum*	128	m
24	19 33	128	n o

Judges.

1	1 *ad* 5	129	b c
	6 *ad* 7	129	c
	16	129	e
	22 *ad* 26	129	e
2	1 *ad* 11	129	g
3	1 *ad* 11	133	B c
	12 *ad* 13	133	d e f, *&c.*
4	1 *ad* 21	134	k l m n
6	1 23, *&c.*	135	b c
	11 12 13	135	d
7	2 *ad* 22	135	e f g, *&c.*
	22 25	136	k l
8	7 10	136	l
	22 33	136	m
9	1 *ad* 15	137	a b
	23 *ad* 49	137	d e f, *&c.*
	52 *ad* 55	138	i k
10	2 *ad* 8	138	l m
11	1 *ad* 11	138	n
	30 *ad* 40	138	o
	39	139	B
12	1 *ad* 13	139	B c
13	1 2 3, *&c.*	139	f g
	9 *ad* 19	140	h i
	24	140	i k
14	1 *ad* 6	140	l
	12 13 14	140	m
	18 19 20	140	n o
15	4 5 6	141	a
	11 *ad* 15	141	c
	18	141	d
16	3	141	d
	6 *ad* 15	142	e f
	16 17 18	142	h
	25 *ad finem*	142	i k
18	2, *&c.*	132	l
19	*per totum*	130	h
	22 *ad* 26	130	l
	29	130	n
20	1 *ad* 25	131	[illegible]
	25	131	c
	29 *ad* 36	131	d e
	35	131	f
	41 *ad finem*	131	g
21	12 *ad* 25	132	i
	20 *ad finem*	132	k

1 *Samuel.*

1	10 *ad* 13	143	g
	20 *ad finem*	144	i
2	12 *ad* 17	144	h
3	3 *ad* 10	144	k
	11 *ad* 21	144	l
4	1 *ad* 21	144	m n o, *&c.*
5	1 *ad* 6	146	l
	2 *ad finem*	146	o
6	12 *ad* 18	146	d e
	19 21	147	f
7	3 *ad* 6	147	g
	6 *ad* 12	147	f
	10 14	148	k l
8	1 *ad* 6	149	b c
	6 *ad* 19	149	e f, *&c.*
9	1 *ad* 3	150	k
	6 *ad* 10	150	l
	15 *ad* 19	150	m
	22 24	150	n
10	1 *ad* 8	150	o, *&c.*
	17 *ad* 27	151	c d e f, *&c.*
11	1 *ad* 4	151	g
	3 *ad* 15	152	i k l m, *&c.*
12	3 4	153	B
	7 *ad* 18	153	c d e
	20 *ad finem*	153	f
13	2 *ad* 12	154	i k l, *&c.*
	22 23	154	m n
14	1 *ad* 4	154	n o
	11 12	155	a
	12 *ad* 15	155	B c
	20 *ad* 26	155	c d
	27 *ad* 30	155	d e
	32	155	e
	37 *ad* 47	155	f g, *&c.*
15	1 *ad* 9	156	m n o, *&c.*
	10 *ad* 24	157	c d

A Table of *Joſephus* directing to the Bible.

Chap.	Verſ.	Fol.	Let.
	17 *ad* 22	157	e f
	23 *ad* 28	157	f g
	32	158	i
16	1 *ad* 11	158	k l m
	12 *ad* 21	158	n o
17	2 *ad* 15	159	c d
	26	159	f
	34 *ad* 37	160	i
	38 *ad* 53	160	k l
18	6 *ad* 9	160	n o
	17 *ad* 27	161	a b
19	3 *ad* 10	162	*per totum*
	14 *ad* 21	163	d e f
20	1 *ad* 11	164	f g h
	16 *ad* 30	164	l m
	33 *ad* 43	165	a b
21	1 *ad* 13	165	c d
22	1 *ad* 19	165	d e f
	9 *ad* 21	166	*per totum*
23	1 *ad* 14	167	b c d
	19	167	c d
	26 27 28	167	e f
24	5, *&c.*	167	g
	10 *ad* 17	168	k
25	1 *ad* 35	168	l m
	36 *ad finem*	169	b c
26	*per totum*	169	f, *&c.*
27	1 2	170	l
	8 *ad finem*	170	l m
28	1 *ad* 5	171	b
	6 7 8 9	171	b c
	8 *ad* 14	171	c d
	16 *ad* 22	171	e f
29	3 *ad finem*	171	f
30	1 *ad* 25	171	f g
31	1 2 3	172	i k
	4 *ad* 13	173	a b c

2 *Samuel*

1	1 *ad* 15	175	e f
2	1 *ad* 15	175	f g, *&c.*
	17 *ad* 30	176	l
	30 *ad finem*	176	l
3	1 2 *ad* 17	176	m n
	20 *ad* 26	177	c d
	27	177	d
	31	177	f g
	33 34 35	178	h i
4	1 *ad* 12	178	l m
5	*per totum*	178	n o
		179	b c
6	1 *ad* 16	180	m n, *&c.*
7	1 *ad* 3	181	b
	5 *ad finem*	181	d, *&c.*
8	1 *ad* 8	181	e f
9	1 *ad* 11	182	n o
10	1 *ad* 19	183	b c d
11	1 *ad* 8	184	i k
	14 *ad* 17	184	l
	18 *ad* 27	184	n o, *&c.*
12	1 *ad* 6	185	b
	7 *ad* 13	185	c d
	13 *ad* 24	185	e f g
	27 *ad finem*	186	i
13	1 *ad* 29	186	k l, *&c.*
	30 *ad* 34	187	b c
14	1 *ad* 25	187	d e
	24 *ad* 33	187	f g
15	1 *ad* 6	188	k
	10 *ad* 14	188	l m
	24 *ad* 32	188	m n
16	1 *ad* 18	189	b c
	20 21 22	189	e f
17	1 *ad* 16	189	g
	17 *ad finem*	190	m n

Chap.	Verſ.	Fol.	Let.
18	1 *ad* 7	191	c d
	8 *ad* 18	191	e f
	21 *ad* 33	192	i k
19	1 *ad* 9	192	m n
	13 14 15	193	b c
	22 *ad* 37	193	d e f
	41 42 43	194	k l
20	1 *ad* 10	194	n o
	16 *ad* 22	195	k
	23 *ad finem*	195	l
21	1 *ad* 9	195	m n
	16 *ad* 20	196	a b
22	*per totum*	196	d, *&c.*
23	8 9	196	d e
	13 *ad* 18	196	g h
	20	197	a
24	1 *ad* 10	197	c d
	12 *ad* 23	197	e f

1 *Kings.*

1	1 *ad* 5	198	c d
	11 *ad* 29	199	e f
	30	200	h
	33 *ad* 51	200	k l
2	1 *ad* 4	202	b c d
	17 *ad* 24	203	e f
	25 *ad* 35	204	h i
	38 *ad finem*	204	m n
	1 *ad* 15	204	o a b
	16 *ad finem*	205	d
	24 25 27	205	e f
4	1 *ad* 26	206	i k
5	1 *ad* 12	206	n o
	6 *ad* 10	207	a b
	11 *ad finem*	207	d e
6	1 *ad* 5	207	f g
	22 *ad* 29	208	n o
7	1 8 9	209	l
	27 37 38	209	m
8	1 *ad* 5	210	e f
	22 *ad* 54	211	i k
	55 56, *&c.*	211	m n
	62 63 66	212	c
9	1 2	212	e
	6 *ad* 9	212	f
	11 12	213	f
	16 *ad* 21	215	a b
10	10 *ad* 18	215	c d
	4 *ad* 13	215	e f
	14 *ad finem*	225	g
	27 28 29	216	m n
11	1 *ad* 23	216	o a b
	26 *ad* 35	217	n o
	30 40	218	i
12	1 *ad* 11	218	c d
	6 7 8	218	e
	8 *ad* 11	218	f
	18, *&c.*	219	h i
	21 22	219	i
	26 27 29	219	k l
13	1 *ad* 4	220	a b
	7 *ad* 10	220	d
	13 *ad* 32	220	e f
14	2 *ad* 18	222	c d
15	1 *ad* 14	223	o h
	15 17 21	225	i
16	1 *ad* 15	224	o
	28 30 31	226	a b
17	1 *ad* 16	226	c d
	17 *ad finem*	226	f g
18	1 2	227	h
	13 17	227	k l
	21, *&c.*	227	l
	34 *ad* 40	227	n o
	45 *ad finem*	228	b

Chap.	Verſ.	Fol.	Let.
19	4 *ad* 6	228	b c
	16 17 19	228	d e
20	1 *ad* 21	229	l m
		230	a b
	23 *ad* 27	230	e f
	31 *ad finem*	231	h i
21	1 *ad* 28	228	f g h
22	2 *ad* 8	232	b
	6	232	c
	14 *ad* 28	232	d
	28 *ad* 38	233	i

2 *Kings.*

1	1 *ad* 10	235	m n
2	11	236	d
3	11 *ad* 17	236	e f
	22 *ad* 27	237	i k l
4	1 *ad* 7	237	n o
6	9 *ad* 19	238	b c d
	24 28	238	g
	31 32 33	239	k l
7	1 *ad* 19	239	l m
	17 18 19	239	m n
8	7 8 9	240	e f
	11 *ad* 22	240	g h
	25 *ad finem*	241	o
9	1 *ad* 6	242	a
	11 13 15	242	b c
	17 *ad* 31	242	d e
		242	f g
10	1 *ad* 14	243	k l
	18 *ad* 30	244	a b
11	1 2 3	244	b c
	17 18	245	k
12	1 *ad* 16	245	l
	18	245	m
13	20 21	247	b c
14	1 2	247	l m
	23 25	249	l
15	14	250	d
	34	250	f
	38	251	k
16	1 2 3 4	251	l
	7 *ad* 20	252	b c
17	3 *ad* 6	252	c
	24	253	m
18	9	255	l m
	17 23	255	o
19	1 2	256	b
	20 *ad finem*	256	e
	35 36 37	256	f
20	1 *ad* 11	257	i k
	14 *ad* 21	257	l m
21	1 2, *&c.*	258	a
	18	258	d
22	1 *ad* 8	258	d
	4 24	258	f g
	8 13	259	i
	15 *ad finem*	259	k
23	5 11	260	a
	22	260	c
	23 *ad finem*	260	d
24	11 *ad* 20	261	h
	17 20	262	d e
25	*per totum*	260	g
	1 *ad* 10	263	k
	1 *ad* 7	264	d e
		265	h
	4 *ad* 12	262	f
	9 *ad* 18	265	i
	18 *ad* 22	265	l
	27	262	a

1 *Chron*

A Table of *Joſephus* directing to the Bible.

Chap.	Verſ.	Fol.	Let.
	1 Chron.		
22	1 *ad* 6	198	m
	6 *ad* 24	198	n
	7 *ad finem*	198	o
23	13 14	200	n
26	1 *ad* 12	201	l
28	11 *ad* 18	201	m
29	5 *ad* 9	201	n
	2 Chron.		
4	2	209	l
7	1	212	b
11	5	221	b
	11 13	221	b
12	2 *ad* 13	221	ef
13	1 *ad* 13	223	klm
14	*per totum*	224	ik
	9 *ad* 14	224	l
	12	224	m
15	3 4	224	m n
17	1	226	ab
	1 2	226	bc
18	1 *ad* 8	232	b
	5	232	c
	13 *ad finem*	232	de
	27	232	f
	28 *ad finem*	233	hi
19	1 *ad* 17	234	de
20	1 2	234	g
	22 24	235	kl
21	12	241	l
	16 17 18	241	n
24	1 *ad* 14	245	n
	17 *ad* 21	246	bc
25	11 *ad* 16	247	n
	17 *ad* 28	248	de
	18 *ad* 25	247	k
26	1 *ad* 10	249	mn
	16 *ad* 21	250	bc
28	9 *ad* 19	251	lm
29	1 2	252	d
	20 21	253	hi
	30 31	253	i
32	33	257	n
33	1 *ad* 10	258	b
	10 *ad* 13	258	c
	14 *ad* 20	258	d
34	8 *ad* 21	258	e
	23 *ad finem*	259	k
35	22 23 24	260	c
36	6 *ad* 21	260	g
37	1 *ad* 21	260	klm
	Ezra.		
1	*per totum*	274	e
	3	274	g
	7 *ad* 10	275	ik
2	*per totum*	275	l
3	4 5 8	279	kl
	6 *ad finem*	279	d
4	1 *ad* 6	279	o
	2 *ad* 11	275	n
	11 *ad* 22	276	b
5	3 *ad* 6	278	g
	6 *ad finem*	279	i
	7 *ad finem*	280	e
6	1 *ad* 15	278	b
	4 5 6	278	b
	7 *ad* 16	278	d
	22	278	e
	17, &c.	281	i
	15 16	281	k
7	11 12	281	n
9	*per totum*	283	hi
10	5 10 11	283	n
	Nehemiah.		
1	1 *ad* 5	284	d
	5 *ad* 11	282	c
2	1 *ad* 11	285	i
4	1 *ad* 15	285	k
	16 *ad finem*	285	kl
8	1 *ad* 11	284	b
	Eſther.		
1	1	286	b
	10 *ad finem*	286	cd
2	7 *ad* 10	287	h
	21 22	287	i
3	1 2 3 4	287	l
4	1 2	288	cd
	11	288	e
	16 17	288	f
5	1 2, &c.	289	k
	4	289	l
	6	287	n
	8 9	287	l
	14	289	n
6	1 2 3 4	289	o
	6 *ad* 13	290	cde
7	1 *ad* 13	290	efg
8	1 2	291	i
	5 *ad finem*	291	l
9	1 *ad* 10	292	cd
10	*per totum*	292	f
		293	*per tot.*
	Iſaiah.		
44	5 *ad* 10	274	f
45	1 *ad* 9	274	fg
	Jeremiah.		
22	24	261	l
25	1 *ad* 12	261	l
29	1 *ad* 10	261	lm
37	*per totum*	267	k
39	1 *ad* 14	263	k
40	4	265	g
	6 *ad finem*	265	c
42	*per totum*	265	k
52	10 11	265	n
	31 *ad finem*	267	h
	Daniel.		
1	1 *ad* 16	267	no
	6 17	268	bc
2	20 *ad finem*	268	f
3	1 *ad* 19	269	m
4	1 *ad* 29	269	no
5	5 *ad* 30	271	hi
	24 *ad* 31	271	no
6	4 *ad* 16	272	b
	24 *ad finem*	272	f
7	3 *ad* 27	273	k
9	*per totum*	273	no
	Jonah.		
1	*per totum*	249	hi
2	*per totum*	249	kl
	Nahum.		
2	8 *ad finem*	250	g

FINIS.

BRITISH MUSEUM 15 APR 64